

Introduction to Acts

The Author

As was indicated in the introduction to Luke's Gospel, the transition from the narrative in the third person to first person plural in Acts 16:10 suggests that the author was a travelling companion of Paul who joined him at Troas. Other than this, there is no direct evidence concerning who may be the author of the book.

However, from very early times (from at least 160 AD) there was a clear tradition within the church that identified the author as Luke the physician (cf. Col 4:14). This tradition is corroborated by the use of what appears to be medical language in Luke and Acts (cf. Col 4:14).

Stott writes, "Luke arrived in Jerusalem with Paul (21:17) and left with him on their voyage to Rome (27:1). In between was a period of more than two years, during which Paul was held a prisoner in Caesarea (24:27), while Luke was a free man. How did he use this time? It would be reasonable to guess that he travelled the length and breadth of Palestine, gathering material for his Gospel and for the early Jerusalem-based chapters of the Acts. He will have familiarised himself as a Gentile with Jewish history, customs and festivals, and he will have visited the places made sacred by the ministry of Jesus and the birth of the Christian community."

Date

Bruce argues that the abrupt ending of Acts, giving no details of Paul's fate, along with no references to the Jewish War of 66-70 AD suggests an early date for the book. "There is, indeed, adequate evidence for the view that Luke gathered or set in order much of the material for both parts of his history in Palestine between 57 and 59, and that other material was added in Rome, the complete Gospel (= Book I) sent to Theophilus c. A.D. 61, and Ac. (= Book II) not very long afterwards."

The Speeches of Acts

The speeches in Acts occupy about one third of the book. Bruce follows Rendel Harris in asserting that Luke has not created the speeches found in Acts, but faithfully records in summary what was actually said. In the first half of Acts we encounter the preaching of Peter: "When we consider that from these speeches we can reconstruct an outline of the Gospel story starting from the baptism of John, when we consider that this corresponds to the scope of Mk., which itself is constructed on the framework of just such an outline and which is traditionally considered to rest on the authority of Peter, we have good reason for confidence that we are face to face with the Christian *kerygma* in its primitive form." Luke may well have been indebted to Mark for much of the early material in Acts as he was for the material in his Gospel.

The Style and Language of Acts

Bruce writes, "In general, we may describe Luke's style as good Hellenistic Greek, somewhat more literary than the Greek of most NT writers." Some of the distinctives of this style are:

- Luke's use of the optative, which was very rare in the Koine vernacular and in the NT (e.g. 8:20; 17:11,27; 21:33; 25:16,20; 27:12,39).
- The future infinitive (11:28; 23:30; 24:15; 26:7; 27:10), and future participle expressing purpose (8:27; 20:22; 22:5; 24:11,17).
- An accurate distinction between tenses (see 7:26; 15:37; 16:11), especially in the imperative (contrast 10:15; 28:9; 20:10, with 7:60; 9:38; 16:28; 23:21).

- The use of litotes (e.g. οὐκ ὀλίγος, 12:18 etc.), double prepositions (e.g. ἕως ἐπι, 17:14), δε και in an adversative sense (e.g. 22:28), the use of του with the infinitive to express purpose (e.g. 3:2,12; 7:19; 10:25...), and the indefinite use of τις (e.g. 3:2; 5:1f.; very characteristic of Luke-Acts).

Luke has a larger vocabulary than the other NT writers. According to Hawkins he uses 732 words which do not occur elsewhere in the NT: 261 in Lk only, 413 in Acts only and 58 common to both Luke and Acts. Of these 732, about 475 are found in the LXX. "Luke's characteristic words and phrases are so evenly distributed between all parts of Lk-Ac, including the 'we' sections, as to give the strongest support to the belief in unity of authorship throughout." Bruce.

The Purpose of Acts

Acts is the second volume of Luke's two part work and as such tells of what Jesus *continued* to do after his ascension. It provides a most valuable account of the expansion of the primitive Christian church and is written to defend both Christianity and Paul against the accusations of various opponents.

- Luke presents a clear view of 'Salvation History' – the spread of the Gospel from Jerusalem to Samaria and to the ends of the earth in fulfilment of God's plan and by the working of his Spirit;
- This is also reflected in his outline of Paul's missionary strategy – he preaches first to Jews and only when they reject the message does he turn to the Gentiles;
- Acts shows that both Jewish and Gentile believers belong to the one church – that Christ, the Jewish Messiah, is Saviour of the world;
- It shows also that the Gentiles are not to be burdened with Jewish tradition – that Christ brings freedom to *all* who believe in him;
- It demonstrates that the Christian message is no threat to the civil power – it is not a new religion but rather the purist form of Judaism which had long been recognised by Rome as a *religio licita*;
- The chief cause of unrest is shown to be Jewish opposition to the Gospel, particularly opposition by the Jews of the Dispersion;
- The claim of Paul to be an apostle is defended.

The Text of Acts

The Greek text of Acts has attracted much study due, in part, to distinctive differences between two major groups of ancient manuscripts, the Alexandrian and the Western. A discussion of the development of family histories regarding the text of Acts is to be found in the introduction to Bruce's commentary. The monumental work on this subject is JH Ropes, *The Text of Acts* which forms volume 3 of the five volume work by Foakes Jackson and Kirsop Lake, *The Beginnings of Christianity* Part I.

In particular, the Western text of Acts is approximately ten percent longer than the Alexandrian. The longer readings of the Western manuscripts are generally considered as additions or interpolations to the text. The nature of these readings and the arguments surrounding their significance are beyond the scope of these notes.

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

Acts 1:1-5

Luke 1:1-4 can be regarded as the introduction to the entire two volume work of Luke-Acts. What Luke writes there about the purpose of his writing and the research he has undertaken applies to Acts as well as to the Gospel. As with the beginning of Luke's Gospel, the opening verses are a formal address and are written in a more formal style than the remainder of the work. They reflect a classical form of introduction to the second volume of a work.

Acts 1:1

Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ᾧ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν

μὲν conjunction expressing a contrast, usually with δε ...

The δε here is omitted: the contrast is implied.

πρῶτος first

Here in the sense of 'former'.

λογος was used for a division of a work which covered more than one papyrus roll. NIV, "... former book..."

Θεοφιλε cf. Luke 1:3

ἤρξατο aor midd ἀρχω midd begin

Against all other witnesses, B and D omit ὁ before Ἰησοῦς, a reading adopted by Westcott-Hort and a few others.

τε enclitic particle and, and so; τε και and also

διδασκω teach

The implication is that *Acts* contains the account of the continuing work and teaching of Jesus. In other words, the presence of the Holy Spirit in the Church is the means by which Christ continues his work and teaching among his people.

Acts 1:2

ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήμφθη·

ἄχρι (and ἀχρις) until

ἄχρι ἧς ἡμέρας is an abbreviation more common in formal Greek for the phrase ἀχρι της ἡμερας ἢ, cf. v.22. The ἀνελήμφθη at the end of the verse concludes this phrase: 'Until the day when he was taken up, having given commandments ...'

ἐντειλάμενος Verb, aor midd/pass dep ptc, m nom s ἐντελλομαι command, order

Particularly the command to preach the gospel which Luke records in Lk 24:47, cf. Acts 1:8.

ἐξελέξατο Verb, aor midd dep indic, 3 s

ἐκλεγομαι choose, select

Luke uses this verb of Jesus' choice of the twelve, (Lk 6:13), of the one who will replace Judas (Acts 1:24) and later of Paul (Acts 9:15; 22:14-15). "It is thus emphasised that all of the apostles (the Twelve, Matthias and Paul) were neither self-appointed, nor appointed by any human being, committee, synod or church, but were directly and personally chosen and appointed by Jesus Christ himself." Stott.

ἀνελήμφθη Verb, aor pass indic, 3 s

ἀναλαμβάνω take up, carry

δια πνεύματος ἁγίου emphasises that Jesus' teaching of his disciples while he was with them was empowered by the Holy Spirit ("During Jesus' ministry there is no reference to the Holy Spirit being upon anyone except Jesus." Polhill). Now that he is no longer with them, he continues to teach them (compare v.1) δια πνεύματος ἁγίου.

Stott writes concerning *Acts*, "The most accurate (though cumbersome) title, then, which does justice to Luke's own statement in verses 1 and 2, would be something like 'The Continuing Words and Deeds of Jesus by his Spirit through his Apostles'."

Metzger (*Textual Commentary*) includes a lengthy note on the longer text found in codex Bezae (D).

Acts 1:3

οἳ καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ·

παριστημι and παριστανω present, stand before

The apostles were witnesses to Jesus' resurrection, cf. 1:22; 10:41.

ζωω live, be alive

Cf. 1 Cor 15:5-7. From this and the Gospels we can assemble nine or ten such appearances, some in Judaea and some in Galilee.

παθεῖν Verb, aor act infin πασχω suffer

Used absolutely of Christ's death, cf. 17:3; 26:23.

τεκμηριον, ου n (decisive) proof

A technical term from logic meaning 'demonstrative proof, evidence'.

τεσσαρακοντα forty

Not continuously, but in intervals.

ὀπτανομαι appear, be seen

Here only in the NT.

βασιλείας του θεου "Developing the teaching he had given them before the crucifixion. We should understand βασιλεία not in a territorial sense but in the sense of Kingship, royal rule, sovereignty." FF Bruce.

"The Kingdom of God is conceived as coming in the events of the life, death, and resurrection of Jesus, and to proclaim these facts, in their proper setting, is to preach the Gospel of the Kingdom of God." CH Dodd.

Acts begins and ends with this theme, cf. 28:31.

Stott comments, "It appears ... that Jesus' two main topics of conversation between his resurrection and his ascension were the kingdom of God and the Spirit of God. It seems probable that he also related them to each other, for certainly the prophets had often associated them."

Acts 1:4

καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου·

συναλιζομαι eat with, assemble

Cadbury suggests the verb should read συναλιζομενος, 'while staying with them.' This reading has little mss support, though it is attested in some patristic witnesses. Its only virtue is that it reads better in context since συναλιζομαι in the sense 'gather together' is rather awkward when used of one person and in the sense 'to eat with' is unknown before the second century.

παραγγέλλω command, instruct
χωρίζω separate; pass. separate oneself, leave

περιμενω wait for

ἐπαγγελια, ας f promise, what is promised

Cf. Lk 24:49 also Eph 1:13; Jn 14:16f.,26; 15:26; 16:7-13.

Acts 1:5

ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

βαπτίζω baptise, wash

ὕδωρ, ὕδατος n water

Cf. Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33.

βαπτισθήσεσθε Verb, fut pass indic, 2 pl
βαπτίζω

"Throughout Acts new converts experienced repentance, baptism and the gift of the Spirit. All three are essential elements of the conversion experience. The succeeding narrative of Acts shows no set pattern in which these various elements appear. The Spirit can come before baptism (10:47), in conjunction with baptism (2:38), or some time after baptism (8:16). The Spirit's presence in the lives of believers is also evidenced in less dramatic ways such as the Ethiopian's joy (8:39), Lydia's hospitality (16:15), and the Philippian jailer's offer of first-aid (16:33). Although the Spirit cannot be tied to a mechanistic pattern, these patterns show that repentance and the gift of the Spirit are essential to the conversion experience." Polhill.

Acts 1:6

Οἱ μὲν οὖν συνελθόντες ἡρώτων αὐτὸν λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;

Their question must have been prompted by Jesus' words about the kingdom of God, but it betrays a misunderstanding similar to that of the couple on the Emmaus road who had hoped that Jesus was the one who would redeem Israel (cf. Lk 24:21).

μεν οὖν can be translated 'so then'

οἱ μὲν οὖν is a common phrase in Acts for beginning a new section of the narrative. It acts as a link with the preceding section, cf. 1:18; 2:41; 5:41 ...

συνελθόντες Verb, aor act ptc, m nom pl
συνερχομαι come together, assemble, meet

ἔρωταω ask, request, beg, urge

εἰ introduces a direct question εἰ ἐν τῷ χρόνῳ τούτῳ "are you now going to ..."

ἀποκαθιστημι reestablish, restore

They are still thinking of an earthly and national kingdom, cf. Mk 10:35ff.

Acts 1:7

εἶπεν δὲ πρὸς αὐτούς· Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ,

γινῶναι Verb, aor act infin γινωσκω

χρονος ἢ καιρους χρονος refers to passage of time. καιρος is time viewed as occasion rather than extent, i.e. 'season', 'age'. Hence A.V., 'times and seasons'. Bruce says, "χρονους refers to the time that must elapse before the final establishment of the Kingdom; καιρους to the critical events accompanying its establishment."

ἔθετο Verb, 2 aor midd indic, 3 s τιθημι set,
appoint

ἰδιος, α, ον one's own

ἐξουσια, ας f authority, power

Cf. Mk 13:32.

Acts 1:8

ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου
πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες
ἐν τῇ Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ
Σαμαρεία καὶ ἕως ἐσχάτου τῆς γῆς.

λήμψεσθε Verb, fut midd dep indic, 2 pl
λαμβάνω

"It is important to remember that his promise that they would *receive power* was part of his reply to their question about the kingdom. For the exercise of power is inherent in the concept of a kingdom. But power in God's kingdom is different from power in human kingdoms. The reference to the Holy Spirit defines its nature. The kingdom of God is his rule set up in the lives of his people by the Holy Spirit. It is spread by witnesses, not by soldiers, through a gospel of peace, not a declaration of war, and by the work of the Spirit, not by force of arms, political intrigue or revolutionary violence." Stott.

ἐπελθόντος Verb, aor act ptc, m & n gen s
ἐπερχομαι come, come upon

"Just as the Spirit came upon Jesus to equip him for his public ministry [Lk 3:21-22; 4:14, 18], so now the Spirit was to come upon his people to equip them for theirs." Stott.

μαρτυς, μαρτυρος dat pl μαρτυσιν m
witness

For OT background, cf. Is 43:10; 44:8 also Lk 24:48. For use in Acts 1:22; 2:32; 3:15; 5:32; 10:39,41.

τε enclitic particle and, both
ἕως up to (of time or distance); as far as
ἐσχάτος, η, ον adj last, final
γῆ, γῆς f earth

"The disciples were to be the true, 'restored' Israel, fulfilling its mission to be a 'light to the Gentiles' so that God's salvation might reach 'to the ends of the earth' (Isa 49:6)." Polhill.
"The Church is the pilgrim people of God. It is on the move – hastening to the ends of the earth to beseech all men to be reconciled to God, and hastening to the end of time to meet its Lord who will gather all into one... It cannot be understood rightly except in a perspective which is at once missionary and eschatological." Lesslie Nebigin, *The Household of God* (quoted in Stott).

Jesus' answer breaks the small compass of their imagination which was limited to Israel. In his book *The Missionary Nature of the Church*, Johannes Blauw argues that the 'centripetal missionary consciousness' of the OT, the hope of the nations streaming to Zion, is, with Jesus' resurrection, ascension and the outpouring of the Spirit, replaced by 'centrifugal missionary activity'.

"The whole verse, including the promise of the Spirit, the gift of power, and the geographical instructions, forms a summary of the narrative of Ac.; chs 1-7 are placed in Jerusalem, 8-9 in Judaea and Samaria, and 10-28 take us step by step from Caesarea to Rome." Bruce.

Acts 1:9

καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν ἐπήρθη καὶ
νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν
αὐτῶν.

The account of Jesus' ascension here at the beginning of Luke's second volume complements (rather than contradicts) and is complemented by his account at the end of his first volume (Lk 24:50ff.).

βλεπω see, look

βλεπόντων αὐτῶν 'while they were looking',
'as they looked', NIV, "before their very eyes"

ἐπήρθη aor pass ἐπαίρω raise, lift up

νεφελῆ, ης f cloud

ὑπολαμβάνω take away, remove

"The ascension narrative evokes rich biblical reminiscences – the translations of Enoch and Elijah, the cloud that enveloped Mt Sinai. Indeed, clouds are often associated with theophanies. One particularly thinks of the transfiguration narrative of Luke 9:28-36. The picture in Acts 1:9 is that of a cloud enveloping Jesus as he disappeared from sight, just as in Luke 9:34-36 the appearance of the cloud led to the disappearance of Moses and Elijah. The vivid pictorial depiction of Jesus' ascension into heaven serves to give tangible form to the apostles' testimony to the exaltation of Christ." Polhill.

Acts 1:10

καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν
πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο
παρειστήκεισαν αὐτοῖς ἐν ἐσθήσει λευκαῖς,
ἀτενίζω fix eyes on, look intently at

A Lukan verb – 12 out of 14 NT occurrences are in Lk-Acts.

παρειστήκεισαν Verb, pluperf act indic, 3 pl
παριστημι and παριστανω present,
stand before

ἐσθήσῃσι Noun, dat pl ἐσθης, ητος f
clothing

λευκος, η, ον white, shining

"Luke has recorded the ministry of angels at several crucial moments in his story. They announced and attended the birth of Jesus [Lk 1:26ff.; 2:9-10, 13-15]. According to some manuscripts an angel appeared in the garden of Gethsemane to strengthen him [Lk 22:43]. And 'two men in clothes that gleamed like lightning', later identified as angels, proclaimed his resurrection to the women [Lk 24:4ff., 23]. So it entirely appropriate that angels should now appear to interpret his ascension." Stott.

Acts 1:11

οἱ καὶ εἶπαν· Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἅψ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

ἐστήκατε Verb, perf act indic, 2 pl ἰστημι pf
stand, stand firm

ἐμβλεπω look straight at, consider, see

"The apostles' gaze into the sky is understandable after witnessing such a miracle. The angelic rebuke, however, is necessary. Moments of high spiritual experience are never ends in themselves. It was time to come down from the mountain and witness to what they had seen." Polhill.

Stott comments, "There was something fundamentally anomalous about their gazing up into the *sky* when they had been commissioned to go to the ends of the *earth*. It was the earth not the sky which was to be their preoccupation... It is the same for us. Curiosity about heaven and its occupants, speculation about prophecy and its fulfilment, an obsession with 'times and seasons' – these are aberrations which distract us from our God-given mission."

ἀναλημφθεὶς Verb, aor pass ptc, m nom s

ἀναλαμβάνω take up

οὕτως adv. thus, in this way

ἐλεύσεται Verb, fut midd dep indic, 3 s

έρχομαι

τρόπος, ου m way, manner; ὁν τ. in the same way as, as, like

θεαομαι see, look at, observe

"He was taken up in a cloud (v.9) and in glory (1 Tim 3:16); the Son of man is pictured as coming in the clouds (Dan 7:13; Mk 13:26; 14:62; Rev 1:7 etc.) and in great glory (Mk 13:26; Mt 25:31 etc.)." Bruce.

Stott adds, "Yet there will also be important differences between his going and his coming. Although his coming will be personal, it will not be private like his ascension. Only the eleven apostles saw him go, but when he comes 'every eye will see him'."

Acts 1:12

Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν.

τοτε then, at that time

ὑποστρεφω return, turn back

ὄρος, ους n mountain, hill

ἐλαιων, ωνος m olive orchard

ἐγγυς adv near

ὁδος, ου f way, path, road, journey

σαββατου ἔχον ὁδον literally, 'having a sabbath's day's journey', i.e. there was about a kilometre between Jerusalem and the mount of Olives.

Acts 1:13

καὶ ὅτε εἰσηλθον, εἰς τὸ ὑπερῶν ἀνέβησαν οὓ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτῆς καὶ Ἰούδας Ἰακώβου.

ὅτε conj when, at which time

ὑπερῶν, ου n upstairs room

Maybe the room where the Last Supper was held.

ἀναβαινω go up, come up

καταμενω stay, live

Comparing the list of names in Mt 10:2ff, Mk 3:16ff and Lk 6:14ff it would seem that Ἰούδας Ἰακώβου of Luke/Acts ('Judas not Iscariot' of Jn 14:22) is the same as Thaddeus of Mt and Mk.

Acts 1:14

οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξίν καὶ Μαρὶάμ τῇ μητρὶ τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

πάντες Adjective, m nom pl πας

προσκαρτερεω devote oneself to, continue in

Suggests an element of perseverance or continuance (cf. 2:42).

ὁμοθυμαδον adv with one mind, by common consent, together

"A favourite adverb of Luke, who uses it 10 times (all in Acts). The only other NT occurrence is in Rom 15:6." Bruce.

προσευχη prayer

"Prayer was the hallmark of the church in its early days (cf. 1:24; 2:42; 3:1; 4:24; 6:6)." Polhill.

They also spent these ten days in the temple, praising God (cf. Lk 24:53). Stott comments, "It was a healthy combination: continuous praise in the temple, and continuous prayer in the home."

γυνή, αἰκός f woman, wife

"Including no doubt those who accompanied Jesus from Galilee (Lk 8:2) and those who were present at the Cross and at the grave (Mt 27:55f.; Mk 15:40; 16:1; Lk 24:10; Jn 19:25)." Bruce.

Μαριαμ τῆ μητρὶ τοῦ Ἰησοῦ the last recorded appearance of Jesus' mother. She plays no part in the development of the church.

τοὺς ἀδελφοὺς αὐτοῦ cf Mt 13:55; Mk 6:3. They did not believe in Jesus before his death (Jn 7:5) but were convinced by his resurrection: Jesus appeared particularly to his brother, James (1 Cor 15:7). Two of the four named brothers, James and Jude, subsequently wrote NT letters.

Acts 1:15

Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσι).

ἀναστὰς 2nd aor ptc ἀνίστημι intrans (in 2 aor & all midd) rise, stand up
μέσος, ἡ, ον middle; ἐν μ., εἰς μ. in the middle, among

τῶν ἀδελφῶν used here of the Christian community – including the women.

ὄχλος, ον m crowd, multitude
ὄνομα, τος n name, person

Here in the sense 'person', cf. Rev 3:4; 11:13.

ἐπὶ τὸ αὐτὸ 'altogether'. Bruce suggests that this is used in a quasi technical sense, meaning 'in church fellowship', cf. 2:1,47; 1 Cor 11:18,20; 14:23.

ὡσεὶ like, as, about, approximately
ἑκατὸν one hundred
εἴκοσι twenty

Polhill suggests that the number is significant since in rabbinic tradition 120 was the minimum required for the formation of a local Sanhedrin which would consist of 12 men, one member of council for each ten males. The parallel here is not perfect since the 120 include the women.

Acts 1:16

Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν,

ἔδει Verb, imperf indic, 3 s (impers) δεῖ impersonal verb it is necessary
πληρωθῆναι Verb, aor pass infin πληρω fill, fulfill

προλεγω say beforehand

στόμα, τος n mouth, utterance, testimony

I.e. Ps 69:25 cited in v.20a.

Ἰούδα Noun, gen s Ἰουδας
ὁδηγός, ον m guide, leader

συλλαβοῦσιν Verb, aor act ptc, m dat pl
συλλαμβανῶ seize, arrest

Acts 1:17

ὅτι καθιριθμημένος ἦν ἑν ἡμῖν καὶ ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης. –

καθιριθμημένος Verb, perf pass part, m nom s καθιριθμεῶ number; pass with ἐν be numbered among, be one of

ἔλαχεν Verb, aor act indic, 3 s λαγχανῶ fall to one by lot

κλήρος, ον m lot (of something thrown or drawn to reach a decision), share, part

ἔλαχεν τὸν κλῆρον τῆς ... 'he had a part in ...', 'he shared in ...'

διακονία, ας f ministry, service

Cf. Ps 41:9.

Acts 1:18

Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.

It is argued by many (Calvin, Westcott & Hort, Bruce, Polhill, Stott etc.) that verses 18 & 19 are not a continuation of Peter's words but are an explanation added by Luke for the benefit of those who would not otherwise have known the history.

ἐκτήσατο Verb, aor midd dep indic, 3 s κταομαι acquire, gain

χωρίον, ον n piece of land, field

"In Mt 27:7, it was the priests who bought the Potter's Field with the thirty pieces of silver. A common explanation (favoured, e.g., by Jacquier) is that, considering the money as legally belonging to Judas, they bought the field in his name." Bruce.

μισθός, ον m pay, wages, reward

ἀδικία, ας f wrongdoing, evil, sin

πρηνής, ες gen ους headfirst or perhaps swollen

γενόμενος Verb, aor ptc, m nom s γινομαι

Bruce (along with others who view this as a medical term), argues that πρηνης could mean 'swell up'. The unusual and difficult phrase has given rise to a number of variants.

ἐλάκησεν Verb, aor act indic λακαω burst
open
μεσος, η, ον middle
ἐξεχύθη Verb, aor pass indic, 3 s ἐκχεω and
ἐκχυννω pour out, shed (blood)
σπλαγγνον, ου η one's inmost self; τα σ.
entrails

Acts 1:19

καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν
Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο
τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμάχ, τοῦτ'
ἔστιν Χωρίον Αἵματος. –

γνωστος, η, ον known, acquaintance
ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
κατοικεω live, settle, inhabit
ὥστε so that, with the result that
κληθῆναι Verb, aor pass infin καλεω
ἐκεινος, η, ο demonstrative adj. that, those
ἴδιος, α, ον one's own
διαλεκτος, ου f language
Ἀκελδαμαχ Akeldama (Aramaic, meaning
field of blood)
αἷμα, ατος f blood

Acts 1:20

γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· Γενηθήτω ἡ
ἐπαυλις αὐτοῦ ἔρημος καὶ μὴ ἔστω ὁ κατοικῶν
ἐν αὐτῇ, καί· Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω
ἕτερος.

"It is not suggested that the primary reference of these two passages is to Judas. In so far, however, as the character of Judas corresponds to the description in Pss 69 and 109, these passages could be applied to him." Bruce. Longenecker says that these verses are applied to Judas on 'the commonly accepted exegetical principle of analogous subject'. Note the way in which this psalm is used by Jesus in Jn 15:25 (cf. also Jn 2:17; Rom 11:9-10; 15:3).

γέγραπται Verb, perf pass indic, 3 s γραφω
ψαλμος, ου m psalm, song
γενηθήτω Verb, aor pass dep imperat, 3 s
γινομαι
ἐπαυλις, εως f house, home
ἐρημος, ου f deserted place; also ἐρημος,
ον adj uninhabited, desolate
ἔστω Verb, pres act imperat, 3s εἰμι
κατοικεω live, settle, inhabit

Ps 69:25 (LXX 68:26).

ἐπισκοπη, ης f office, place of service

The meaning here is the same as διακονια in verses 17 and 25.

λαβέτω Verb, aor act imperat, 3 s λαμβανω
ἕτερος, α, ον other, another, different

Ps 109:8 (LXX 108).

Acts 1:21

δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν
παντὶ χρόνῳ ᾧ εἰσηλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς
ὁ κύριος Ἰησοῦς,

δεῖ impersonal verb it is necessary, must
συνερχομαι come together; here =
accompany

χρονος, ου m time, period of time
εἰσερχομαι enter, go in, come in

Acts 1:22

ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως
τῆς ἡμέρας ἧς ἀνελήμφθη ἀφ' ἡμῶν, μάρτυρα
τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν γενέσθαι ἕνα
τούτων.

ἀρξάμενος Verb, aor midd ptc, m nom s
ἀρχω midd begin
ἀνελήμφθη Verb, aor pass indic, 3 s
ἀναλαμβάνω take up
μάρτυρα Noun, acc s μαρτυς, μαρτυρος m
witness
ἀναστασις, εως f resurrection, raising up
εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one

On personal witness (especially of the resurrection) as an essential for qualification as an apostle, see 1 Cor 9:1; 15:8f.

"As such, the role of apostle was limited to the Twelve. It was a unique, irreplaceable office (Eph 2:20; Rev 21:14). There could be no apostolic succession, since there were no further eyewitnesses to succeed them." Polhill.

Acts 1:23

καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον
Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ
Μαθθίαν.

ἔστησαν Verb, aor act indic, 3 pl ἵστημι set,
place

Metzger highlights the fact that the Western reading ἔστησεν (D it^{sig} Augustine) emphasises the role of Peter. He says, "Here and elsewhere in the Western text, one recognises clearly the later point of view, according to which Peter rules the church with the authority of the monarchical episcopate."

δύο gen & acc δύο dat δυσιν two
ἐπεκλήθη Verb, aor pass indic, 3 s ἐπικαλεω
call, name, surname

Acts 1:24

καὶ προσευζάμενοι εἶπαν Σὺ κύριε
καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω,
ἐκ τούτων τῶν δύο ἕνα,

προσευχομαι pray

The aorist participle here introduces the prayer, "they prayed saying ...", not, "after they had prayed they said ..."

Κυριε The prayer is probably addressed to Jesus. He is the one who chooses and appoints apostles.

καρδιογνωστης, ου m knower of hearts

Cf. 15:8. ...τα is the vocative ending for 1st declension nouns ending in ...ης

ἀνάδειξον Verb, aor act imperat, 2 s

ἀναδεικνυμι show clearly

ἐξελέξω Verb, aor midd dep indic, 2 s

ἐκλεγομαι choose, select

Acts 1:25

λαβεῖν τὸν τόπον τῆς διακονίας ταύτης καὶ
ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι
εἰς τὸν τόπον τὸν ἴδιον.

λαβεῖν Verb, aor act infin λαμβανω

τοπος, ου m place

διακονια, ας f ministry, service

ἀποστολη, ης f apostleship, mission

παρέβη Verb, aor act indic, 3 s παραβαινω
turn away, leave

πορευθῆναι aor infin πορευομαι go,
proceed

εἰς τὸν τόπον τὸν ἴδιον i.e. 'to the place he
deserves/fitting for him' NIV "... to go
where he belongs"

Acts 1:26

καὶ ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ
κλήρος ἐπὶ Μαθθίαν, καὶ συγκατανηφίσθη
μετὰ τῶν ἑνδεκα ἀποστόλων.

ἔδωκαν Verb, aor act indic, 3pl διδομι

κληρος, ου m lot (of something thrown or
drawn to reach a decision)

"We should have expected ἐβαλον rather than ἔδωκαν, but 'to give a lot' is the Hebrew idiom... In the OT the casting of lots was a recognised way of ascertaining the divine will (Prov. 16:33). For the employment of Urim and Thummim for this purpose, see 1 Sam 14:41 LXX. There is no record of the disciples resorting to this procedure after Pentecost." Bruce.

Drawing attention to the procedure used in selecting Matthias, Stott comments, "Leaving aside this fourth factor [the casting of lots], because the Spirit has now been given us, the remaining three (Scripture, common sense [in deducing the necessary qualifications] and prayer) constitute a wholesome combination through which God may be trusted to guide us today."

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall
συγκατανηφίσθη Verb, aor pass dep indic, 3 s
συγκατανηφιζομαι be enrolled with, be
included among

ἑνδεκα eleven

The suggestion of Campbell Morgan that the appointment of Matthias was wrong and that Paul was the twelfth apostle of God's appointment is misguided and fails to do justice to the witness of this chapter.

Postscript

"The stage is now set for the Day of Pentecost. The apostles have received Christ's commission and have seen his ascension. The apostolic team is complete again, ready to be his chosen witnesses. Only one thing is missing: the Spirit has not yet come. Though the place left vacant by Judas has been filled by Matthias, the place left vacant by Jesus has not yet been filled by the Spirit. So we leave Luke's first chapter of the Acts with the 120 waiting in Jerusalem, persevering in prayer with one heart and mind, poised ready to fulfil Christ's command just as soon as he has fulfilled his promise." Stott.

Acts 2:1-13

"Near the beginning of each part of his two-volume work [Luke] demonstrates the indispensability of the Holy Spirit's enabling. Just as the Holy Spirit descended upon Jesus when John baptised him, so that he entered his public ministry 'full of the Holy Spirit', 'led by the Spirit', 'in the power of the Spirit' and 'anointed' by the Spirit (Lk 3:21-22; 4:1, 14, 18), so now the Spirit came upon the disciples of Jesus to equip them for their mission in the world (Acts 1:5, 8; 2:33). In the early chapters of Acts Luke refers to the promise, the gift, the baptism, the power and the fulness of the Spirit in the experience of God's people. The terms are many and interchangeable; the reality is one, and there is no substitute for it." Stott.

Acts 2:1

Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς
πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό,
συμπληρωω draw near (of time)

The συμπληρουσθαι really refers not to the day of Pentecost but to the 50 days which led up to Pentecost. The name πεντηκοστής refers to the fact that the festival was celebrated 50 days after the first Sunday after Passover. The 50 days were reckoned inclusively, meaning that this event took place on the first day of the week. In Hebrew, the festival was known as the feast of weeks or of first fruits (Ex 34:22; Lev 23:16 LXX). It began as a harvest festival but became an annual celebration of the giving of the law. Of the link with the giving of the law Stott comments, "We cannot be sure whether it was important to [Luke], even though Jewish traditions associated wind, fire and voices with Mount Sinai, the three phenomena which he is about to describe."

όμου adv together
 επί το αὐτό see 1:15

We do not know where they were gathered. It may have been in the Temple precincts (Lk 24:55). Both the disciples and the crowds would be expected at the Temple at a feast day. But it could have been in the upper room (1:13). The disciples could have left the room on receiving the Spirit and the crowds then gathered around them.

Acts 2:2

καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι,

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
 ἄφνω adv suddenly
 ἦχος, ου m sound, noise
 ὡσπερ as, even as
 φερω bring, carry; midd = rush
 πνοη, ης f wind, breath

For wind/breath as a symbol of the Spirit, see Gen 2:7; Ezek 37:9; Jn 3:8; 20:22.

βιαίος, α, ον violent, strong

The 'tornado' of the Spirit.

ἐπλήρωσεν Verb, aor act indic, 3 s πληρωω
 fill

Cf. Is 6:4.

καθημαι sit, sit down, live

Acts 2:3

καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν,

ὤφθησαν Verb, aor pass indic, 3 s ὁραω see,
 observe; pass. appear
 διαμερίζω divide, distribute, divide among

διαμεριζόμεναι = 'distributed among them', not a description of 'cloven tongues'.

γλώσσα, ης f tongue

ὡσεὶ like, as
 πῦρ, ος n fire

For the association of the Holy Spirit with fire, see Matt 3:2; Lk 3:16. In the OT, fire symbolises the presence of God, Ex 3:2ff etc.

καθίζω sit down, sit, stay

Compare the descent of the Spirit on Jesus, Jn 1:32.

ἕκαστος, η, ον each, every; ἓνα ἕκαστον αὐτῶν 'each one of them'

"The picture is that of one great flame representing the Spirit, which separates into many tongues of flame with one resting on each individual." Polhill.

Acts 2:4

καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθεγγεσθαι αὐτοῖς.

ἐπλήσθησαν Verb, aor pas indic, 3 pl
 τιμπλημι fill

"From this point on in Acts, the gift of the Spirit became a normative concomitant of becoming a Christian believer (2:38). The expression of this differs; in 9:17 Saul is said to have been 'filled' with the Spirit, as here. Sometimes this experience is described as a 'baptism' in the Spirit (1:5; 11:16). In other instances the word 'poured out' is used (2:17f.; 10:45) or 'came upon' (8:16; 10:44; 11:15) or simply 'receive' (2:38; 10:47). All these instances refer to new converts and point to the Spirit's coming in various ways, not always signified by tongues, as a permanent gift to every believer. This should be distinguished from other references to 'filling,' where the Spirit comes upon one who is already a believer in a time of special inspiration and testimony to the faith (cf. 4:8,31; 7:55; 13:9)." Polhill.

ἤρξαντο Verb, aor midd indic, 3 pl ἄρχω
 midd begin

ἕτερος, α, ον other, another, different

λαλεῖν ἑτεραὶ γλώσσαις The context here implies that the disciples spoke in various languages and dialects: each was understood by some of those who heard them, but not by others. This seems to differ from the phenomenon present in Corinth where the tongues were not understood by others (so Bruce, Polhill etc.).

ἀποφθεγγεσθαι Verb, pres midd/pass dep
 infin ἀποφθεγγομαι speak, declare

Generally used in connection with an inspired utterance, cf. LXX 1 Chron 25:1; Mic 5:12.

Acts 2:5

Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες
Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους
τῶν ὑπὸ τὸν οὐρανόν·

κατοικεω live, settle, inhabit
εὐλαβης, ες devout, reverent
ἔθνος, ους n nation, people; τα ἑ. Gentiles

ἀπο παντος ἔθνους των ὑπο τον ουρανον i.e.
from every land where there were Jews.

Acts 2:6

γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθε τὸ
πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος
τῆ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν·

γενομενης δε της φωνης ταυτης ... For φωνη
with γινομαι see also 7:31; 10:13; 19:34; Lk
1:44; 3:22; 9:35f.

συνερχομαι come together, assemble,
meet

πληθος, ους n crowd, multitude
συνεχύθη Verb, aor pass indic, 3 s συγχεω
and συγχυνω confound or bewilder
ἴδιος, α, ον one's own
διαλεκτος, ου f language

The word means 'manner of speech' and can
mean language or much the same as our
'dialect'.

Acts 2:7

ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες· Οὐχ
ἰδοῦ πάντες οὗτοί εἰσιν οἱ λαλοῦντες
Γαλιλαῖοι;

ἐξιστημι be amazed, be surprised
θαυμαζω wonder, be amazed
ἅπας, ασα, αν (alternative form of πας) all,
whole

For the peculiarities of Galilaean speech cf. Mt
26:73; Mk 14:70; Lk 22:59.

Acts 2:8

καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ
διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;

ἐγεννηθημεν aor pass γενναω be father of,
bear; pass be born

Acts 2:9

Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ
κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε
καὶ Καπαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,

"Παρθοι και Μηδοι και Ἑλαμιται, και οι
κατοικουντες την Μεσοποταμιαν In these
countries lived descendants of the 10 tribes ...
and members of the 2 tribes which did not
return from exile...

Ἰουδαίων Perhaps in the wider prophetic sense
'the land of the Jews', from the Egyptian border
to the Euphrates ...

Καπαδοκίαν, Πόντον και την Ἀσίαν, Φρυγίαν
τε και Παμφυλίαν All these were districts of
Asia Minor which were full of Jews, as is
evident from the latter half of Acts." Bruce.

Ἰουδαίων has often been considered a
primitive corruption or scribal insertion,
though without any textual evidence.

Acts 2:10

Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ
μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ
ἐπιδημοῦντες Ῥωμαῖοι,

Αἴγυπτον και τα μερη της Λιβυης της κατα
Κυρηνη North African regions, also the home
of many Jews.

ἐπιδημew visit, live in a place

"Some of these ['visitors from Rome'] may
have returned and formed the nucleus of the
Roman church, of the origin of which we have
no historical record." Bruce.

Acts 2:11

Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ
Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς
ἡμετέρας γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.

προσηλυτος, ου m proselyte (a convert to
Judaism)

A Gentile who had undertaken complete
observance of the Jewish law and was admitted
into full fellowship with Israel.

"For proselytization three things were
necessary, (i) circumcision (in the case of
males), (ii) baptism (for ritual purification),
(iii) the offering of sacrifice. The real test was
naturally circumcision, which partly explains
why proselytization was more common among
women. Many men were content with that
looser attachment to the synagogue usually
implied in the term 'God-fearers' (cf. 10:2;
13:16; 17:17, etc.)." Bruce.

Κρης, ητος m a Cretan

Αραβ, βος m Arab

ἡμετερος, α, ον our

μεγαλειον, ου n mighty act or deed

This event, although involving mainly Jews, is
nevertheless symbolically a reversal of Babel,
and is a telling picture of what will be
accomplished in the following centuries
through the spread of the Gospel.

Acts 2:12

ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος
πρὸς ἄλλον λέγοντες· Τί θέλει τοῦτο εἶναι;

ἐξιστημι see v.7

διαπορευω be very confused, wonder

A Lukan word occurring only here and 5:24; 10:17; Lk 9:7.

ἄλλος, η, ο another, other

θελω wish, will

τι θελει τουτο ειναι 'what does this mean?' (cf. 17:20).

Acts 2:13

ἕτεροι δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους μεμεστωμένοι εἰσίν.

ἕτερος, α, ον other, another, different

διαχλευαζω make fun, sneer

Here alone in the NT. Cf. the only occurrence of the simple verb χλευαζω in 17:32.

γλευκος, ους n new wine (γ. μεμεστωμενος be drunk)

Here alone in the NT.

μεμεστωμένοι Verb, perf pass ptc, m nom pl
μεστω fill

Acts 2:14

Σταθεῖς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκα ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς· Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου.

σταθεις aor pass ptc ἰστημι pass stand

ἑνδεκα eleven

ἐπαιρω raise, lift up

ἐπῆρεν τὴν φωνὴν αὐτοῦ a semitism.

ἀπεφθέγγετο Verb, aor midd dep indic, 3 s
ἀποφθεγγομαι see v.4

Suggests inspired utterance. Stott notes concerning the speeches of Acts, "Approximately 20% of Luke's text is devoted to addresses by Peter and Paul; if Stephen's speech is added, the percentage rises to about 25%." Stott argues that this shows that the title 'Acts' is inadequate: the book does indeed tell of what Jesus continued to both do *and teach*.

κατοικεω see 1:19

γνωστος see 1:19

ἔστω Verb, pres act imperat, 3s εἰμι

ἐνωτίσασθε Verb, aor midd dep imperat, 2 pl

ἐνωτιζομαι pay close attention to

Here alone in the NT.

ῥημα, ατος n word, thing, matter

Acts 2:15

οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθουσιν, ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας,

ὑπολαμβάνω suppose, imagine

μεθυω be drunk, drink freely

ὥρα, ας f hour, moment

τρίτος, η, ον third

The day was divided into 12 hours from sunrise to sunset. This would have been about 9 a.m.

Acts 2:16

ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ·

εἰρημένον Verb, perf pass ptc, n nom/acc s

λεγω

δια implies that God himself is the origin of the words.

Acts 2:17

Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεῦσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὀράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίους ἐνυπνιασθήσονται·

The quotation is from Joel 2:28-32 (3:1-5 in Hebrew). In Joel it occurs after a locust plague had ravaged the land, creating a severe famine. Joel calls the people to repentance with the promise of forgiveness and the advent of the Day of the Lord and the Messianic Age.

ἔσται Verb, fut indic, 2 s εἰμι

ἐσχατος, η, ον last, final

Replacing the LXX wording, μετα ταυτα. Cf. Is 2:2. "It was the unanimous conviction of the New Testament authors that Jesus inaugurated the last days or Messianic age, and that the final proof of this was the outpouring of the Spirit, since this was the Old Testament promise of promises for the end-time." Stott.

ἐκχεῶ Verb, fut act indic, 1 s ἐκχεω and

ἐκχυννω pour out

σαρξ, σαρκος f flesh, human nature

"The picture is probably of a heavy tropical rainstorm, and seems to illustrate the generosity of God's gift of the Spirit (neither a drizzle nor even a shower but a downpour), its finality (for what has been 'poured out' cannot be gathered in again) and its universality (widely distributed among the different groupings of humankind)." Stott.

προφητεω prophesy, speak God's message

θυγατηρ, τρος f daughter

νεανισκος, ου m young man

ὀρασις, εως f vision, appearance

ὄψονται Verb, fut midd dep indic, 3 pl ὁραω

see, observe

πρεσβυτερος, α, ον elder, old man/woman

ἐνυπνιον, ου n dream

ἐνυπνιασθήσονται Verb, fut pass dep indic, 3

pl ἐνυπνιαζομαι dream

Acts 2:18

καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύουσιν.

γε enclitic particle adding emphasis to the word with which it is associated
δουλη, ης f female servant

The καὶ προφητεύουσιν is not in the LXX. Stott distinguishes this from the particular gift of prophecy which is for some not all. Of the use of the term here, he writes, "In fact, it is this universal knowledge of God through Christ by the Spirit which is the foundation of the universal commission to witness (1:8). Because we know him, we must make him known."

Acts 2:19

καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδια καπνοῦ·

δώσω Verb, fut act indic, 1 s δίδωμι
τερας, ατος n wonder, object of wonder
ἄνω from above,
σημειον, ου n miraculous sign, sign
κατω down, below, beneath

ἄνω, σημεια and κατω are not in the LXX.

αἶμα, ατος f blood
πυρ, ος n fire
ἀτμις, ιδος f vapour, mist
καπνος, ου m smoke

Stott comments, "It is possible to understand these predictions either literally as upheavals of nature (which had already begun on Good Friday [Lk 23:44-45], and more of which Jesus foretold before the end [Lk 21:11]), or as metaphorically as convulsions of history (since this is traditional apocalyptic imagery for times of social and political revolution [e.g. Is 13:9ff.; 34:1ff.; Ezek 32:7ff.; Am 8:9; Mt 24:29; Lk 21:25-26; Rev 6:12ff.])." Stott.

Acts 2:20

ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἶμα πρὶν ἢ ἔλθειν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.

ἥλιος, ου m the sun
μεταστρεφω turn, alter, change
σκοτος, ους n darkness, evil
σεληνη, ης f moon
πριν and πριν ἢ before
ἐλθειν Verb, aor act infin ἐρχομαι
μεγας, μεγαλη, μεγα large, great
ἐπιφανης, ες glorious

The Hebrew has 'terrible'.

Acts 2:21

καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

ἔσται Verb, fut indic, 2 s εἰμι
ἄν particle indicating contingency
ἐπικαλεω call, name; midd call upon,
appeal to
ὄνομα, τος n name, title, person

Κυρίου In the OT this is Yahweh (Jehovah), but here and elsewhere in the NT such OT texts are applied to Jesus: see Is 45:23 quoted in Rom 14:11 & Phil 2:10f; Ps 34:8 in 1 Pet 2:3 and Is 8:15 in 1 Pet 3:15.

σωθήσεται Verb, fut pass indic, 3 s σωζω
save

Acts 2:22

Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον, ἀνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἶδατε,

Ναζωραϊος, ου m inhabitant of Nazareth, Nazarene

A designation frequently found in Acts (cf. 3:6; 4:10; 6:14; 22:8; 26:9).

ἀποδεδειγμένον Verb, perf pass ptc, m acc & n nom/acc s ἀποδεικνυμι attest, prove

"A semitechnical term often found in Greek papyri and inscriptions for office holders. It can either be used of those who already hold office or for those who have received appointment but have not yet entered into active service in the office. The latter sense seems to fit the context here. Peter depicted Jesus in his earthly ministry as being designated by God as Messiah but as only entering into the active function of that role upon his death and resurrection." Polhill.

δυναμις, εως f power, mighty work
τερας, ατος n see v.19
σημειον, ου n see v.19
μεσος, η, ον middle

"Our Lord's miracles were signs of the Messianic Age, 'the powers of the age to come' of Heb 6:5, showing that in him the divine kingdom had broken into the world and was in operation (Lk 11:20)." Bruce.

Acts 2:23

τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἐκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνεῖλατε

ὀρισμένη Verb, perf pass ptc, f dat s ὀρίζω
decide, determine
βουλη, ης f purpose, plan, decision

Cf. 3:18; 4:28; 17:3; 26: 23; Lk 22:22; 24:26, 46.

προγνωσις, εως f foreknowledge, purpose

Cf. 1 Peter 1:20.

ἐκδοτος, ον given over, handed over
χειρ, χειρος f hand, power
ἄνομος, ον lawless, outside the law,
Gentile

The reference here is to the Romans.

προσπῆξαντες Verb, aor act ptc, m nom pl
προσπεγνυμι nail up, crucify
ἀνείλατε Verb, aor act indic, 2 pl ἀναιρεω
do away with, kill, destroy

"Cf. 3:13; 4:10; 5:30; 7:52 etc., for the insistence that the immediate moral responsibility for the death of Christ rested with his own countrymen." Bruce.

"Peter carefully balanced all the participants in the drama of Jesus' death – the guilt of Jew and Gentile alike, the triumphal sovereignty of God." Polhill.

Acts 2:24

ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ·

ἀνιστημι trans (in fut and 1 aor act) raise
λυω loose, untie, release, set free
ὠδιν, ινος f birth-pains, suffering
θανατος, ου m death

Cf. Ps 18:4 (LXX 17:5) and 116:3 (LXX 114:3). "'Agony' means literally 'birth pains', so that his resurrection is pictured as a regeneration, a new birth out of death into life." Stott.

καθοτι because, for
δυνατος, η, ον possible, powerful, able
κρατεω hold, hold fast, hold back

Ultimately, the possible is defined by the essence and character of God. The unbeliever says that the resurrection is impossible; Scripture says that it was impossible that Christ should remain in the grave. Man's view of what is natural, and, as he should suppose, necessary, is based on experience of the world. But this is a fallen world, a world which does not reflect the ultimate purpose and will of God. Therefore, that which is both possible, and in an ultimate sense necessary (the determinate purpose of God), is contrary to the pattern of a fallen world and so is deemed by men impossible.

"A miracle is not an abnormal or unnatural occurrence presupposing the normality of nature, but a redeeming restatement of the normality of world and life through the new dominion of God, which stands antithetically against the kingdom of this world. Miracles cause surprise because life has become accustomed to the abnormality of sin and its curse of death and terror. One could say that man's amazement at miracles results from his living in and by this curse-affected world, where men, out of principle, assume the invincibility of death. Thus, when the kingdom of God in Christ victoriously invades the world, obtruding under the curse of its leaven, and death is subjected to Christ, then men are astounded." Berkouwer.

Acts 2:25

Δαυὶδ γὰρ λέγει εἰς αὐτόν· Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ.

εἰς αὐτόν 'with regard to him'.

The quotation here is from Psalm 16:8-11 (LXX 15). Cf. Paul's argument from the same Psalm in 13:34-37.

προορώμην Verb, imperf midd indic, 1 s
προοραω see ahead of time, midd
keep ones eyes on
ἐνώπιον before, in front of

διὰ παντός always

δεξιός, α, ον right, δεξια right hand
σαλευθῶ Verb, aor pass subj, 1 s σαλευω
shake, disturb

Acts 2:26

διὰ τοῦτο ἠὐφράνθη ἡ καρδία μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἐτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι·

ἠὐφράνθη Verb, aor pass indic, 3 s εὐφραينو
make glad; pass be glad, rejoice

ἠγαλλιάσατο Verb, aor midd dep indic, 3 s
ἀγαλλιαω be extremely joyful or glad

γλωσσα, ης f tongue

ἐτι still, yet, moreover

σαρξ, σαρκος f flesh, physical body

κατασκηνωω live, dwell

ἐλπις, ιδος f hope, ground of hope

Here, and elsewhere in the NT, ἐλπις means a sure hope rather than optimism. The meaning here is 'safety', 'confidence'.

Acts 2:27

ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην, οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν·

ἐγκαταλειπω forsake, abandon

ψυχη, ης f self, inmost being, life, 'soul'

ἄδης, ου m Hades, the world of the dead
 δώσεις Verb, fut act indic, 2 s διδωμι
 ὅσιος, α, ον holy, devout, pious
 ἰδεῖν Verb, aor act infin ὄραω trans see
 διαφθορα, ας f decay, rotting

Acts 2:28

ἐγνώρισάς μοι ὁδοῦς ζωῆς, πληρώσεις με
 εὐφροσύνης μετὰ τοῦ προσώπου σου.

γνωρίζω make known, disclose, know
 ὁδος, ου f way, path
 ζωῆ, ης f life
 πληρωω fill, make full
 εὐφροσύνη, ης f gladness, joy
 προσωπον, ου n face, presence

"One wonders why Peter included ... [verse 11 of Psalm 16] since it adds nothing to his argument about the resurrection. Perhaps it was because of the reference to the 'paths of life'. Christ is the 'author of life' (cf. Acts 3:15), the leader in the path to new life by virtue of his resurrection." Polhill.

Acts 2:29

Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας
 πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ
 ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ
 ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης·

ἐξον Verb, pres ptc, n nom/acc s ἐξεστιν
 impersonal verb it is permitted, it is
 lawful, it is proper

ἐξον εἰπειν "I am able to say ..."

παρρησια, ας f boldness, assurance
 πατριάρχης, ου m patriarch (one of the
 noted ancestors of the Jewish nation)

τελευτω die
 ἐτάφη Verb, aor pass indic, 3 s θαπτω bury
 μνημα, τος f tomb, grave
 ἄχρι until, as far as, as long as

Note that in the Hebraic mindset, life beyond death required resurrection.

Acts 2:30

προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκω
 ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος
 αὐτοῦ καθίσει ἐπὶ τὸν θρόνον αὐτοῦ,

ὑπαρχω be (equivalent to εἶμι)
 εἰδως Verb, perf act ptc, m nom s οἶδα (verb
 perf in form but with present meaning)
 know, understand

ὄρκος, ου m oath, vow
 ὤμοσεν Verb, aor act indic, 3 s ὀμνωω and
 ὀμνωμι swear, vow, make an oath

Allusion here to Ps 132:11.

καρπος, ου m fruit, outcome, offspring
 ὀσφυς, υος f waist, reproductive organs

καθίζω intrans sit, take one's seat, stay;
 trans cause to sit, set, set up

"καθισαι should be taken as transitive, 'to set', with ἐκ καρπου as the object. It is grammatically possible to take it as intransitive, 'to sit', with ἐκ καρπου as the subject, but the transitive use agrees better with θησομαι of LXX" Bruce.

Acts 2:31

προϊδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ
 χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ἄδην οὔτε ἡ
 σὰρξ αὐτοῦ εἶδεν διαφθοράν.

προϊδων Verb, aor act ptc, m nom s προοραω
 see v.25

ἀναστασις, εως f resurrection, raising up
 οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
 ἐγκατελείφθη ... see v.27

Acts 2:32

τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ
 πάντες ἡμεῖς ἐσμεν μάρτυρες.

ἀνεστησεν see v.24

οὗ is probably the neuter form, 'of which fact' rather than masc, 'whose'.

Acts 2:33

τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς τὴν τε
 ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν
 παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ ὑμεῖς
 βλέπετε καὶ ἀκούετε.

δεξιός, α, ον right, δεξια right hand

τῇ δεξιᾷ Bruce thinks to be an instrumental dative, 'by the right hand'.

ὑψωθείς Verb, aor pass ptc, m nom s ὑψωω
 exalt, lift up

τε enclitic particle and, and so
 ἐπαγγελια, ας f promise, what is promised
 λαβων Verb, aor act ptc, m nom s λαμβανω

Cf. Jn 14:16,26; 16:7.

ἐξέχεεν Verb, aor act indic, 3 s ἐκχεω see
 v.17

βλεπω see

The outpoured Spirit is the visible proof of the exaltation of Christ. "Just as the apostles were witnesses to Jesus' resurrection, so the Jewish crowd itself was witness to the exaltation of Christ as they had witnessed the gift of the outpoured Spirit at Pentecost." Polhill.

Acts 2:34

οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει
 δὲ αὐτός· Εἶπεν ὁ κύριος τῷ κυρίῳ μου·
 Κάθου ἐκ δεξιῶν μου,

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω go
 up, ascend

κάθου Verb, pres midd/pass dep imperat, 2 s
καθημαι sit, sit down

See Mt 22:42ff; Mk 12:35ff; Lk 20:41ff for Jesus' use of Psalm Ps 110. It was generally recognised as Messianic. See also 1 Cor 15:25; Heb 1:13; 5:6ff, also Heb 10:13; Rom 8:34; Eph 1:20,22; Col 3:1; 1 Peter 3:22. David did not really ascend into heaven to take his seat at God's right hand, but Christ did. See Lk 22:69 for Jesus' words.

Acts 2:35

ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

ἕως ἂν until
θῶ Verb, aor act subj, 1 s τιθημι place, set
ἐχθρος, α, ον enemy, one hated
ὑποποδιον, ου n footstool
πους, ποδος m foot

Acts 2:36

ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

ἀσφαλως adv safely, for certain, beyond a doubt

κύριον αὐτὸν καὶ Χριστὸν "This title as given to Jesus depends for its fullest significance on the resurrection: cf. Rom 10:9; 14:9; Phil 2:9." Bruce.

σταυρωω crucify

Acts 2:37

Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν, εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσωμεν, ἄνδρες ἀδελφοί;

κατενύγησαν Verb, aor pass dep indic, 3 pl
κατανοσσομαι be stabbed, be deeply troubled

Cf. Ps 109:16 (LXX 108). "The phrase is used here of that conviction of guilt which leads to repentance." Bruce.

τε enclitic particle and, and so
λοιπος η ον rest, remaining, other

Acts 2:38

Πέτρος δὲ πρὸς αὐτούς· Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος·

Πετρος δε προς αυτους The verb of saying is implied rather than being explicit – though some MSS have a form of the verb φημι, say. Metzger argues that only the original absence of the verb (as reflected in B) accounts for the diverse forms in other MSS.

μετανοεω repent, have a change of heart,
turn from one's sins

Cf. Mt 3:2; 4:17. Repentance was an essential aspect of Gospel preaching from the days of its first announcement.

φησίν Verb, pres act indic, 3 s φημι say
βαπτισθητω aor pass imperat βαπτιζω
baptise

Baptism as an outward sign of repentance and remission of sins was not a new idea to those who heard Peter. In particular, they would have known of John's baptism. The new feature of Christian baptism is that it is 'in the name of Jesus' and is associated with 'the gift of the Holy Spirit'.

ἕκαστος η ον each, every
ὄνομα τος η name, person, authority
ἄφεσις εως f forgiveness, cancellation (of sins)

εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν should be taken with μετανοήσατε as well as with βαπτισθητω cf. 3:19; 5:31; Lk 24:47.

ἁμαρτια ας f sin
λήμψεσθε Verb, fut midd dep indic, 2 pl
λαμβάνω receive
δωρεα ας f gift

Cf. 8:20; 10:45; 11:17 also Jn 4:10.

Acts 2:39

ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακρὰν ὄσους ἂν προσκαλέσῃται κύριος ὁ θεὸς ἡμῶν.

ἐπαγγελια ας f promise, what is promised
τεκνον ου η child; pl descendants
μακρην far, far off, at some distance

The promise is for all, regardless of generation or location. The words may imply that the promise is first to Jews and to their children (generations to come), but then equally it is for Gentiles – those far off (cf. Isa 57:19; Eph 2:13).

ὄσος η ον correlative pronoun, as much as;
pl. as many as, all
ἂν particle indicating contingency
προσκαλέσῃται Verb, aor midd dep subj, 3 s
προσκαλεομαι call to oneself, summon,
invite

Though the promise is for all, yet its effective application is through God's act of calling men and women to himself.

Acts 2:40

ἐτέροις τε λόγοις πλείοσιν διεμαρτύρατο, καὶ παρεκάλει αὐτοὺς λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

ἕτερος α ον other, another, different
τε enclitic particle and, and so

πλειοσιν dat pl πλειων more, many
 διαμαρτυρομαι declare solemnly and
 emphatically, charge

'testify by argument', cf. 8:25; 10:42; 18:5;
 20:21,23,24; 23:11; 28:23; Lk 16:28.

παρακαλεω exhort, encourage, urge
 σώθητε Verb, aor pass imperat, 2 pl σωζω
 save, rescue, heal
 γενεα ας f generation, contemporaries,
 age
 σκολιος α ον crooked, perverse,
 dishonest

Cf. Dt 32:5; Ps 78:8 (LXX 77); Phil 2:15.
 By rejecting the Messiah (Lk 17:25) this
 'generation' had come under the judgement of
 God (Mt 23:36; Lk 11:54). The only way of
 escape was to accept the good news, and with
 it, accept the Messiah. Stott adds,
 "Commitment to the Messiah implied
 commitment to the Messianic community, that
 is, the church. Indeed, they would have to
 change communities, transferring their
 membership from the one that was old and
corrupt to the one that was new and *being
 saved* (47)."

Acts 2:41

οι μεν ουν αποδεξάμενοι τον λογον αυτου
 εβαπτισθησαν, και προσετέθησαν εν τη ημερα
 εκεινη ψυχαι ωσει τρισχιλιαι.

μεν ουν see Acts 1:6
 αποδεχομαι welcome, receive, accept
 προσετέθησαν aor pass, 3 pl προστιθημι add,
 add to
 ψυχη ης f life, 'soul', person
 ωσει like, as, about, approximately
 τρισχιλιοι αι α three thousand

There is no mention of supernatural signs
 accompanying the receiving of the Spirit by
 the 3000.

Acts 2:42

ησαν δε προσκατερουντες τη διδαχη των
 αποστολων και τη κοινωνια, τη κλασει του
 αρτου και ταϊς προσευχαις.

προσκατερευω devote oneself to, continue
 in
 διδαχη ης f teaching, what is taught

"For NT testimony to the authority of the
 apostolic teaching cf 1 Cor 12:28; 14:37; Eph
 2:20; 3:5. The apostles' teaching was
 authoritative because it was delivered as the
 teaching of the Lord *through* the apostles."
 Bruce.

Stott comments that the receiving of the Spirit
 did not mean that the 3000 needed no other
 teacher but rather that they had a desire to
 learn more of Christ from the apostles. He
 adds, "Since the teaching of the apostles has
 come down to us in its definitive form in the
 New Testament, contemporary devotion to the
 apostles' teaching will mean submission to the
 authority of the New Testament. A Spirit-filled
 church is a New Testament church, in the
 sense that it studies and submits to New
 Testament instruction. The Spirit of God leads
 the people of God to submit to the Word of
 God."

κοινωνια ας f fellowship, sharing in,
 participation

"Its basic meaning is 'association, communion,
 fellowship, close relationship.' In secular
 Greek it could involve the sharing of goods,
 and Paul seems to have used it this way in 2
 Cor 9:13. It was also used of communion with
 a god, especially in the context of a sacred
 meal; and Paul used it in that sense in 1 Cor
 10:16. Since it appears in a list in Acts 2:42, it
 is not easy to determine its exact nuance in this
 context. The key may be to see the terms
 'breaking of bread' and 'prayer' in apposition to
 'fellowship.' The meaning would then be that
 they devoted themselves to a fellowship that
 was expressed in their mutual meals and in
 their prayer life together." Polhill.

κλασις εως f breaking (of bread)
 αρτος ου m bread, a loaf, food

In all probability, a reference to the Lord's
 Supper, but probably also in the context of
 more general eating together – an *agape* meal.

προσευχη prayer

Acts 2:43

Εγινετο δε παση ψυχη φόβος, πολλά τε τέρατα
 και σημεία δια των αποστολων εγινετο.

εγινετο imperf γινομαι

The imperfect implies that the fear which
 affected them was not momentary.

ψυχη ης f see v.41.

φοβος ου m fear

πολυς πολλη πολυ gen πολλου ης ου much
 τε enclitic particle and, and so

τέρατα και σημεία see v.22. The signs and
 wonders performed by the apostles are
 illustrated in the following chapters. "The
 apostles' miracles, like those of their Lord,
 were 'signs' of the advent of the Messianic
 Age." Bruce.

Acts 2:44

πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινά,

ἐπὶ τὸ αὐτὸ altogether

Compare 1:15. The phrase seems to mean 'together in Christian fellowship'

πιστεῶ believe (in), have faith (in)
ἅπας ασα αν (alternative form of πας) all,
whole; pl everyone, everything
κοινος α ον common, in common

For description of their common life, see 4:32ff.

Philip Hughes, reflecting on Acts 2:44,45, writes in his commentary on 2 Corinthians, "From its earliest days the Christian community at Jerusalem was extremely poor. The preaching of the apostles at Pentecost and in subsequent days led to the conversion of thousands of Jews. The material cost to these people of becoming Christians must have been immense.

"Coming as they did from the background of Jewish fervour and exclusivism, in view of their conversion to Christianity they became victims of social and economic ostracism, ecclesiastical excommunication and national disinheritance. Their business enterprises must in most cases have collapsed in ruins and family bonds been heart-breakingly severed. "The situation to which this led was met by the touching and spontaneous manner in which the members of this young fellowship demonstrated their oneness of heart and soul by sharing their possessions and resources with each other.

"Many interpreters, ancient and modern, have propounded the strange view that this community of goods was the *cause* of the impoverishment of the Jerusalem church, as though it were a mistaken and harmful venture. But surely it is far more reasonable to understand it as an *effect* of the want of the majority – a response to needs and poverty, not the cause of it. Luke, moreover, utters no word of disapproval or disappointment; on the contrary he records that 'great grace was upon all' (Acts 2:33)."

Acts 2:45

καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον αὐτὰ πᾶσιν καθότι ἂν τις χρεῖαν εἶχεν·

κτῆμα τος η property, piece of land
ὑπάρξις εως f possession, property

If any distinction is intended between these two terms, the former probably refers to property and the latter to personal possessions.

πιπρασκω sell

διαμερίζω divide, distribute, divide among

The imperfects indicate regular practice.

καθοτι because, for

ἂν particle indicating contingency

χρεῖα ας f need, want

εἶχεν Verb, imperf act indic, 3 s εἶχω

The selling and giving was in response to need, cf. 1 Jn 3:17. Stott comments, "It is part of the responsibility of Spirit-filled believers to alleviate need and abolish destitution in the new community of Jesus."

Acts 2:46

καθ' ἡμέραν τε προσκατεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας,

καθ' ἡμέραν daily

Applies to all of this sentence which describes the general character of their life.

προσκατερεω devote oneself to, continue
in

ὁμοθυμαδον adv with one mind, by
common consent, together

"Single-mindedness is not always a good thing. The same word is used of the angry mobs that rushed upon Stephen (7:57) and Paul (19:29). For the Christian community, fellowship and unity of purpose are salutary only when rooted in fellowship with Christ and in the unity of his Spirit. The structure of Acts should remind us of this – the unity of the Christian community derives from and is guided by the gift of the Spirit that lies at the heart of its life together." Polhill.

ἱερον ου η temple, temple precincts

κλωω break (only of bread)

κατ' οἶκον could mean 'by households', though the words that follow indicate that this was a corporate activity – groups of Christians meeting in homes.

μεταλαμβανω receive, share in

τροφη ης f food, nourishment

ἀγαλλιασις εως f great joy

ἀφελότης ητος f simplicity, humility

Here alone in NT. Bruce says that ἀφελότητι καρδιας probably means generosity.

Acts 2:47

αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

αἰνεω praise

ἔχοντες χάριν 'enjoying favour'

ὅλος η ον whole, all, entire

λαος ου η people, a people

Cf. Lk 2:52.

προσέτιθει Verb, imperf act indic, 3 s
προστίθημι add, add to, increase

The word 'daily' and the imperfect verb indicate that that converts were continually being added. Doubtless they were drawn in through the witness of these believers in word and in life, yet it was the Lord Jesus who was at work building his church. "The Lord himself reserves the prerogative of adding new members to his community; the duty of believers is to receive those whom God has received (Rom 15:7)." Bruce.

σώζω save, rescue, heal
τοὺς σωζομένους 'as they were being saved'

For ἐπι το αὐτο see on v.44 – 'in church fellowship'. The TR joint this phrase with what follows, as the opening words of 3:1.

"The subsequent narrative of Acts will show that it did not always remain so [harmonious]. Sincerity sometimes gave way to dishonesty, joy was blotched by rifts in the fellowship, and the favour of the people was overshadowed by persecutions from Jewish officials. Luke's summaries present an ideal for the Christian community which it must always strive for, constantly return to, and discover anew if it is to have that unity of spirit and purpose essential for an effective witness." Polhill.

Acts 3-4

Stott comments, "It is noteworthy that the structure Luke adopts in chapters 3 and 4 is the same as in chapter 2. First, he describes from a spectator's viewpoint a miraculous event – in chapter 2 the coming of the Spirit (2:1-13), in chapter 3 the healing of a cripple (3:1-10). The story is told in an objective, matter-of-fact way, although in both cases the crowd are said to have been utterly amazed and 'unable to explain' what had happened. Secondly, Luke records a speech by Peter which takes the miraculous event as its text and interprets it in such a way as to glorify Christ, whom his hearers had killed, but God had raised, as the apostles had witnessed. In addition, the now-exalted Christ had both poured out the Spirit and healed the cripple, thus demonstrating the power of his name to those who believe (2:23-39; 3:13-16; 4:12). In each case Peter concluded his speech with an appeal to the crowd to repent, so that they might receive the promised blessings (2:38ff. and 3:17ff.). Thirdly, Luke describes the consequences of the miraculous event and Peter's explanation of it, namely a Spirit-filled church which in the first case learns, worships, shares and witnesses (2:42-47) and in the second is persecuted, but also prays and shares (4:1-37)."

Verses 1-11

"On the healing of the lame man, cf. Jesus' healing of the paralytic (Lk 5:17-26) and Paul's healing of the lame man at Lystra (Acts 14:8-11)." Polhill.

Acts 3:1

Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν
ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην,
ἀναβαινω go up, come up, ascend

The imperfect suggests that they were in the act of going up when the incident occurred.

ἱερόν οὐκ ἔστιν ἱερόν, temple, temple precincts
ἐνατος ἡ ὄν ninth

I.e. about 3 pm, the time of the evening sacrifice.

Acts 3:2

καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ
ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν
πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην
Ὠραϊάν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν
εἰσπορευομένων εἰς τὸ ἱερόν,

χωλὸς ἡ ὄν lame, crippled
κοιλία ας f stomach, womb

"In Luke's writings κοιλια always means 'womb', as also in Mt 19:12; Jn 3:4; Gal 1:15. Elsewhere in the NT it is used of the digestive organs." Bruce.

ὑπαρχω be (equivalent to εἰμι)
 βασταζω carry, bear
 ἐτίθουν Verb, imperf act indic, 1 s & 3 pl
 τιθημι place, set
 καθ' ἡμεραν see 2:46
 θυρα ας f door, gate
 ὠραιος α ον beautiful, attractive

"The proper identification of this gate is a matter of some dispute, but the weight of available evidence is in favour of identifying it with the Nicanor Gate (as it is called in the Mishna, *Middoth* 2.3), leading from the Court of the Gentiles into the Women's Court, and with the gate of Corinthian bronze described by Josephus ... as 'far exceeding in value those plated with silver and set in gold'." Bruce.

αἰτεω ask, request
 ἐλεημοσυνη ης f giving money to a needy person, money given to a needy person, gift

Acts 3:3

ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν ἠρώτα ἐλεημοσύνην λαβεῖν.

ἰδὼν Verb, aor act ptc, m nom s ὁραω trans
 see, observe
 μελλω (before an infin) be going, be about
 εἰσεμι enter, go in
 ἐρωταω ask, request, beg
 λαβεῖν Verb, aor act infin λαμβανω

Acts 3:4

ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν· Βλέψον εἰς ἡμᾶς.

ἀτενίζω fix eyes on, look intently at, fasten attention on
 βλέπω see, look

The beggar would probably not normally have paid much attention to those giving alms.

Acts 3:5

ὁ δὲ ἐπεῖχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν.

ἐπεῖχεν Verb, imperf act indic, 3 s ἐπεχω
 intrans notice, give close attention to
 προσδοκαω wait, wait for, expect

Acts 3:6

εἶπεν δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου περιπάτει.

ἀργυριον ου n silver coin, money, silver
 χρυσιον ου n gold
 ὑπαρχω be (equivalent to εἰμι), be at one's disposal (τα ὑ. possessions).

Can be taken here in its true sense of 'what one has in store', 'possess' (cf its use in v.2 and elsewhere).

ὄνομα τος n name, title, authority

"To invoke the name of Jesus is to call upon his authority and power." Polhill.

ἐγειρω raise
 περιπατεω walk, walk about, live

Cf. Mk 2:9.

Acts 3:7

καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά,

πιαζω seize, arrest
 δεξιος α ον right
 χειρ χειρος f hand

Thomas Walker comments, "The power was Christ's but the hand was Peter's." Stott adds, "It was not a gesture of unbelief, but of love. Besides, it was something Peter had seen Jesus do when he took Jairus' daughter by the hand." Cf. Lk 8:54.

παραχρημα immediately, at once
 στερεοω strengthen, make strong

Used as a medical term, particularly of bones.

βασις εως f foot
 σφυδρον ου n ankle

βασις and σφυδρον are anatomical terms which reflect the medical background of the writer.

Acts 3:8

καὶ ἐξαλλόμενος ἔστη καὶ περιπάτει, καὶ εἰσηλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν.

ἐξαλλομαι jump up
 ἰστημι and ἵστανω 2 aor stand, stand firm
 εἰσερχομαι enter, go in, come in
 ἱερων ου n cf. v.1

As a cripple he would not have been permitted to enter the inner courts (Lev. 21:17-20; 2 Sam 5:8). Now, for the first time he could enter and he entered leaping and praising.

ἄλλομαι leap
 αἰνεω see 2:47

"It was an outstanding fulfilment of the Messianic prophecy: 'Then will the lame leap like a deer' [Is 35:6]." Stott.

Acts 3:9

καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν,

εἶδεν Verb, aor act indic, 3 s ὄραω see
λαος ου m people, a people

Acts 3:10

ἐπεγίνωσκον δὲ αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἑλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

ἐπιγινωσκω perceive, recognise

ἐλεημοσύνη ης f see v.2

καθῆμαι sit, sit down, live

The present participle here has imperfect force.

ὥραιος α ον see v.2

πύλη ης f gate, door

ἐπλήσθησαν Verb, aor pas indic, 3 pl

πιμπλημι fill

θαμβος ους n amazement, wonder

ἐκστασις εως f amazement

συμβεβηκότι Verb, perf act ptc, m dat s

συμβαίνω happen, come about

Acts 3:11

Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος ἑκθαμβοί.

κρατεω hold, hold fast, sieze, hold back

συνέδραμεν Verb, aor act indic, 3 s συντρεχω
run together

στοα ας f porch, portico

"The apostles and the healed man, after worshipping in the Temple, emerged (probably through the Beautiful Gate) into the Outer Court, and made their way to its eastern side, the man still shouting his praise. The populace gathered to watch them as they approached Solomon's colonnade, which ran the whole length of the eastern side of the Outer Court. Solomon's colonnade, in which Jesus walked at the feast of the Dedication, perhaps less than a year previously (Jn 10:23), became the regular meeting place of the Jerusalem Christians (v.12)." Bruce.

The topological complexities have given rise to a number of textual variants.

ἑκθαμβος ον greatly surprised or alarmed

Acts 3:12

ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδία δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περιπατεῖν αὐτόν;

ἀποκρίνομαι answer, reply, say

θαυμάζω wonder, be amazed

ἢ or, (ἢ ... ἢ either ... or)

ἀτενίζω see 1:10

ὡς ... πεποιηκοσιν For ὡς with participle meaning 'as though', cf. 23:15,20; 27:30.

ἰδιος α ον one's own

δυνάμει Noun, dat s δυναμις

εὐσεβεια ας f godliness, godly life

πεποιηκόσιν Verb, perf act ptc, m/n dat pl

ποιεω

"The final use of του with infin. is characteristic of Lk-Ac. cf. 9:15; 10:25; 14:18; 15:20; 20:3,27; 27:1; Lk 17:1; 21:22. Paul is the only other NT writer who makes any marked use of this construction." Bruce.

Acts 3:13

ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν·

ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν cf. Ex 3:6.

Stott comments, "Peter's designation of God expressed his conviction that what was new in Jesus nevertheless enjoyed a direct continuity with the Old Testament."

δοξαζω praise, honour, glorify, exalt

παῖδα Noun, acc s παις παιδος m & f

servant, slave, child

There are allusions here to Is 52:13 – the Isaianic Servant of the Lord.

παρεδώκατε Verb, aor act indic, 2 pl

παραδίδωμι hand or give over, deliver up

ἠρνήσασθε Verb, aor midd dep indic, 2 pl

ἀρνεομαι deny, disown, renounce

κατὰ πρόσωπον before

κρίναντος Verb, aor act ptc, m gen s κρίνω

judge, pass judgement on, condemn

ἐκεῖνος η ο demonstrative adj. that, that one

ἀπολυω release, set free

Acts 3:14

ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε καὶ ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,

δίκαιος α ον righteous, just

"Both ὁ ἅγιος and ὁ δίκαιος are Messianic titles. For the former cf. Mk 1:24 = Lk 4:34; 1 Jn 2:20 also Ac 4:27,30 (cf. further ὅσιος in 2:27...; 13:35). For the latter, cf. 7:52; 22:14; Jas 5:6; 1 Jn 2:1; also Mt 27:19,24; Lk 23:47. The emphasis on Messiah's righteousness has its roots in OT: cf. e.g., 2 Sam 23:3; Isa 32:1; 53:11; Zech 9:9." Bruce.

ἤτήσασθε Verb, aor midd indic, 2 pl αἰτέω
ask, request, demand; midd ask for oneself, request

φονέα Noun, acc s φονεύς εως m murderer
χαρισθῆναι Verb, aor pass infin χαρίζομαι
grant, give

Acts 3:15

τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.

ἀρχηγός ου m leader, pioneer, originator

The only other occurrences of this word in the NT are in 5:31; Heb 2:10; 12:2.

ζωῆ ης f life

ἀπεκτείνετε Verb, aor act indic, 2 pl
ἀποκτείνω and ἀποκτενῶ -ννω kill, put to death

"A striking oxymoron." Stott.

ἐγειρω raise

νεκρός α ον dead

μάρτυς μαρτυρός dat pl μαρτυσίην m witness

Acts 3:16

καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἶδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.

The Greek here is awkward. The sense seems to be 'And by faith in his name he has made whole this man whom you see and know.'

πίστει Noun, dat s πίστις εως f faith, trust, belief

θεωρεῶ see, observe, notice

οἶδα (verb perf in form but with present meaning) know, understand

στερεῶ strengthen, make strong

ἔδωκεν Verb, aor act indic, 3 s δίδωμι
ὀλοκληρία ας f full health, soundness

Here alone in NT.

ἀπέναντι prep with gen before, in full view of

Acts 3:17

Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν·

ἄγνοια ας f ignorance, unawareness

πρασσω practice, do

Cf. Lk 23:34; 1 Cor 2:8; 1 Tim 1:13.

ὥσπερ as, even as

ἀρχων οντος m ruler, official

Acts 3:18

ὁ δὲ θεὸς ἃ προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν αὐτοῦ ἐπλήρωσεν οὕτως.

προκατήγγειλεν Verb, aor act indic, 3 s
προκαταγγέλλω announce beforehand or long ago

στόμα τος n mouth, testimony

παθεῖν Verb, aor act infin πασχω suffer

"The Messiah as such is not represented as suffering in the OT. The Isaianic Servant is so represented, and the apostles followed Jesus himself in interpreting his Messiahship in terms of the Servant prophecies." Bruce. Cf. Lk 24:46; Acts 17:3; 26:22f. also 1 Peter 2:21f.

ἐπλήρωσεν Verb, aor act indic, 3 s πληροῶ
fulfill, accomplish

οὕτως adv. formed from οὕτος thus, in this way

Acts 3:19

μετανοήσατε οὖν καὶ ἐπιστρέψατε πρὸς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,

μετανοεῶ repent, have a change of heart
ἐπιστρέφω turn back, return, turn

ἐξαλειφθῆναι Verb, aor pass infin ἐξαλειφῶ
wipe away or out, remove, cancel

Cf. Rev 7:17; 21:4.

ἁμαρτία ας f sin

Acts 3:20

ὥπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν,

ὥπως (or ὅπως ἂν) that, in order that
ἂν particle indicating contingency
καιρός ου m time (viewed as occasion rather than an extent), appointed/proper time, season, age

ἀναψυξις εως f refreshment, spiritual strength

A rare word occurring only here in the NT and in the LXX only in Ex 8:11 where it refers to the relief that came to Egypt after the plague of frogs. It occurs in Jewish apocalyptic in 4 Ezra 11:46 where it refers to the final messianic times of Israel's redemption.

προσωπον ου n face, presence

Cf. Rom 11:12,15.

ἀποστείλῃ Verb, aor act subj, 3 s ἀποστελλῶ
send, send out

προκειρισμένον Verb, perf pass ptc, m acc
& n nom/acc s προχειρίζομαι midd
choose; pass be chosen or appointed

'And that he may send Jesus, who has been appointed Messiah for you.'

Acts 3:21

ὄν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων
ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς
διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ
προφητῶν.

δεῖ impersonal verb it is necessary, must
δεχομαι receive, accept
ἄχρι (and ἄχρις) until
χρονος ου m time, period of time
ἀποκαταστασις εως restoration

Cf. Mal 4:5; Mt 19:28.

λαλεω speak, talk

αἰων αἰωνος m age

This promise of restoration at the return of the Saviour encompasses the whole of creation (see Gen 3:17-19; Rom 8:19-23; 2 Peter 3:13).

Acts 3:22

Μωϋσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν
ἀναστήσει κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν
ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα
ὅσα ἂν λαλήση πρὸς ὑμᾶς.

ἀναστησει fut ἀνιστημι raise, raise up
ὅσος ἂν whoever, whatever
λαλήση Verb, aor act subj, 3 s λαλεω
speak, talk

The quotation is from Deut 18:15 & 16. "The passage in Deuteronomy gives Moses' promise that after he is gone God will continue to speak to Israel by raising up prophets who will speak his word. Already before the coming of Christ, this passage was being interpreted messianically in some Jewish circles. Evidence exists, for instance, that the Qumran community expected a prophet like Moses as a part of their messianic expectation, and the Samaritans hoped in a prophet-messiah called Taheb. In his Gospel, Luke often linked Jesus to a prophet (cf. Luke 4:24; 7:16,39; 24:19), and in Stephen's speech the Mosaic-prophetic typology is treated in detail." Polhill. Jesus is a prophet like Moses, but is also greater than Moses, since he is *in himself* the revelation of God which fulfils the law and the prophets.

Acts 3:23

ἔσται δὲ πᾶσα ψυχή ἣτις ἂν μὴ ἀκούσῃ τοῦ
προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ
λαοῦ.

The quotation appears to be a conflation of Deut 18:19 and Lev 23:29.

ἔσται Verb, fut indic, 2 s εἰμι
ψυχη, ης f living being, person
ὅστις, ἣτις, ὅ τι who, whoever, anyone
ἐκεῖνος, η, ο demonstrative adj. that, those
ἐξολεθρευθήσεται Verb, fut pass indic, 3 s
ἐξολεθρευω destroy, put to death
λαος, ου m people, a people

Acts 3:24

καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ
τῶν καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν
τὰς ἡμέρας ταύτας.

καθεξῆς adv. in order, in sequence; ὅτι κ
the successors

καταγγελλω proclaim, make known

The Greek of this sentence is awkward. "The best sense is given if we translate καὶ before καταγγειλαν as 'also': the meaning will then be, 'Yes, and all the prophets who spoke from Samuel and his successors, also announced these days.'" Bruce.

Stott comments, "Although this is a very general statement, perhaps the chief reference is to God's promise, which began with Samuel, to establish the kingdom of David."

Acts 3:25

ὁμοῖς ἐστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς
διαθήκης ἧς διέθετο ὁ θεὸς πρὸς τοὺς πατέρας
ὑμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ
σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ
πατριαὶ τῆς γῆς.

διαθηκη, ης covenant, will, testament
διέθετο Verb, 2 aor midd indic διατιθεμαι
make (of covenants or wills)

ὕιοι τῶν προφητῶν καὶ τῆς διαθήκης ... the sense is 'heirs' of the prophets and the covenant (so NIV).

σπερμα, τος n seed, offspring
ἐνευλογηθήσονται Verb, fut pass indic, 3 pl
ἐνευλογεω bless
πατρια, ας f family, nation, people

The quotation is from Gen 12:3 (cf. Gen 18:18; 22:18). "In the present passage the 'seed' of Abraham is interpreted of Christ, through whom the blessing was being offered, as in the similar quotation in Gal 3:8." Bruce.

Acts 3:26

ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα
αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν
τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν
ὑμῶν.

ὑμῖν πρῶτον The gospel was first for the Jews,
then for all others; cf. Rom 1:16; 2:10.

ἀναστήσας Verb, aor act ptc, m nom s,
ἀνίστημι raise, raise up

"Here perhaps not of the Resurrection, but in
the sense of ἀναστήσει, ver 22, of His
incarnation or the beginning of His public
ministry." Bruce.

παῖδα Noun, acc s παις, παιδος m & f
servant, child

ἀπέστειλεν Verb, aor act indic, 3 s

ἀποστελλω send, send out

εὐλογεω speak well of, bless

ἀποστρεφω turn away

ἕκαστος, η, ον each, every

πονηρος, α, ον evil, bad, wicked

Acts 4:1

Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν
ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς
τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,

ἐφίστημι come up to, approach

ἱερεὺς, εως m priest

στρατηγός, ου m chief magistrate; σ. του
ἱεροῦ captain of the temple guard

"This officer ... came next in rank to the High
Priest and superintended arrangements for the
preservation of order in and around the
Temple." Bruce.

Σαδδουκαῖοι "...They claimed to represent the
ancient standpoint in religion and morals, and
emphasised the priestly point of view. The
priestly families belonged for the most part to
this party, and as the continued enjoyment of
the priestly prerogatives and, indeed, the peace
of the land and political existence of the people
depended on Roman goodwill, they tried to
cooperate as far as possible with the Roman
authorities, and set their face sternly against
religious or nationalistic aspirations which
might incur the wrath of the ruling power.
They rejected as innovations belief in the
world of spirit-beings ... and in individual
immortality or at least resurrection." Bruce.

Acts 4:2

διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν
λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν
ἀνάστασιν τὴν ἐκ νεκρῶν,

διαπονοομαι be greatly annoyed

A word found elsewhere in the NT only in
16:18.

διδασκω teach

καταγγελλω proclaim, make known,
preach

ἀναστασις, εως f resurrection, raising up
νεκρός, α, ον dead

"The meaning seems to be that they proved
from the fact of Jesus' resurrection (ἐν τῷ
Ἰησοῦ, 'in the case of Jesus') the general
principle of resurrection, which the Sadducees
denied. Cf. Paul's argument in 1 Cor 15:12ff.;
also Ac 23:6ff.; 24:15; 26:6ff." Bruce.

"The idea of a general resurrection was an
apocalyptic concept with all sorts of messianic
overtones. Messianic ideas among the Jews of
that day meant revolt, overthrow of the foreign
overlords, and restoration of the Davidic
kingdom." Polhill.

Acts 4:3

καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς
τήρησιν εἰς τὴν αὔριον, ἦν γὰρ ἑσπέρα ἤδη.

ἐπιβαλλω lay (hands) on

χειρ, χειρὸς f hand

ἔθεντο Verb, aor act indic, 3 pl τιθεμι
place, set

τήρησις, εως f keeping, custody, prison

αὔριον Adv. tomorrow, the next day

ἑσπερα, ας f evening

ἤδη adv now, already

Acts 4:4

πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον
ἐπίστευσαν, καὶ ἐγενήθη ὁ ἀριθμὸς τῶν
ἀνδρῶν ὡς χιλιάδες πέντε.

ἐγενήθη Verb, aor indic, 3 s γινομαι

ἀριθμὸς, ου m number, total

χιλιας, αδος f (group of) a thousand

πεντε (indeclinable) five

An increase on the 3,000 of 2:41. The
opposition of the authorities could not suppress
the power of the gospel message.

Acts 4:5

Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν
τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς
γραμματεῖς ἐν Ἱερουσαλὴμ

συναχθῆναι Verb, aor pass infin συναγω
gather, gather together

ἄρχων, οντος m ruler, official

Here an alternative to ἀρχιερεῖς.

πρεσβυτερος, α, ον elder, old man/woman

This term was commonly used for members of the Sanhedrin (cf. 22:5; Lk 22:66). It is particularly used of the 'lay' members who, along with ἀρχιερείς and γραμματεῖς made up the Sanhedrin (cf. Mk 14:53 etc.).

πρεσβύτεροι came to be applied to the leaders of the Jerusalem church (cf. 11:30) and later to leaders of Gentile churches (cf. 14:23).

γραμματεὺς, εὼς m scribe, expert in Jewish law

"The 'scribes' were the professional students and teachers of the Scriptures, and they belonged mostly to the Pharisaic party." Bruce.

Acts 4:6

(καὶ Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ),

καὶ is here used for 'including in particular'.

ἀρχιερεὺς, εὼς m high priest, member of high priestly family

Καϊάφας son in law to Annas (see Jn 18:13)

Annas was appointed High Priest by Quirinius in AD 6 and held office until AD 15. "Even after his deposition Annas enjoyed great privilege, and by the time we are dealing with he was the senior ex-High Priest... His prestige is reflected in the NT by his being coupled with Caiaphas in Lk 3:2 as High Priest (ἐπι ἀρχιερεὺς Ἄννα καὶ Καϊάφας), and by our Lord's appearance before him for a private examination before He was led before the Sanhedrin in the palace of Caiaphas." Caiaphas "was appointed to the High Priesthood by the procurator Valerius Gratus in AD 18, and held it for eighteen years, a longer period than any other High Priest in NT times. The fact that Pilate left him in office during his ten years' procuratorship suggests that the two had an understanding. As High Priest he would be President of the Sanhedrin, though he may have deferred to the seniority of Annas when the latter was present." Bruce. Ἰωάννης could refer to Jonathan, son of Annas, who succeeded Caiaphas in 36 but who was succeeded a year later by his brother Theophilus.

Ἀλέξανδρος is otherwise unknown.

ὅσος, η, ον as much as, as many as, all γένος, οὐς n family ἀρχιερατικός, ον high priestly

"After Herod deprived the Hasmonean dynasty of the high priesthood, the High Priests were chosen from a few families, among which the families of Boethus and Annas were pre-eminent" Bruce.

Acts 4:7

καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο· Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;

στήσαντες Verb, 2 aor act ptc, m nom pl ἵστημι stand, stop, stand firm

μέσος, η, ον middle

πυνθανομαι inquire, ask, question

ποιός, α, ον what, of what kind

δυνάμει Noun, dat s δυναμις

ἢ οἱ

ὄνομα, τος n name, authority

Cf. the question asked of Jesus in Lk 20:1-2. ὑμεῖς is "Scornfully emphatic, the more so by its position at the end of the sentence: 'people like you'" Bruce.

Acts 4:8

τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτούς· Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι,

τότε then, at that time

πλησθεὶς Verb, aor pass ptc, m nom s πιμπλημι fill

"The permanent indwelling of the Holy Spirit in a believer must be contrasted with special moments of inspiration, such as the present, which was a fulfilment of our Lord's promise in Mk 13:11 and parallel passages." Bruce.

λαός, ον m people, a people

Many MSS include the words τοῦ Ἰσραὴλ after πρεσβύτεροι. Metzger suggests an addition in the interest of symmetry.

Acts 4:9

εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται,

σήμερον today

ἀνακρινω examine, question, judge

εὐεργεσία, ας f service, act of kindness

ἀσθενής, ες sick, weak, helpless

ἐν τίνι here = 'by what means'

σέσωσται Verb, perf pass indic, 3 s σωζω save, heal

σωζω is used both of physical healing and of spiritual salvation. Here the intent is primarily physical, though there is a shift of emphasis in v.12.

Acts 4:10

γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής.

γνωστός, η, ον known

ἔστω Verb, pres act imperat, 3s εἰμι

γνωστον ἔστω see 1:19.

σταυροῦ crucify

Cf. 2:36.

ἐγείρω raise

νεκρός, α, ον dead

Stott comments, "This is the third time that Peter has used the graphic formula 'you killed him, but God raised him' (2:23-24; 3:15)."

παρέστηκεν Verb, perf act indic, 3s
παριστήμι and παριστανῶ bring into
one's presence; perf = stand, be
present, stand before

ἐνώπιον prep with gen before, in front of
ὑγιής, ες sound, healthy, well, cured

Acts 4:11

οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὁμῶν
τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν
γωνίας.

λίθος, ου m stone, precious stone

ἐξουθενηθεὶς Verb, aor pass ptc, m nom s
ἐξουθενεῶ despise, treat with contempt

οἰκοδομος, ου m builder

γενόμενος Verb, aor ptc, m nom s γίνομαι
κεφαλή, ης f head

γωνία, ας f corner; κεφαλή γωνίας main
corner stone, keystone

The quotation is from Ps 118:22 (LXX 117)
and is quoted by Jesus in Mk 12:10 (and
parallels). See also 1 Peter 2:7.

Acts 4:12

καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ
γὰρ ὄνομα ἔστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ
δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι
ἡμᾶς.

ἄλλος, η, ο another, other

οὐδεις, οὐδεμα, οὐδεν no one, nothing
σωτηρία, ας f salvation

ὄνομα, τος n name

ἕτερος, α, ον other, different

"Implies a difference in kind, which is not
involved in ἄλλος" J.B.Lightfoot on Gal 1:6.

δεδομένον Verb, perf pass ptc, m acc & n
nom/acc s δίδωμι

δεῖ impersonal verb it is necessary, should
σωθῆναι aor pass infin σωζῶ

Acts 4:13

Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ
Ἰωάννου καὶ καταλαβόμενοι ὅτι ἄνθρωποι
ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον,
ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ
ἦσαν,

θεωρεῶ see, watch, observe, notice
παρρησία, ας f openness, boldness

καταλαβόμενοι Verb, aor midd ptc, m nom pl
καταλαμβάνω midd. realise, understand
ἀγράμματος, ον uneducated

The meaning here would seem to be 'lacking
formal rabbinic training', cf. Jn 7:15.

ἰδιώτης, ου m untrained, unskilled man

θαύμαζω wonder, be amazed

ἐπιγίνωσκω perceive, recognise

τε enclitic particle and, and so

They knew this beforehand, but Peter's manner
of speech brought this fact particularly back to
mind as Peter reminded them of Jesus who had
taught with authority and not as the scribes.

Acts 4:14

τόν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα
τόν τεθεραπευμένον οὐδὲν εἶχον ἀντειπεῖν.

ἐστῶτα Verb, perf act ptc, n nom/acc pl
ἵστημι pf stand

τεθεραπευμένον pf pass ptc θεραπεύω heal

ἀντειπεῖν Verb, aor act infin ἀντιλεῶ
object to, oppose

"The irony can scarcely be missed – the
accused spoke with utter boldness and
freedom; their accusers sat in stony silence."
Polhill.

Acts 4:15

κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου
ἀπελθεῖν συνέβαλλον πρὸς ἀλλήλους

κελεύω order, command

ἔξω out, outside, away

συνεδριον, ου n Sanhedrin (the highest
Jewish council in religious and civil
matters)

συμβαλλω think about, consider

ἀλλήλων, ος, ους reciprocal pronoun one
another

Acts 4:16

λέγοντες· Τί ποιήσωμεν τοῖς ἀνθρώποις
τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν
δι' αὐτῶν πᾶσιν τοῖς κατοικοῦσιν Ἰερουσαλήμ
φανερὸν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι·

γνωστος, η, ον known, notable

γέγονεν Verb, perf act indic, 3s γίνομαι

κατοικεῶ live, settle, inhabit

φανερως, α, ον known, evident, plain

ἀρνεῖσθαι Verb, aor midd dep infin ἀρνεομαι
deny

Acts 4:17

ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν,
ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ
ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.

πλειων, πλειον ογ πλεον more; ἐπι π.
further, more and more

διανεμηθῆ Verb, aor pass subj, 3 s διανεμω
spread

λαος, ου m see v.8

ἀπειλησωμεθα Verb, aor midd subj, 1 pl
ἀπειλω threaten, warn

μηκετι no longer

ὄνομα, τος n see v.12

μηδεις, μηδεμια, μηδεν no one, nothing

Acts 4:18

καὶ καλέσαντες αὐτοὺς παρήγγειλαν τὸ
καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ
ὀνόματι τοῦ Ἰησοῦ.

καλεω call

παραγγελλω command, instruct

καθόλου adv completely, altogether; κ. μη
under no circumstances

φθεγγομαι speak

μηδε negative particle nor

διδασκω teach

The present infinitives imply that they should not *carry on* speaking and teaching – they should stop doing something which they had been doing.

Acts 4:19

ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον
πρὸς αὐτούς· Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ
θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ,
κρίνατε,

ἀποκριθέντες Verb, aor pass dep ptc, m nom
pl ἀποκρινομαι reply, say

εἶπον Verb, aor act indic, 1s & 3pl λεγω

δικαιος, α, ον righteous, just

ἐνώπιον before, in front of

μᾶλλον more, rather

ἢ or, than

κρινω judge

Acts 4:20

οὐ δυνάμεθα γὰρ ἡμεῖς ἃ εἶδαμεν καὶ
ἠκούσαμεν μὴ λαλεῖν.

οὐ δυναμεθα ... μη λαλειν 'we cannot give up
speaking'

εἶδαμεν Verb, aor act indic, 1 pl ὄραω see,
observe

They refer to themselves as *witnesses* of all that has happened, particularly Jesus' resurrection.

Acts 4:21

οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς,
μηδὲν εὐρίσκοντες τὸ πῶς κολάσονται αὐτούς,
διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ
τῷ γεγονότι·

προσαπειλησάμενοι Verb, aor midd dep ptc,
m nom pl προσαπειλεομαι threaten
further

Here alone in the NT.

ἀπολυω release, set free, dismiss

κολάσονται Verb, aor midd subj κολαζω
act & midd punish

μηδεν εὐρίσκοντες το πως κολασονται αὐτους
'Not being able to find any way in which to
punish them'.

δοξαζω praise, honour, glorify, exalt

γεγονότι Verb, perf act ptc, m/n dat s γινομαι

Acts 4:22

ἐτῶν γὰρ ἦν πλειόνων τεσσεράκοντα ὁ
ἄνθρωπος ἐφ' ὃν γέγρονει τὸ σημεῖον τοῦτο τῆς
ιάσεως.

ἐτος, ους n year

πλειων, πλειον ογ πλεον more

τεσσερακοντα forty

γέγονει Verb, perf act indic, 3 s γινομαι

ιασις, εως f healing

It would seem impossible that someone who had been lame so long should now be able to walk. It was an evident miracle and sign.

Acts 4:23

Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους καὶ
ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ
οἱ πρεσβύτεροι εἶπαν.

ἀπολυω release, set free

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

ἴδιος, α, ον one's own

Cf. 24:23; Jn 1:11; 13:1.

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω announce, proclaim

ὅσος, η, ον correlative pronoun, as much as,
how much; neut pl all

ἀρχιερευς, εως m high priest, member of
high priestly family

πρεσβυτερος, α, ον elder, old man/woman

Acts 4:24

οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἦσαν φωνὴν
πρὸς τὸν θεὸν καὶ εἶπαν· Δέσποτα, σὺ ὁ
ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν
θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς,

ὁμοθυμαδον adv with one mind, by
common consent, together

See 1:14. "Here is the Christian *koinonia* in action." Stott.

αἰρῶ raise

δεσποτης, ου m Lord, Master (of God and of Christ)

For the use of this term of God and of Christ, see Lk 2:29; Rev 6:10; 2 Tim 2:21; 2 Peter 2:1; Jude 4. It emphasises absolute right, rule and power.

θαλασσα, ης f sea

For the form of this prayer, compare Hezekiah's prayer in Isa 37:16-20.

Acts 4:25

ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδὸς σου εἰπὼν· Ἰνατί ἐφρῶξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά;

στομα, τος n mouth, testimony
παις, παιδος m & f servant, slave, child
εἰπων Verb, aor act ptc, m nom s λεγω

The Greek here is obscure (Westcott and Hort suggest it contains a primitive error). There are several textual variants which seem to be attempts to 'correct' the text. It is perhaps best to understand the genitive του πατρος as belonging with στοματος Δαυειδ and having an instrumental sense. This would produce the sense expressed by the NIV, "You spoke by the Holy Spirit through the mouth of your servant, our father, David..."

ἰνατι why? for what reason?

φρουασσω rage, be furious
ἔθνη Noun, nom & acc pl ἔθνος, ους n nation, people; τα ἔθνη Gentiles
λαος, ου m people, a people
μελετω practice, plot, think about
κενος, η, ον empty, to no purpose, senseless

The quotation is from Psalm 2:1. This psalm is interpreted of Christ in 13:33 and in Heb 1:5; 5:5; Rev 2:27; 12:5; 19:15.

Acts 4:26

παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.

παριστημι and παριστηνω stand before, stand together

βασιλευς, εως m king
ἀρχων, οντος m ruler, official, authority, judge
συνήχθησαν Verb, aor pass indic, 3 pl
συναγω gather, assemble
ἐπι το αὐτο together

Acts 4:27

συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραήλ,

ἀληθεια, ας f truth, reality; ἐπ ἀληθειας 'of a truth', truly

πολις, εως f city, town

παις, παιδος see v.25

χρω anoint

"Referring to Χριστου, v 26... The reference is probably to his baptism, when he was publicly manifested to Israel and addressed as the Son of God." Bruce.

τε enclitic particle and; τε και and also

Acts 4:28

ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή προώρισεν γενέσθαι.

ὅσος, η, ον see v.23.

χειρ, χειρος f hand, power

βουλη, ης f purpose, intention, plan
προοριζω decide from the beginning, decide beforehand, predestine

Cf. 2:23; 3:18.

Acts 4:29

καὶ τὰ νῦν, κύριε, ἔπιθε ἐπὶ τὰς ἀπειλάς αὐτῶν καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου,

τα νυν but now, and now

ἐπιθε Verb, aor act imperat, 2 s ἐφοραω take notice of, concern oneself with

In NT only here and in Lk 1:25.

Stott comments, "It was not a prayer that their threats would fall under divine judgment, nor even that they would remain unfulfilled, so that the church would be preserved in peace and safety, but only that God would *consider* them, would bear them in his mind."

ἀπειλη, ης f threat, threatening

δὸς Verse, aor act imperat, 2 s διδωμι

παρρησια, ας f see v.13

Acts 4:30

ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ.

ἐν τῷ with infinitive used of instrument

χειρ, χειρος see v.28

ἐκτεινω stretch out, extend

ἰασις, εως f healing

τερας, ατος n wonder, object of wonder

Acts 4:31

καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

δεηθέντων Verb, aor pass dep ptc, gen pl

δεομαι ask, pray

σαλευω shake, disturb

τοπος, ου m place

συνηγμένοι Verb, perf pass ptc, m nom pl

συναγω gather, gather together

ἐπλήσθησαν Verb, aor pas indic, 3 pl

πιμπλημι fill

ἅπας, ασα, αν (alternative form of πας) all, whole

"Their prayer was fulfilled at once.

Immediately they were filled with the Holy Spirit and began to speak the word with boldness, just as they had petitioned. This was not a 'second Pentecost'. They had already received the Spirit. The Spirit had helped Peter and John in a mighty way before the Sanhedrin. It was a fresh filling, a renewed awareness of the Spirit's power and presence in their life and witness. This was not an ephemeral ecstatic manifestation but a fresh endowment of power for witness that would continue (cf. 4:33)." Polhill.

Acts 4:32-37

Stott comments, "Just as after the first coming of the Spirit [Luke] describes the characteristics of the Spirit-filled community (2:42-47), so after they are again filled with the Spirit he provides a second description (4:32-37). Moreover in both cases his emphasis is the same. *All the believers*, he begins, in 4:32 as in 2:44, formed a closely knit group. They 'were together' (2:44), as they devoted themselves to 'the fellowship' (2:42), and they *were one in heart and mind* (4:32). This was the fundamental solidarity of love which the believers enjoyed, and their economic sharing was but one expression of the union of their hearts and minds."

Acts 4:32

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ ψυχή μία, καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῶ ἐλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς πάντα κοινά.

Cf. 2:43,44.

πληθος, ους n crowd, multitude

Here meaning 'congregation'.

πιστεω believe (in), have faith (in)

καρδια, ας f heart

ψυχη, ης f self, life, 'soul'

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, single

οὐδε neither

ὑπαρχω be at one's disposal (τα ὑ. possessions).

ἴδιος, α, ον one's own

εἶναι Verb, pres infin εἶμι

κοινος, α, ον common, in common

Acts 4:33

καὶ δυνάμει μεγάλη ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.

δυνάμει Noun, dat s δυναμις

μεγας, μεγαλη, μεγα large, great

ἀποδιδωμι give, render

μαρτυριον, ου n testimony, witness

ἀναστασις, εως f resurrection, raising up

"Thus they ignored the Sanhedrin's ban, and their witness was characterised by both boldness and power." Stott.

χαρις, ιτος f grace

"An expression which may describe their 'wonderful spirit of generosity' (JBP), or refer to the fact that they were 'held in high esteem' (NEB), or be a more general statement that God's grace was sustaining them." Stott.

Acts 4:34

οὐδὲ γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων

ἐνδεης, ες needy, poor

Compare Dt 15:4. The commonwealth promised to Israel under the Old Covenant found expression among these first Christians.

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

κτητωρ, ορος m owner, possessor

χωριον, ου n piece of land, field, place

ἢ οἱ

οικια, ας f house, home, household

ὑπηρχον see v.32

πωλεω sell, barter

φερω bring, carry, bear

Suggests habit – ongoing action as necessity arose.

τιμη, ης f price

πιπρασκω sell

Acts 4:35

καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδετο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν.

ἐτίθουν Verb, imperf act indic, 1 s & 3 pl

τιθημι place, set

πόδας Noun, acc pl πους, ποδος m foot

διεδίδετο Verb, imperf pass indic, 3 s

διαδιδωμι distribute, divide

ἕκαστος, ἡ, ον each, every
 καθοτι because, for, as, insofar as
 ἄν particle indicating contingency
 χρεία, ας f need, want
 εἶχεν Verb, imperf act indic, 3 s ἔχω

Postscript

Stott writes, "In seeking to evaluate the so-called 'Jerusalem experiment', we shall be wise to avoid extreme positions. We have no liberty to dismiss it as a rash and foolish mistake, motivated by the false expectation of an imminent Parousia and causing the poverty which Paul had later to remedy by his collection from the Greek churches. Luke gives no hint of these things. Nor can we say, however, that the Jerusalem church, being filled with the Spirit, laid down an obligatory model – a kind of primitive Christian 'communism' – which God wants all Spirit-filled communities to copy. The fact that the selling and giving were voluntary is enough to dispose of this. What we should surely do, instead, is to note and seek to imitate the care of the needy and the sacrificial generosity which the Holy Spirit created."

Acts 4:36-5:11

The description of the community of goods is now followed by two examples of the way it worked out in practice, in the one happily, in the other disastrously.

Acts 4:36

Ἰωσήφ δὲ ὁ ἐπικληθεὶς Βαρναβᾶς ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν μεθερμηνεύμενον υἱὸς παρακλήσεως, Λευίτης, Κύπριος τῷ γένει,
 ἐπικληθεὶς Verb, aor pass ptc, m nom s
 ἐπικαλεῶ call, name, surname
 μεθερμηνεῶ translate
 παρακλησις, εως f encouragement, help, counsel

The idiom υἱὸς παρακλήσεως is Semitic and identifies a key characteristic of a person: see Lk 5:34; 10:6; 16:8; 20:34,36.

"He was the encourager, the advocate, the *paraclete* par excellence of all the characters in Acts. When the Christians in Jerusalem shied away from Paul after his conversion, Barnabas interceded and introduced him to them (9:26f.). When Paul refused to take Mark on his second missionary journey, Barnabas took up for Mark (15:36-39). When the Christians of Jerusalem became concerned over the orthodoxy of the Antiochene Christians in their witness to Greeks, Barnabas again served as intercessor, saw the gracious work of the Antiochene Christians, and encouraged them (11:20-23). Indeed, 11:24 well sums up the portrait of this 'Son of Encouragement': 'He was a good man, full of the Holy Spirit and of faith.'" Polhill.

Λευίτης Levite

"Despite the provisions of Num 18:24 and Dt 10:9, priests and Levites do not seem in practice to have been debarred from owning landed estates." Bruce.

γένος, ος n family

τῷ γένει "Dative of reference, 'by family'." Bruce.

Acts 4:37

ὑπάρχοντος αὐτῷ ἀγροῦ πωλήσας ἤνεγκεν τὸ χρῆμα καὶ ἔθηκεν παρὰ τοὺς πόδας τῶν ἀποστόλων.

ἄγρος, ου m field, farm, countryside
 ἤνεγκεν Verb, aor act indic, 3 s φέρω
 χρῆμα, τος n mostly pl possessions, wealth, money

Acts 5

"The growing church had many painful discoveries to make: first the hatred of the world; then – and far more painful – the appearance of sin within, the discovery that as into Eden, so into the kingdom of the Messiah, sin could find an entrance." Rackham. And Stott comments, "Having failed to destroy the church from outside, [Satan] attempted through Ananias and Sapphira to insinuate evil into its interior life, and so ruin the Christian fellowship."

Acts 5:1

Ἀνὴρ δὲ τις Ἀνανίας ὀνόματι σὺν Σαπφίρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησεν κτῆμα
 πωλεῶ sell, barter
 κτῆμα, τος n possession, property, piece of land

Acts 5:2

καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδύης καὶ τῆς γυναικός, καὶ ἐνέγκας μέρος τι παρὰ τοῦς πόδας τῶν ἀποστόλων ἔθηκεν.

νοσφιζομαι keep back for oneself,
embezzle
τιμη, ης f price

Cf. Josh 7:1 of Achan's action LXX
ἐνοσφίσατο ἀπο τοῦ ἀναθεματος
Bruce comments, "The story of Ananias is to the book of Acts what the story of Achan is to the book of Joshua. In both narratives an act of deceit interrupts the victorious progress of the people of God."

συνειδύης Verb, perf act ptc, f gen s
συνοῖδα (verb perf in form but pres in meaning) share knowledge with, be aware of

ἐνέγκας Verb, aor act ptc, m nom s φερῶ
bring

μερος, ους n part, piece, in part, partly
ἔθηκεν Verb, aor act indic, 3 s τιθημι

Verse 4 makes it clear that Ananias' sin was not in keeping back part of the money but in pretending that he had given it all. Noting the strong word ἐνοσφίσατο, Stott comments, "We have to assume, therefore, that before the sale Ananias and Sapphira had entered into some kind of contract to give the church the total amount raised. Because of this, when they brought only some instead of all, they were guilty of embezzlement."

Acts 5:3

εἶπεν δὲ ὁ Πέτρος· Ἀνανία, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαί ἀπὸ τῆς τιμῆς τοῦ χωρίου;

Stott comments, "Here the Holy Spirit and that evil spirit often called the devil stand in opposition to one another. According to outward appearance, two men faced each other, and one of them lied to the other, but Peter had the spiritual discernment to see behind the appearance to the unseen reality: Satan lied to God (5:3-4). Indeed, Satan had 'filled' Ananias' heart to induce him to do so – a kind of diabolical equivalent to Peter's being filled with the Spirit."

ἐπλήρωσεν Verb, aor act indic, 3 s πληρωῶ
fill

Bruce includes the following note on the name 'Satan', "Originally a common noun, meaning 'adversary' (e.g., 1 Kings 11:14; Ps 109:6), appears as a personal name for the angel who in Job 1:6ff. and Zech 3:1ff. accuses men before God (cf. Rev 12:10) and who in 1 Chr 21:1 tempts them to evil (as here)... In NT he is identified with Baal-Zebul (lit. 'lord of the high place'), prince of the demons' (Mt 12:24ff.), and is referred to as 'the evil one' (cf. Mk 4:15 with Mt 13:19). He has his kingdom, angels, and children in opposition to the kingdom, angels, and children of God (Mt 12:26; 25:41; 1 Jn 3:10). He is the 'prince of this world' (Jn 16:11), the 'god of this age', who blinds the minds of the unbelieving (2 Cor 4:4), the 'prince of the power of the air, the spirit that now works in the sons of disobedience' (Eph 2:2). He is identified with the serpent which seduced Eve, and true to his pristine character, is still 'the deceiver of the whole world' (cf. Rom 16:20; 2 Cor 11:2f.; Rev 12:9; 20:2). The Gk equivalent of his name is διαβολος 'calumniator': see 10:38; 13:10."

ψεύσασθαί Verb, aor midd dep infin
ψευδομαι lie, speak untruth, deceive

νοσφίσασθαί Verb, aor midd infin
νοσφιζομαι

χωριον, ου n piece of land, field, place

"One must remember that the community was 'of one heart and mind' (4:32). This spiritual unity lay behind their not claiming their possessions as their own, their sharing everything they had. They were the community of the Holy Spirit, and in this community they placed all their trust, found their identity and security. But this was not so with Ananias. His heart was divided. He had one foot in the community and the other still groping for a toehold on the worldly security of earthly possessions. To lie with regard to the sharing was to belie the unity of the community, to belie the Spirit that undergirded that unity." Polhill. Stott comments, "Their motive in giving was not to relieve the poor, but to fatten their own ego." The Holy Spirit is here clearly viewed as personal.

Acts 5:4

οὐχὶ μένον σοὶ ἔμενεν καὶ παρθέν ἐν τῇ σῇ ἐξουσίᾳ ὑπήρχεν; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἄνθρωποις ἀλλὰ τῷ θεῷ.

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.
μενω trans remain, stay, abide

μενον neut pres ptc μενω, ούχι μενον σοι
έμενεν 'while you had it, did it not belong to
you?'

πραθέν Verb, aor pass ptc, m acc & n
nom/acc s πιπρασκω sell

σος, ση, σον possessive adj. your, yours
έξουσια, ας f authority, right, power
ύπαρχω be (equivalent to είμι), be at one's
disposal (τα ύ. possessions).

ύπαρχω can be little more than the equivalent
of είμι or it can have its proper sense of 'be at
one's disposal' (see 4:32). Here it is the former
with a flavour of the latter.

τί ότι the verb έστιν is implied, 'Why (is it)
that ...'

έθου Verb, aor midd indic, 2 s τιθημι τ. έν
καρδια think, decide
πραγμα, τος n matter, thing, event, deed
έψεύσω Verb, aor midd dep indic ψευδομαι
lie

The parallelism with verse 3 indicates that the
Holy Spirit is God. "It was to God that the lie
was told because it was to Him that the gift
was offered." Bruce.

Acts 5:5

άκούων δέ ό Άνανίας τούς λόγους τούτους
πεσών έξέψυξεν· και έγένετο φόβος μέγας επί
πάντας τούς άκούοντας.

πεσων Verb, aor act ptc, m nom s πιπτω
fall, fall down
έκψυχω die

A medical term found in the NT only here and
in v.10 and 12:23.

έγένετο Verb, aor midd dep indic, 3 s γινομαι

Acts 5:6

άναστάντες δέ οί νεώτεροι συνέστειλαν αυτόν
και έξενέγκαντες έθαψαν.

νεωτερος, α, ον younger, young
συνέστειλαν Verb, aor act indic, 3 pl
συστελλω carry out or wrap up (of the
dead)

έξενέγκαντες Verb, aor act ptc, m nom pl
έκφερω carry or bring out
θαπτω bury

Acts 5:7

Έγένετο δέ ώς ώρων τριών διάστημα και ή
γυνή αυτού μή ειδυία τό γεγονός είσηλθεν.

ώρα, ας f hour, period of time
τρεις, τρια gen τριων dat τρισιν three
διαστημα, τος n interval

I.e. 'And there elapsed (lit. took place) an
interval of about three hours'

ειδυία Verb, perf act ptc, f nom s οίδα (verb
perf in form but with present meaning)
know, understand

γεγονός Verb, perf act ptc, n nom/acc s
γινομαι

Acts 5:8

άπεκρίθη δέ προς αυτήν Πέτρος· Ειπέ μοι, εί
τοσούτου τό χωρίον άπέδοσθε; ή δέ είπεν·
Ναί, τοσούτου.

άπεκρίθη Verb, aor midd dep indic, 3 s
άποκρινομαι reply, say
τοσουτος, αυτη, ουτον correlative adj so
much, so great, so large

The genitive is a genitive of price.

χωριον, ου n piece of land, field
άπέδοσθε Verb, aor midd indic, 2 pl
άποδιδωμι give, pay
ναι yes, yes indeed

Acts 5:9

ό δέ Πέτρος προς αυτήν· Τί ότι συνεφωνήθη
ύμιν πειράσαι τό πνεύμα κυρίου; ιδου οί πόδες
των θαψάντων τόν άνδρα σου επί τη θύρα και
έξοίσουσίν σε.

τί ότι see v.4

συνεφωνήθη Verb, aor pass indic, 2 s
συμφωνεω agree with, be in agreement
with, agree
πειραζω put to the test, tempt

For testing/tempting the Lord, see Ex 17:2; Dt
6:16 quoted by Jesus when tempted by Satan.
The idea of testing is here perhaps 'seeing how
far you can go' (Lake and Cadbury).

πόδες Noun, nom pl πους, ποδος m foot
θαψαντων aor ptc θαπτω bury
θυρα, ας f door, gate
έξοίσουσίν Verb, fut act indic, 3 pl έκφερω
carry or bring out

She had joined her husband in his act of
deception, she would now join him in
judgment and the grave.

Acts 5:10

έπεσεν δέ παραρημα προς τούς πόδας αυτού
και έξέψυξεν· είσελθόντες δέ οί νεανίσκοι
εΰρον αυτήν νεκράν, και έξενέγκαντες έθαψαν
προς τόν άνδρα αυτής.

έπεσεν Verb, aor act indic, 3 s πιπτω fall,
fall down

παραρημα immediately, at once
πόδας Noun, acc pl πους, ποδος m
έκψυχω die

See v.5.

νεανισκος, ου m young man
εΰρον Verb, aor act indic, 1 s & 3 pl εύρισκω
νεκρος, α, ον dead

ἐξενέγκαντες see v.6

"Of all the Gospel writers [Luke] gave the strongest treatment of money's dangers. Ultimately the temptations of money ensnared Judas (Luke 22:5; Acts 1:18), the rich young man (Luke 18:18-23), and the rich fool (Luke 12:15-21). The same quest for material security trapped Ananias and Sapphira. Not only was it their undoing, but it also threatened the church. Then, as now, the mark of any Christian fellowship is the relationship of its members to material matters. That is where its real heart and mind are revealed." Polhill.

Acts 5:11

καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

Cf. v.5; 2:43.

ἐκκλησία, ας f congregation, church

This is the first occurrence of this word in Acts.
"The word ἐκκλησία has both a Gentile and a Jewish background. In Attic Greek it was the name of the citizen body in its legislative capacity; this usage obtained in many other Greek cities (e.g. Ephesus: cf. 19:32, 39, 41). But it is against the Jewish background only that we can understand the early Christian usage. In LXX it is used for the 'congregation' of Israel, the nation in its theocratic aspect, organised as a religious community (cf. Dt 9:10; 18:16; 23:1f.; 31:30; Josh 8:35, where ἐκκλησία represents Heb *qahal*, frequently also rendered by συναγωγή." Bruce.
Stott comments, "If the hypocrisy of Ananias and Sapphira had not been publicly exposed and punished, the Christian ideal of an open fellowship would not have been preserved, and the modern cry 'there are so many hypocrites in the church' would have been heard from the beginning."

Acts 5:12

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ Στοᾷ Σολομῶντος·

χειρ, χειρος f hand, power
τερας, ατος n wonder, object of wonder

Cf 2:23.

ὁμοθυμαδον adv with one mind, by common consent

Cf 2:44, 46.

ἅπας, ασα, αν (alternative form of πας) all, whole

στοα, ας f porch, portico

Cf. 3:11 This seems to have been their public meeting place.

Acts 5:13

τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός,

λοιπος, η, ον rest, remaining

The reference here is to unbelievers in the city.

οὐδεις, οὐδεμα, οὐδεν no one, nothing

τολμαω dare, be brave

κολλᾶσθαι Verb, pres midd/pass infin

κολλαομαι unite oneself with

κολλαομαι means 'join oneself to' (Acts 8:29; 9:26). Blass suggests that it may here have the sense 'interfere with', but Bruce says that there is no evidence of the word bearing this sense. We should not lose the link between this verse and v. 11.

μεγαλυνω enlarge, magnify

Acts 5:14

μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ γυναικῶν·

μαλλον adv more; rather

προσετίθεντο Verb, imperf pass indic, 3 pl

προστιθημι add to, increase

Cf. 2:41, 47. Does τῷ κυρίῳ belong with προστιθεντο or with πιστευοντες? "For the former cf. 11:24; for the latter cf. 18:8. Formally, it is probably to be taken with πιστευοντες, but in sense it may go with either or both." Bruce.

πληθος, ους n crowd, multitude

Drawing attention to the contrast between vv. 13 and 14 Stott comments, "On the one hand an awestruck reserve', as Haenchen puts it, and 'on the other great missionary success'. This paradoxical situation has often recurred since then. The presence of the living God, whether manifest through preaching or miracles or both, is alarming to some and appealing to others. Some are frightened away, while others are drawn to faith."

Acts 5:15

ὥστε καὶ εἰς τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκίασῃ τινὲς αὐτῶν.

πλατεια wide street, main street

ἐκφερω carry or bring out

ἀσθενεις Adjective, m nom pl ἀσθενης, ες sick, weak

τιθέναι Verb, pres act infin τιθημι place, set

κλιναριον, ου n small bed, cot

κραβατος, ου m bed, cot, stretcher

καν (και εαν) even if, and if, even
σκια, ας f shadow, shade, foreshadowing
overshadow, fall upon

Cf. the effect of Paul's handkerchiefs and aprons, 19:12 (see also Lk 8:44).
Stott adds, "It may be significant that the verb ἐπισκιαζω, which Luke chooses, meaning to 'overshadow', he has used twice in his Gospel of the overshadowing of God's presence."

Acts 5:16

συνήρχετο δε και το πληθος των περιξ πολεων
Ιερουσαλημ, φεροντες ασθενεις και
οχλουμενους υπο πνευματων ακαθαρτων,
οιτινες εθεραπευοντο απαντες.

συνερχομαι come together, assemble
πληθος, ους n crowd, multitude
περιξ adv around, in the vicinity

The word occurs here only in the NT

ογλειομαι trouble, harrass
ακαθαρτος, ον unclean

Note that Luke clearly distinguishes between
sickness and demon possession.

οιτινες Pronoun, m nom pl οστις, ητις, ο τι
who, which, whoever, whichever
θεραπευω heal, cure

"At this point the apostles were still confined to Jerusalem. The people came to them from the outlying villages. Only later would they go forth from Jerusalem and take their gospel and their healing ministry into the villages of Judea (cf. 9:32-43)." Polhill.

Acts 5:17

Αναστας δε ο αρχιερευς και παντες οι συν
αυτω, η ουσα αιρεσις των Σαδδουκαιων,
επλησθησαν ζηλου

ανιστημι trans (in fut and 1 aor act) raise;
intrans (in 2 aor & all midd) rise, stand
up

αρχιερευς, εως m high priest, member of
high priestly family
αιρεσις, εως f religious party, faction

η ουσα αιρεσις 'the local party', cf. 11:22; 13:1;
14:13; 28:17.

επλησθησαν Verb, aor pas indic, 3 pl
πιμπλημι fill

ζηλος, ου m, and ους n zeal, jealousy

Acts 5:18

και εβεβαλον τας χειρας επι τους αποστολους
και εθεντο αυτους εν τηρησει δημοσια.

επιβαλλω lay (hands) on

Most, if not all of the apostles (cf. v.29).

εθεντο Verb, aor act indic, 3 pl τιθημι place
τηρησις, εως f custody, prison

δημοσιος, α, ον public

Acts 5:19

αγγελος δε κυριου δια νυκτος ηνοιξε τας θυρας
της φυλακης εξαγαγων τε αυτους ειπεν·

νυξ, νυκτος f night

ανοιγω open

θυρα, ας f door, gate

φυλακη, ης f prison, imprisonment

εξαγαγων Verb, aor act ptc, m nom s εξαγω
lead or bring out

"Perhaps there is irony in their deliverance by the angel. Sadducees did not believe in angels." Polhill.

Acts 5:20

Πορευεσθε και σταθεντες λαλειτε εν τω ιερω
τω λαω παντα τα ρηματα της ζωης ταυτης.

σταθεντες Verb, aor pass ptc, m nom pl
ιστημι and ιστανω pass stand, stand
firm

Suggests steadfastness.

ιερον, ου n temple, temple precincts

ρημα, ατος n word, thing, matter

ζωη, ης f life

'Life' is here equivalent to 'salvation'.

Acts 5:21

ακουσαντες δε εισηλθον υπο τον ορθρον εις το
ιερον και εδιδασκον.

Παραγενόμενος δε ο αρχιερευς και οι συν
αυτω συνεκαλεσαν το συνεδριον και πασαν
την γερουσιαν των υιων Ισραηλ, και
απεστειλαν εις το δεσμοτηριον αχθηναι
αυτους.

ορθρος, ου m early morning; υπο τον
ορθρον at daybreak

διδασκω teach

παραγενόμενος Verb, aor midd dep ptc, m
nom s παραγινομαι come, arrive

συγκαλεω call together; midd call to
oneself

συνεδριον, ου n Sanhedrin (the highest
Jewish council in religious and civil
matters); pl local city councils
γερουσια, ας f Council (i.e. the Sanhedrin)

The και is epeexegetic, 'even the council of the
sons of Israel'.

δεσμοτηριον, ου n prison

αχθηναι Verb, aor pass infin αγω

Acts 5:22

οι δε παραγενόμενοι υπηρέται ουχ ευρον
αυτους εν τη φυλακη, αναστρεψαντες δε
απηγγειλαν

παραγινομαι come, arrive

ὕπηρετης, ου m attendant, assistant,
servant

Probably Levites of the Temple watch.

εὔρον Verb, aor act indic, 1 s & 3 pl εὐρισκω
φυλακη, ης f prison
ἀναστρεφω return
ἀπήγγειλαν Verb, aor act indic, 3 pl
ἀπαγγελλω announce, proclaim

Acts 5:23

λέγοντες ὅτι Τὸ δεσμοτήριον εὔρομεν
κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς
φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν, ἀνοίξαντες
δὲ ἔσω οὐδένα εὔρομεν.

κεκλεισμένον Verb, perf pass ptc, m acc & n
nom/acc s κλειω shut, shut up, lock
ἀσφαλεια, ας f security, safety, certainty
φυλαξ, ακος m guard, sentry
ἐστῶτας Verb, perf act ptc, m acc pl ἵστημι
and ἵστανω pf stand, stand firm
θυρα, ας f see v.19
ἀνοιγω see v.19
ἔσω adv inside, within

Acts 5:24

ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε
στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς,
διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο.

στρατηγος, ου m chief magistrate; σ. του
ἱεροῦ captain of the temple guard
διαπορεω be very confused, wonder
γένειτο Verb, aor opt, 3s γινομαι

Acts 5:25

παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς ὅτι
Ἰδοὺ οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν
ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.

παραγενόμενος Verb, aor midd dep ptc, m
nom s παραγινομαι come, arrive,
appear
ἀπαγγελλω announce, proclaim
ἔθεσθε Verb, aor midd indic, 2 pl τιθημι
midd put, place
φυλακη, ης f prison, imprisonment
ἱερον, ου n temple, temple precincts
ἐστῶτες Verb, perf act ptc, m nom pl ἵστημι
pf stand, stand firm
διδασκω teach

Acts 5:26

τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρεταῖς
ἤγαγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ
τὸν λαόν, μὴ λιθασθῶσιν.

τοτε then, at that time
στρατηγος see v.24
ὕπηρετης see v.22
βια, ας f force, violence, use of force
φοβεομαι fear, be afraid (of)

λιθασθῶσιν Verb, aor pass subj, 3 pl λιθαζω
stone

"The only reason the apostles finally appeared
before the Council was their own willingness
to do so. And they were willing to do so
because the events of the night had convinced
them once more that they were very much in
God's hands." Polhill.

Acts 5:27

Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ.
καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς

ἀγαγόντες Verb, aor act ptc, m nom pl ἄγω
ἔστησαν Verb, aor act indic, 3 pl ἵστημι
ἐπερωταω ask, interrogate, question
ἀρχιερευς, εως m high priest, member of
high priestly family

Acts 5:28

λέγων· Παραγγελία παρηγγείλαμεν ὑμῖν μὴ
διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ
πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς
ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ
αἷμα τοῦ ἀνθρώπου τούτου.

παραγγελια, ας order, command, instruction
παραγγελλω command, instruct

A Semitism.

πληρωω fill, make full, fulfill
διδαχη, ης f teaching, what is taught
βουλομαι want, desire, wish, intend, plan
ἐπαγαγεῖν Verb, aor act infin ἐπαγω bring
upon
αἷμα, ατος f blood

Compare Matt 27:25.

Note the high priest avoids mention of the
name Jesus.

Acts 5:29

ἀποκριθεὶς δὲ Πέτρος καὶ οἱ ἀπόστολοι εἶπαν·
Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρῖνομαι answer, reply, say

Peter's response is a mini-sermon!

πειθαρχεω obey, listen to
δει it is necessary, must, should, ought
μαλλον adv more; rather

Acts 5:30

ὁ θεὸς τῶν πατέρων ἡμῶν ἠγειρεν Ἰησοῦν, ὃν
ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου·

ἠγειρεν Bruce thinks here is probably a
reference to the inauguration of Jesus' ministry
rather than his resurrection, cf. 3:26, but this is
questionable.

διεχειρίσασθε Verb, aor midd indic, 2 pl
διαχειριζομαι kill, murder

κρεμάσαντες Verb, aor act ptc, m nom pl
 κρεμαννυμι hang
 ξυλον, ου n wood, tree, cross

An allusion here to Dt 21:22f., cf. 10:39; Gal 3:13.

Acts 5:31

τουτον ο θεος αρχηγον και σωτηρα υψωσεν τη δεξιᾳ αὐτου, του δοῦναι μετάνοιαν τῷ Ἰσραήλ και ἄφεσιν ἁμαρτιῶν·

ἀρχηγος, ου m leader, founder, originator

Bruce sees allusions to Judges – God raising up leaders and saviours for his people.

σωτηρ, ηρος m saviour
 υψωω exalt, lift up, raise
 δεξιος, α, ον right, δεξια right hand
 δοῦναι verb, aor act infin διδωμι
 μετάνοια, ας f repentance, change of heart
 ἄφεσις, εως f forgiveness, cancellation (of sins)

Acts 5:32

και ἡμεῖς ἐσμεν μάρτυρες τῶν ρημάτων τούτων, και τὸ πνεῦμα τὸ ἅγιον ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

μαρτυς, μαρτυρος dat pl μαρτυσιν m witness

Cf. 1:8; 2:32f.; 3:15.

ῥημα, ατος n word, thing, matter

Here probably 'things' rather than 'words'.

ἔδωκεν Verb, aor act indic, 3 s διδωμι
 πειθαρχεω obey, listen to

Perhaps an allusion to the words of v.29. Stott comments, "Thus the sermon began and ended with a reference to obeying God. God's people are under obligation to obey him, and if they do so, even though they may suffer when they have to disobey human authorities, they will be richly rewarded by the ministry of the Holy Spirit."

Acts 5:33

Οἱ δὲ ἀκούσαντες διεπρίοντο και ἐβούλοντο ἀνελεῖν αὐτούς.

διεπρίοντο Verb, imperf pass indic, 3 pl
 διαπριομαι be furious or enraged

Literally, 'sawn in two', i.e. to be torn apart with anger.

βουλομαι desire, wish, intend
 ἀνελεῖν Verb, aor act infin ἀναίρω do away with, kill, destroy

Acts 5:34

ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς ἀνθρώπους ποιῆσαι,

Bruce provides the following summary concerning the Pharisees. "In Hellenistic times the pious members of the community, the *hasidim*, who spent their time in studying the Law (oral as well as written) and expounding its application to the circumstances of the day, opposed the popular Hellenizing tendencies. In the conflict precipitated by Antiochus Epiphanes (175-163 B.C.), they lent their support to the Maccabees in the struggle for religious freedom, but once this was gained they held aloof from the fight for political independence, strongly disapproving of the self-seeking policies of the later Hasmoneans and their assumption of the High Priesthood. This is the most probable explanation of their nickname, 'the separated ones'. Till the nation came under Roman overlordship, which they regarded as a national punishment, they were regularly in opposition to the ruling party, except under Queen Salome Alexandra (76-67 B.C.). Under Herod (37-4 B.C.) their power increased, but in NT times they were in a minority on the Sanhedrin, though their popular support was such that their opponents could not disregard them. Cf. Jos. *Ant* 18.1.4, according to which the Sadducean magistrates professed Pharisaic principles in order to win popular goodwill... The expression ἀρχιερεῖς και Φαρισαῖοι combines both elements in the Sanhedrin: cf. Mt 21:45; 27:62; Jn 7:32, 45; 11:47, 57; 18:3. The influence of the Pharisees was enhanced by the fact that the scribes (see on 4:5) belonged chiefly to their party: cf. the common collocation 'scribes and Pharisees' in the Gospels. They were accepted by the people as religious patriots and spiritual leaders. They consistently refused to countenance aspirations to political independence, and after the fall of Jerusalem in A.D. 70 it was they who preserved some measure of national continuity in Palestine, by reconstituting the Sanhedrin for certain limited purposes and by continuing the study of the Law at Jabneh. Unlike the Sadducees, they believed in the resurrection of the dead and in the existence of a spirit world." Γαμαλιήλ Teacher of Saul of Tarsus (22:3), belonged to the more liberal school of Hillel (his grandfather). A celebrated teacher of the law.

νομοδιδάσκαλος, ου m teacher of the law, interpreter of the law

τίμιος, α, ον precious, held in honour
 κελεωω order, command

ἐξω adv. out, outside
 βραχυς, εια, υ little, short, small

The neuter here meaning 'for a little while'.

ποιῆσαι Verb, aor act infin ποιεω

Acts 5:35

εἶπέν τε πρὸς αὐτούς· Ἄνδρες Ἰσραηλίται,
 προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις
 τί μέλλετε πράσσειν.

Luke's knowledge of what happened may have
 come from Gamaliel via Paul.

προσεχω pay close attention to, watch out
 μελλω be going, be about, intend
 πρασσω practice, do

Acts 5:36

πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδάς,
 λέγων εἶναί τινα ἑαυτόν, ᾧ προσεκλίθη
 ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνηρέθη,
 καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν
 καὶ ἐγένοντο εἰς οὐδέν.

According to Josephus, a magician called
 Theudas led a large company to the Jordan,
 promising that at a word of command he
 would divide the river, that they might cross it
 dryshod. Cuspius Fadus, who was procurator
 at the time (c. 44-46), sent a body of cavalry
 against them, who routed the multitude, and
 brought the head of Theudas to Jerusalem.
 However, this event would have occurred *after*
 this speech of Gamaliel. Bruce suggests that
 this is another Theudas who flourished before
 AD 6 (see the following verse).

λέγων εἶναί τινα ἑαυτόν perhaps 'claiming to
 be Messiah'

προσεκλίθη Verb, aor pass dep indic, 3 s

προσκλινομαι join

ἀριθμος, ου m number, total

τετρακοσιοι, αι, α four hundred

ἀνηρέθη Verb, aor pass indic, 3 s ἀναιρεω
 kill, destroy

ὅσος, η, ον correlative pronoun, as much as;
 pl. as many as, all

ἐπείθοντο Verb, imperf pass indic, 3 pl πειθω
 persuade, win; pass be a follower of

διελύθησαν Verb, aor pass indic, 3 pl διαλυω
 scatter, disperse

Acts 5:37

μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν
 ταῖς ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησε
 λαὸν ὀπίσω αὐτοῦ· κάκεινος ἀπόλετο καὶ
 πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν.

Ἰούδας ὁ Γαλιλαῖος Spoken of by Josephus as
 one who opposed the census carried out by
 Quirinius in AD6. His unsuccessful revolution
 gave rise to the Zealots.

ἀπογραφη, ης f registration, census
 ἀπέστησεν Verb, aor act indic, 3 s ἀφισταμαι
 trans incite to revolt

ὀπίσω after, behind

κάκεινος, η, ο contraction of και ἐκεινος
 and that one, and, he also

ἀπόλετο Verb, aor midd indic, 3 s ἀπολλυμι
 midd be lost, perish, die

διεσκορπίσθησαν Verb, aor pass indic, 3 pl
 διασκορπιζω scatter

Gamaliel was perhaps optimistic in thinking
 that this revolt (which gave rise to the Zealots)
 had come to nothing.

Acts 5:38

καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν
 ἀνθρώπων τούτων καὶ ἄφετε αὐτούς· (ὅτι ἐὰν
 ἦ ἐξ ἀνθρώπων ἡ βουλή αὕτη ἢ τὸ ἔργον
 τοῦτο, καταλυθήσεται,

καὶ τὰ νῦν 'and in the present case'

ἀπόστητε Verb, aor act imperat, 2 pl

ἀφισταμαι intrans leave, go away

ἀφημι leave, let alone

ἦ Verb, pres subj, 3s εἰμι

βουλη, ης f purpose

καταλυθήσεται Verb, fut pass indic, 3 s

καταλυω trans destroy, tear down; pass
 come to naught

Acts 5:39

εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε καταλυῶσαι
 αὐτούς·) μήποτε καὶ θεομάχοι εὐρεθῆτε.
 ἐπίσθησαν δὲ αὐτῷ,

μήποτε lest, otherwise

θεομαχος, ον opposing God

εὐρεθῆτε Verb, aor pass subj, 2 pl εὐρισκω

ἐπίσθησαν Verb, aor pass indic, 3 pl πειθω
 convince, win over; pass obey, listen to

Gamaliel's words are telling, but must not be treated as if they were absolutely true. There are many forms of false religion, including some which bear the name Christian, which seem to stand the simplistic test of time. However, it is true that a work of God's doing cannot successfully be opposed – though for a time it may seem to suffer eclipse. Stott writes, "In the shorter run evil plans sometimes succeed, while good ones conceived in accordance with the will of God sometimes fail. So the Gamaliel principle is not a reliable index to what is from God and what is not."

Acts 5:40

καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ καὶ ἀπέλυσαν.

προσκαλεσάμενοι Verb, aor midd dep ptc, m nom pl προσκαλεομαι call to oneself, summon
δείραντες Verb, aor act ptc, m nom pl δερῶ beat

"The flogging referred to was the customary punishment used as a warning not to persist in an offence. It consisted of thirty-nine lashes, often referred to as the forty less one (cf. 2 Cor 11:24). Based on the provision for forty stripes given in Deut 25:3, the practice had developed of only giving thirty-nine in the event of miscounting, preferring to err on the side of clemency rather than severity. It was still a cruel punishment. With bared chest and in a kneeling position, one was beaten with a tripled strap of calf hide across both chest and back, two on the back for each stripe across the chest. Men were known to have died from the ordeal." Polhill.

παραγγελλω command, instruct
ἀπολυω release, set free, send away

Acts 5:41

οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι·

χαίρω rejoice, be glad
κατηξιώθησαν Verb, aor pass indic, 3 pl
καταξίωω count worthy, make worthy
ἀτιμασθῆναι Verb, aor pass infin ἀτιμαζω treat shamefully, dishonour

There is a supernatural quality about the lives of these disciples. They act in ways which are quite 'unnatural'.

Acts 5:42

πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.

πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον ... 'every day in the temple and from house to house ...'

παύω stop, keep from; midd stop, cease
εὐαγγελίζω act. and midd proclaim the good news

τὸν χριστὸν Ἰησοῦν 'of Jesus, the Christ', i.e. they proclaimed the good news that Jesus was (and is) the Messiah. The 'teaching' probably took place in homes and 'preaching' in the temple.

Chapters 6-8

"Chapters 6-8 may be described as transitional. They show Christianity breaking out of the bounds of its Jewish heritage, taking a first step towards its mission to the wider world. This is more than a story of the geographical spread of Christianity. It is much more the story of the gospel becoming a truly universal gospel, breaking the racial, national and religious barriers in which it was born and carrying out a genuinely worldwide witness. It is the triumphant story of the inclusive gospel." Polhill.

Acts 6:1

Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.

δὲ ταῖς ἡμέραις ταύταις introduces a new section. Maybe five years after Pentecost.

πληθυνω increase, multiply
μαθητης, ου m disciple, pupil, follower
γογγυσμος, ου m complaining, quarreling

The cognate verb is used in the LXX to denote the 'murmuring' of the Israelites against Moses (cf. Ex 16:7; Num 14:27; 1 Cor 10:10).

Ἑλληνιστης, ου m Hellenist (one who uses the Greek language and customs)

The word here refers to Greek speaking Christian Jews, though in 11:20 it is used of Gentiles. The Greek speaking Jews would have had separate synagogues from the Aramaic speakers (cf. v.9), and so tended to form a separate community.

Ἑβραιος, ου m Hebrew person

Here used of Hebrew or Aramaic speaking Jews

παρεθεωροῦντο Verb, imperf pass indic, 3 pl
παραθεωρεω overlook, neglect

διακονια, ας f ministry, contribution
καθημερινος, η, ον daily

"We gather that a daily distribution was made out of the common funds provided by the voluntary pooling of resources (2:44f; 4:34f)." Bruce.

χηρα, ας f widow

Widows would have been in special need, cf. Jas 1:27; 1 Tim 5:9ff.

Acts 6:2

προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπαν· Οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις·

προσκαλεσάμενοι Verb, aor midd dep ptc, m nom pl προσκαλεομαι call to oneself, summon

πληθος, ους n crowd, multitude

Note that the larger congregation were involved in the matter of addressing this problem. The apostles did not merely hand down a decision or command.

ἀρεστος, η, ον pleasing; οὐκ ἄρεστον ἐστιν it is not right

καταλειπω leave, neglect, abandon

διακονεω serve, wait on

Having noted that the verb διακονεω is used here, Bruce says, "These words are not used here in any restricted or technical sense. Nor are the Seven called διακονοι, though of course they were διακονοι in the ordinary sense of 'servants'. It is an anachronism to apply to NT persons and conditions names which have acquired a stereotyped ecclesiastical sense. The NT has, generally speaking, no *technical* vocabulary for functions in the churches and for those who discharge them but uses ordinary Greek words, which had best be rendered by ordinary English words."

τραπέζα, ης f table, food, meal

The apostles refused to wait on tables, not because it was beneath their dignity, but because they had other pressing work to do which it would have been wrong of them to neglect. Stott writes, "The issue was more ... than one of cultural tension. The apostles discerned a deeper problem, namely that social administration (both organising the distribution and settling the complaint) was threatening to occupy their time and so inhibit them from the work which Christ had specifically entrusted to them, namely preaching and teaching."

Acts 6:3

ἐπισκέψασθε δέ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ πλήρεις πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης·

ἐπισκέψασθε Verb, aor midd dep imperat, 2 pl ἐπισκεπτομαι look upon or after, visit, look out for
μαρτυρεω bear witness, testify; pass be well spoken of

'of whom good witness is borne' i.e. of good repute, cf. 10:22; 16:2; 22:12.

ἑπτα seven

πληρης, ες (sometimes not declined) full, complete, full-grown

σοφια, ας f wisdom, insight, intelligence

καταστήσομεν Verb, fut act indic, 1 pl

καθιστημι put in charge, appoint

χρεια, ας f need, want

"They were not, however, restricted to this service: Stephen and Philip, for example, shone as public speakers. The NT force of χρεια is usually 'need', but in Hellenistic Gk. it generally means 'office', as here." Bruce.

Acts 6:4

ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκατερήσομεν.

προσκατερεω devote oneself to, continue in

I.e. in the regular worship of the church. Stott comments, "It is noteworthy that now the Twelve have added prayer to preaching (probably meaning public as well as private intercession) in specifying the essence of the apostles' ministry. They form a natural couple, since the ministry of the word, without prayer that the Spirit will water the seed, is unlikely to bear fruit."

Acts 6:5

καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρης πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ Νικόνορα καὶ Τίμονα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον Ἀντιοχείᾳ,

ἤρρεσεν Verb, aor act indic, 3 s ἄρρεσκω please

ἐνώπιον prep with gen before, in the presence of

Again, note the involvement of the entire congregation.

ἐκλεγομαι choose, select

πιστις, εως f faith, trust, belief

προσηλυτος, ου m proselyte (a convert to Judaism)

Note that all have Greek names. "They were probably regarded as the leaders of the Hellenists in the church. Their appointment, therefore, was a step forward towards the equality of Jew and Gentile in the church, although there was as yet no question of admitting Gentiles who were not already proselytes." Bruce.

Acts 6:6

οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων, καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

ἔστησαν Verb, aor act indic, 3 pl ἵστημι
προσευχομαι pray
ἐπέθηκαν Verb, aor act indic, 3 pl ἐπιτιθημι
place on
χειρ, χειρος f hand

"The ceremony in this case indicated the conferring of authority by the twelve on the seven whom the people had chosen. See further on 8:17; 9:17; 13:3; 19:6 for various circumstances in which a similar ceremony took place. The root idea seems to have been the transference of something already possessed by the person performing the ceremony; so in Lev 4:4; 16:21 ... [it] is used in connection with the sin-offering for the symbolical transference of sin." Bruce.

Stott comments, "A vital principle is illustrated in this incident, which is of urgent importance to the church today. It is that God calls all his people to ministry, that he calls different people to different ministries, and that those called to 'prayer and the ministry of the word' must on no account allow themselves to be distracted from their priorities."

Acts 6:7

Καὶ ὁ λόγος τοῦ θεοῦ ἤρξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

"This verse is one of several reports of progress which serve to punctuate the sections of the narrative of Ac.: cf. 9:31; 12:24; 16:5; 19:20; 28:31.

αὐξάνω and αὐξώ grow, spread, increase

Note the imperfect tenses denoting continuous action.

πληθύνω increase, multiply, spread
ἀριθμός, ου m number, total
σφοδρα very much, greatly
ἱερευσ, εως m priest
ὑπακούω obey, be subject to

For a similar phrase relating obedience to faith, see Rom 1:5.

Acts 6:8

Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.

πληρης see v.5
χαρις, ιτος f grace

Of the phrase 'grace and power' Campbell Morgan comments, "sweetness and strength ... merged into one personality."

τερατα και σημεια see 2:22,43; 4:30; 5:12

See also 7:36; 8:13; 14:3.

μεγας, μεγαλη, μεγα large, great
λαος, ου m people, a people

I.e. the Jewish people.

Acts 6:9

ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ,

Λιβερτινος, ου m Freedman (either a former slave or a descendant of former slaves)

Κυρηναιος, ου m a Cyrenian

Ἀλεξανδρευσ, εως m an Alexandrian

Κιλικια, ας f Cilicia

Some argue that there are 5 synagogues mentioned here but Bruce thinks that the reference is to only one, made up of Jewish freedmen from Cyrene, Alexandria, Cilicia and Asia. This, suggests Bruce, is the synagogue Paul would have attended – he was a Cilician Jew.

συζητεω argue, discuss, question

Acts 6:10

καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

ἰσχυω be strong, be able, be sufficient
ἀνθιστημι resist, oppose, withstand

Lit. 'stand against' ἀντι + ἵστημι

σοφια, ας f wisdom, insight, intelligence
λαλεω speak, talk

Cf. Lk 21:15.

Acts 6:11

τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν θεόν·

τοτε then, at that time

ὑποβαλλω put (someone) up to (something),
bribe

Not being able to defeat his arguments they resort to bribes and slander.

ἀκηκόαμεν Verb, perf act indic, 1 pl ἄκουω

ῥημα, ατος n word, thing, matter
βλασφημος, ον speaking against God,
blasphemous, slanderous

Cf. Num 15:30.

Acts 6:12

συνεκίνησάν τε τὸν λαὸν καὶ τοὺς
πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ
ἐπιστάτες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς
τὸ συνέδριον,

συγκινεω stir up, arouse
πρεσβυτερος, α, ον elder
γραμματευσ, εως m scribe, expert in
Jewish law

ἐφιστημι come up to, approach, appear
συναρπαζω seize, drag
ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω

Acts 6:13

ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας· Ὁ
ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα
κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου,

μαρτυς, μαρτυρος dat pl μαρτυσιν m
witness

ψευδης, ες false, lying

παυω stop, keep from

ῥημα, ατος n see v.11.

κατα with gen, against

τοπος, ου m place

"With the terms of Stephen's accusation we may compare the charges brought against Christ (Mk 14:56ff, 64) and against Paul (Acts 21:28). As in our Lord's accusation, so in Stephen's the charges were perversions of what had actually been said. What Stephen had said may be judged from the tenor of his reply. His declaration (7:48) that the Most High does not dwell in temples made with hands might easily be interpreted as blasphemy 'against this holy place'. It is clear that Stephen advanced beyond the apostles' earlier position in relation to official Judaism, and saw more clearly the inevitability of a break. In more ways than one he was a forerunner of Paul and of the writer to the Hebrews." Bruce.

Acts 6:14

ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ
Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον
καὶ ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν ἡμῖν
Μωϋσῆς.

ἀκηκόαμεν see v.11

καταλυω destroy, tear down, do away with

Compare Mk 14:58, also Jn 2:19-22.

ἀλλασσω change, alter, exchange

ἔθος, ους n custom, practice

παρεδωκεν Verb, perf act indic, 3 s

παραδιδωμι hand or give over

"Out of the mouths of his accusers we have here a tribute to Stephen's far-sighted comprehension of what was involved in the Gospel. No wonder his teaching was anathema to orthodox Jews!" Bruce.

Stott comments, "So far as we can tell, Stephen was teaching much the same as Jesus taught.

The false witnesses accused him of saying that Jesus of Nazareth would destroy the temple and change the law. That is, they portrayed the work of Christ in negative, destructive terms.

But what Stephen was really doing was preaching Christ, positively and constructively, as the One in whom all that the Old Testament foretold and foreshadowed is fulfilled, including the temple and the law."

Acts 6:15

καὶ ἀτενίσαντες εἰς αὐτὸν πάντες οἱ
καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ
πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

ἀτενίζω fix eyes on, look intently at

καθεζομαι sit down, seat oneself, sit

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see,

observe

προσωπον, ου n face, appearance

ὡσει like, as

Compare the face of Moses which shone on his return from Sinai (Ex 34:29ff) and Christ at his transfiguration (Mt 17:2). Stott comments, "Was it not God's deliberate purpose to give the same radiant face to Stephen when he was accused of opposing the law as he had given to Moses when he received the law? In this way God was showing that both Moses' ministry of the law and Stephen's interpretation of it had his approval."

Acts 7:1

Εἶπεν δὲ ὁ ἀρχιερεὺς· Εἰ ταῦτα οὕτως ἔχει;

ἀρχιερευς, εως m high priest, member of
high priestly family

Εἰ ταῦτα οὕτως ἔχει 'are these things so?'

Verses 2ff. – Stephen's Speech

The themes of Stephen's speech are:

- i) God cannot be tied down to any particular land or place. His people are closest to him when they are a 'pilgrim people'.
- ii) The OT portrays God's people constantly turning away from him. This rebellion has reached its climax in the rejection of Christ, both in his crucifixion and now in the continuing opposition of the Jewish leaders to the gospel.
- iii) God fulfils his word and promises despite the failures of his people.

Acts 7:2

ὁ δὲ εἶπε· Ἄνδρες ἀδελφοὶ καὶ πατέρες,
ἀκούσατε· Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ
ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ
κατοικῆσαι αὐτὸν ἐν Χαρρᾶν,

εἶπε Verb, imperf act ind, 3s φημι say
δοξα, ης f glory

Ὁ θεὸς τῆς δόξης see Ps 29:3 (LXX 28).

ὤφθη Verb, aor pass indic, 3s ὄραω trans
see; pass. appear

πρὶν and πρὶν ἢ before
κατοικεω live, settle, inhabit
Χαρραν f Haran

Compare Gen 15:7 with Gen 11:31-12:5.

Acts 7:3

καὶ εἶπεν πρὸς αὐτόν· Ἔξελθε ἐκ τῆς γῆς σου
καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν
γῆν ἣν ἄν σοι δείξω.

Quotation from Gen 12:1.

συγγενεια, ας f kindred, relatives
δευρο adv. come, come here

The adverb δευρο is commonly used as a verb,
cf. v.34 and the plural formation δευτε Mt
11:28 etc.

δείξω Verb, fut act indic, 3s δεικνυμι
show, reveal

Acts 7:4

τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν
Χαρρᾶν. κάκειθεν μετὰ τὸ ἀποθανεῖν τὸν
πατέρα αὐτοῦ μετόκισεν αὐτὸν εἰς τὴν γῆν
ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε,

τοτε then, at that time

ἐξελθων Verb, aor act ptc, nom m s
ἐξερχομαι

"In Gen 11:27-12:5 Terah is represented as the
leader of the expedition from Ur to Haran.
Terah would be the recognised leader while he
lived, even though Abraham was the moving
spirit." Bruce.

κάκειθεν and from there – formed from
καὶ ἐκειθεν

ἀποθανεῖν aor infin ἀποθνησκω die
μετοικίζω make to move, send off

Understand ὁ θεός as subject.

Acts 7:5

καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ
οὐδὲ βῆμα ποδός, καὶ ἐπηγγείλατο δοῦναι
αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι
αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.

ἔδωκεν Verb, aor act indic, 3s δίδωμι
κληρονομια, ας f inheritance, what is
promised

βημα, τος n judicial bench; β. ποδος
space enough for a foot

The wording here reflects Dt 2:5

ἐπηγγείλατο Verb, aor midd dep indic, 3s
ἐπαγγελλομαι promise, profess, claim

δοῦναι verb, aor act infin δίδωμι
κατάσχεσις, εως f possession, taking
possession

σπέρμα, τος n seed, offspring

τεκνον, ου n child; pl descendants

The quotation here is from Gen 17:8, cf. Gen
48:4; Dt 32:49.

Acts 7:6

ἐλάλησεν δὲ οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα
αὐτοῦ πάροικον ἐν γῇ ἄλλοτρία, καὶ
δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἐτη
τετρακόσια·

οὕτως adv. thus

ἔσται Verb, fut indic, 2s εἶμι

Quotation from Gen 15:13,14.

παροικος, ου m stranger, exile

ἄλλοτριος, α, ον belonging to another

δουλώσουσιν Verb, fut act indic, 3pl

δουλωω enslave, make (someone) a
slave

κακώσουσιν Verb, fut act indic, 3pl κακωω
treat badly, be cruel to,

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

τετρακοσιοι, αι, α four hundred

Acts 7:7

καὶ τὸ ἔθνος ᾧ ἐὰν δουλεύσουσιν κρινῶ ἐγώ, ὁ
θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ
λατρεύσουσίν μοι ἐν τῷ τόπῳ τούτῳ.

ἔθνος, ους n nation, people

κρινῶ Verb, fut act indic, 1s κρινω judge

ἐξελεύσονται Verb, fut midd dep indic, 3pl
ἐξερχομαι

λατρευω serve, worship

See Ex 3:12. The place referred to in Exodus
was Sinai. Here Stephen applies it to Jerusalem
as the place of God's dwelling with his people.

Acts 7:8

καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ
οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ περιέτεμεν
αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ Ἰσαὰκ τὸν
Ἰακώβ, καὶ Ἰακώβ τοὺς δώδεκα πατριάρχας.

διαθηκη, ης covenant, will, testament
περιτομη, ης f circumcision

See Gen 17:10.

οὕτως Bruce suggests here means 'in this
situation' i.e. "thus, while there was still no
holy place, all the essential conditions for the
religion of Israel were fulfilled."

γενναω be father of, bear, give birth to;
pass be born, cause
περιέτεμεν Verb, aor act indic, 3 s περιτεμνω
circumcise
ὀγδοος, η, ον eighth

Cf. Gen 21:4.

δωδεκα twelve
πατριάρχης, ου m patriarch (one of the
noted ancestors of the Jewish nation)

Acts 7:9

Καὶ οἱ πατρίρχαι ζηλώσαντες τὸν Ἰωσήφ
ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ'
αὐτοῦ,

ζηλωω be jealous of
ἀπέδοντο Verb, aor midd indic, 3 pl
ἀποδιδωμι give, pay; midd sell

Cf. Gen 37:11; 45:4.

καὶ ἦν ὁ θεὸς μετ' αὐτοῦ cf. Gen 39:2,3,21.
God was with Joseph in Egypt (without
Jerusalem and Temple) as he had been with
Abraham in Mesopotamia.

Acts 7:10

καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων
αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν
ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ
κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον
καὶ ὅλον τὸν οἶκον αὐτοῦ.

ἐξείλατο Verb, aor midd indic, 3 s ἐξαιρεω
pull out, midd rescue, deliver, save
θλιψις, εως f trouble, suffering
ἔδωκεν Verb, aor act indic, 3 s δίδωμι

Cf. Gen 39:21.

σοφια, ας f wisdom
ἐναντιον before, in the judgement of
βασιλευς, εως m king

Cf. Gen 41:46. The first part of the verse
relates in a matter-of-fact way the history of
many years. This *is* what God did. But it may
not have *appeared* like this to Joseph (καὶ
ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ)
while he languished seemingly forgotten in
prison. We need a larger perspective when we
are tempted to think that God is not fulfilling
the promises of his word in his dealings with
us.

καθιστημι put in charge, appoint
ἡγεομαι think, consider; lead, rule (ὁ ἡ.
leader, ruler)

Cf. Gen 41:40f.,43; 45:8.

Acts 7:11

ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον καὶ
Χανάαν καὶ θλίψις μεγάλη, καὶ οὐχ ἠῦρισκον
χορτάσματα οἱ πατέρες ἡμῶν·

λιμος, ου m & f famine, hunger

Cf. Gen 41:54ff.; 42:5.

μεγας, μεγαλη, μεγα large, great
χορτασμα, τος n food

Acts 7:12

ἀκούσας δὲ Ἰακῶβ ὄντα στία εἰς Αἴγυπτον
ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον·

σιτιον, ου n grain; pl food

Cf. Gen 42:1f.

ἐξαπέστειλεν Verb, aor act indic, 3 s
ἐξαποστελλω send out
πρῶτον adv first, first of all

Acts 7:13

καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς
ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ
Φαραῷ τὸ γένος Ἰωσήφ.

δευτερος, α, ον second
ἀνεγνωρίσθη Verb, aor pass indic, 3 s
ἀναγνωριζομαι make oneself known (to
someone) again

ἀναγνωσκω = distinguish between, know
accurately. It is commonly used in the NT in
its secondary sense 'read'. Its use here in some
MSS (following the LXX of Gen 45:1) is in its
primary sense. The aorist passive means,
'showed plainly who he was'.

φανερως, α, ον known, evident, plain
γενος, ους n family

Acts 7:14

ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο Ἰακῶβ
τὸν πατέρα αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν
ψυχαῖς ἑβδομήκοντα πέντε,

μετακαλομαι send for, summon, invite
συγγενεια, ας f kindred, relatives
ψυχη, ης f 'soul', living being, person
ἑβδομηκοντα seventy
πεντε (indeclinable) five

"The MT of Gen 46:27; Ex 1:5; Dt 10:22 says
seventy persons (including Jacob, and Joseph
and his two sons); the LXX of Gen 46:27 and
Ex 1:5 says seventy-five persons, omitting
Jacob and Joseph, but giving Joseph *nine* sons,
instead of the two of MT (Gen 46:27)." Bruce.

Acts 7:15

καὶ κατέβη Ἰακῶβ εἰς Αἴγυπτον. καὶ
ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν,
καταβαινω come or go down, descend
τελευταω die

Cf. Gen 49:33; Ex 1:6.

Acts 7:16

καὶ μετετέθησαν εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραάμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἑμμῶρ ἐν Συχέμ.

μετετέθησαν Verb, aor pass indic, 3 pl

μετατιθημι remove, take back

Συχεμ Shechem

ἐτέθησαν Verb, aor pass indic, 3 pl τιθημι
place

μνημα, τος f tomb, grave

ὠνεομαι buy, purchase

τιμη, ης f price

ἀργυριον, ου n silver coin, money, silver

Ἑμμωρ m Hamor

"Jacob was buried at Hebron, in the cave of Machpelah, which Abraham had bought for 400 silver shekels from Ephron the Hittite (Gen. 23:16; 49:29ff.; 50:13). Joseph was buried at Shechem, in the piece of ground which Jacob had bought for 100 pieces of silver from the sons of Hamor (Josh 24:32). Josephus (*Ant* 2:8.2) says that Jacob's other sons were buried at Hebron. The telescoping of two transactions in this verse may be compared with other examples of compression in this speech, e.g. the apparent telescoping of two calls of Abraham in v.2, and the two quotations in v.7." Bruce. The conflating of two events has led to a number of textual variants.

Acts 7:17

Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὠμολόγησεν ὁ θεὸς τῷ Ἀβραάμ, ἠΰξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ,

ἐγγίζω approach, draw near

χρονος, ου m time, period of time

ἐπαγγελια, ας f promise, what is promised

ὁμολογεω confess, declare

Many MSS read ὠμοσεν.

αὐξανω and αὐξω grow, spread, increase

λαος, ου m people, a people

ἐπληθύνθη Verb, aor pass indic, 3 s πληθυνω
increase, multiply

Cf. Ex 1:7. The promise of many descendants was being fulfilled and the promise of the land was about to be realised – though only after a painful period of life in the desert.

Acts 7:18

ἄχρι οὗ ἀνέστη βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.

ἄχρι until

ἀνέστη Verb, 2 aor act indic, 3 s ἀνιστημι
rise

βασιλευς, εως m king

ἕτερος, α, ον other, another, different

ᾔδει Verb, pluperf act indic, 3 s οἶδα (verb perf in form but with present meaning)
know, understand

See Exodus 1:8.

Bruce says that the reference is to "the Eighteenth Dynasty, founded by Aahmes (1567 B.C.), who expelled the Asiatic Hyksos rulers, or else to the Nineteenth Dynasty which followed it (1319 B.C.). It is usually thought that Joseph's patron was a Hyksos king (so, e.g. W.F.Albright); A.S.Yahuda, however, thinks that he was a native Egyptian king of pre-Hyksos times (*The Accuracy of the Bible* [1934], pp. 41ff.), while H.H.Rowley argues that he was Iknaton, c. 1377-1360 (*From Joseph to Joshua* [1950], pp. 116 ff.)."

Acts 7:19

οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας τοῦ ποιεῖν τὰ βρέφη ἕκθετα αὐτῶν εἰς τὸ μὴ ζῳογονεῖσθαι.

κατασοφισάμενος Verb, aor midd dep ptc, m
nom s κατασοθίζομαι take advantage
by deception or trickery

Cf. Ex 1:10.

γενος, ους n family, race, people

κακωω treat badly, be cruel to

"The word occurs in Ex 1:11, in connection with the tasks imposed on them." Bruce.

βρεφος, ους n baby, infant

ἐκθετος, ον abandoned out of doors

ζωογονεῖσθαι Verb, pres pass infin

ζωογονεω save life; pass stay alive

Cf. Ex. 1:18.

Acts 7:20

ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἄστεῖος τῷ θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς·

ἐγεννήθη Verb, aor pass indic, 3s γενναω be
father of, bear

ἄστεῖος, α, ον pleasing, beautiful

Cf. Ex. 2:2; Heb 11:23.

ἀνετράφη Verb, aor pass indic, 3 s ἀνατρεφω
bring up, rear

μην, μηνος m month

Acts 7:21

ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραῶ καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.

ἐκτεθέντος Verb, aor pass dep ptc, m nom s
ἐκτιθεμαι be abandoned or left out of
doors

ἀνεΐλατο Verb, aor midd indic, 3 s ἀναίρειω
midd adopt
θυγατηρ, τρος f daughter
ἀνεθρέψατο Verb, aor midd indic, 3 s
ἀνατρέφω see v.20

Acts 7:22

καὶ ἐπαιδευθὴ Μωϋσῆς πάση σοφίᾳ
Αἰγυπτίων, ἣν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις
αὐτοῦ.

παιδεύω instruct, train, teach
σοφία, ας f wisdom, intelligence
Αἰγυπτίος, α, ον Egyptian

"Stephen's pointing to Moses' upbringing in Egyptian wisdom was perhaps his reminder to the Sanhedrin that God could work through others than the Jews. He could use the wisdom of Egypt to prepare Moses as deliverer of his people." Polhill.

δυνατος, η, ον strong, powerful

"That Moses was δυνατὸς ἐν λόγοις may seem to contradict Ex. 4:10, but the reference may be to written words." Bruce.

Acts 7:23

Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς
χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ
ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς
Ἰσραήλ.

πληρῶ fill, make full, fulfill
τεσσαρακονταετής, ες forty years

ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετής
χρόνος 'when he was about 40 years old'.

ἀνέβη Verb, aor act indic, 3 s ἀναβαίνω go
up, come up

ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ a Semitism, cf.
Isa 45:16; Jer 3:16; 44:21; 51:50; Ezek 38:10;
1 Cor 2:9.

ἐπισκεπτομαι visit

τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ cf.
Ex 2:11.

Acts 7:24

καὶ ἰδὼν τινα ἀδικούμενον ἡμίνατο καὶ
ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ
πατάξας τὸν Αἰγύπτιον.

ἰδὼν Verb, aor ptc, m nom s ὄραω see,
observe

ἀδικεῶ wrong, treat unjustly, harm

ἀμυνομαι come to help

ἐκδικησις, εως f retribution, punishment

καταπονέω mistreat, trouble

πατασσω strike, strike down

Cf. Ex 2:12.

Acts 7:25

ἐνόμιζεν δὲ συνιέναι τοὺς ἀδελφοὺς ὅτι ὁ θεὸς
διὰ χειρὸς αὐτοῦ δίδωσιν σωτηρίαν αὐτοῖς, οἱ
δὲ οὐ συνῆκαν.

νομίζω think, suppose

συνιέναι Verb, pres act infin συνιημι
understand, comprehend

χειρ, χειρος f hand, power

σωτηρία, ας f salvation

συνῆκαν Verb, aor act indic, 3 pl συνιημι

"Verse 25 is totally unparalleled in Ex 2:11-15 and is Stephen's reflection on the account." Polhill.

"Note the parallel; Moses appeared as a messenger of peace, and was rejected; the same happened to Christ." Bruce.

Acts 7:26

τῇ τε ἐπιούσῃ ἡμέρᾳ ὄφθη αὐτοῖς μαχομένοις
καὶ συνήλασσαν αὐτοὺς εἰς εἰρήνην εἰπών·
Ἄνδρες, ἀδελφοί ἐστε· ἵνατί ἀδικεῖτε
ἀλλήλους;

ἐπιουσα, ης f the next day

ὄφθη Verb, aor pass indic, 3 s ὄραω see
v.24

μαχομαι quarrel, fight

συνήλασσαν Verb, imperf act indic, 3 s

συναλασσω reconcile

συνήλασσαν αὐτοὺς εἰς εἰρήνην he tried to
make peace between them. The imperfect here,
'was reconciling', has the force of 'tried to
reconcile'.

ἵνατι why? for what reason?

ἀδικεῶ see v.24

ἀλλήλων, οἰς, οὖς reciprocal pronoun one
another

Acts 7:27

ὁ δὲ ἀδικῶν τὸν πλησίον ἀπόσατο αὐτὸν
εἰπών· Τίς σε κατέστησεν ἄρχοντα καὶ
δικαστὴν ἐφ' ἡμῶν;

πλησιον near; ὁ π. neighbour

ἀπόσατο Verb, aor midd dep indic, 3 s

ἀποθεομαι push aside, reject, fail to
listen to

καθιστημι put in charge, appoint

ἄρχων, οντος m ruler, official

δικαστής, ου m judge

Acts 7:28

μὴ ἀνελεῖν με σὺ θέλεις ὄν τρόπον ἀνεῖλες
ἐχθὲς τὸν Αἰγύπτιον;

ἀνελεῖν Verb, aor act infin ἀναιρέω do
away with, kill

θελῶ wish, will

τροπος, ου m way, manner; ὄν τ. in the
same way as

ἀνεῖλες Verb, aor act infin ἀναιρέω

ἐχθες adv yesterday

Cf. Ex 2:14.

Acts 7:29

ἔφυγεν δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῆ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο.

ἔφυγεν aor φευγω flee, run away from, avoid

παροικος, ου m stranger, exile

Cf. Ex 2:22. See on vv. 6,44,47 for Stephen's stress on the 'pilgrim' theme.

"By emphasising Moses' pilgrim status, Stephen clarified that God cannot be tied down to a single place or people." Polhill.

γη, γης f earth

γεννω be father of, bear, give birth to

Acts 7:30

Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ὄφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ἐν φλογὶ πυρὸς βάτου·

πληρωθέντων Verb, aor pass ptc, gen pl
πληρω see v.23

ἐτος, ους n year

τεσσαρακοντα forty

ὄφθη see v.2

ὄρος, ους n mountain, hill

The mountain is called Horeb in Ex 3:1; its identity with Sinai is implied by Ex 3:12; Dt 1:6, etc., alongside Ex 19:11ff.

The angel referred to is 'the angel of the Lord'. "In Ex 3 the Person who speaks to Moses is called ἄγγελος Κυρίου, ο κύριος, and ὁ θεός; so here the angel speaks with the voice of the Lord (v.31), claims to be God (v.32), and is called ὁ κύριος (v.33)." Bruce.

φλοξ, φλογος f flame

πυρ, ος n fire

βατος, ου m & f bush, thornbush

Acts 7:31

ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασεν τὸ ὄραμα. προσερχομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο φωνὴ κυρίου·

θαυμαζω wonder, be amazed

ὄραμα, τος n vision, sight

κατανοεω consider, think of, observe

Acts 7:32

Ἐγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι.

ἐντρομος, ον trembling, full of fear

τολμαω dare, be brave

Acts 7:33

εἶπεν δὲ αὐτῷ ὁ κύριος· Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ ἔστηκας γῆ ἁγία ἐστίν.

Cf. Ex 3:5.

λυω loose, untie

ὑπόδημα, τος n sandal

πους, ποδος m foot

ἔστηκας perf ptc ἵστημι and ἵστανω stand

ἅγιος, α, ον holy, consecrated, set apart to/by God

"Stephen's inclusion of this detail may have been a subtle reminder to his hearers that there was holy ground elsewhere, far from the temple in Jerusalem." Polhill. Stott comments, "Wherever God is, is holy."

Acts 7:34

ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτοῦ ἤκουσα, καὶ κατέβην ἐξελεῖσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον.

ἰδων ειδον (aor ptc & indic ὁραω) 'seeing I have seen', a Semitism representing the Hebrew infinitive absolute which serves to give emphasis to the verb.

κακωσις, εως f cruel suffering, oppression

στεναγμος, ου m groaning, sigh

κατέβην Verb, aor act indic, 1 s καταβαινω

come or go down

ἐξελεῖσθαι Verb, aor midd infin ἐξαιρεω

midd rescue, deliver, save

δευρο adv. come, come here

ἀποστείλω futuristic use of the subjunctive of

ἀποστελλω

Acts 7:35

Τοῦτον τὸν Μωϋσῆν, ὃν ἠρνήσαντο εἰπόντες· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν, τοῦτον ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.

ἄρνεομαι deny, disown, refuse

τίς σε κατεστησεν ... see v.27

λυτρωτης, ου m liberator, deliverer

ἀπέσταλκεν Verb, perf act indic, 3 s

ἀποστελλω send, send out

Cf. what is said of Jesus in 5:31.

χειρ, χειρος f hand, power

ὀφθέντος Verb, aor pass ptc, m nom s ὁραω
pass. appear

Acts 7:36

οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῆ Αἰγύπτῳ καὶ ἐν Ἐρυθρᾷ Θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.

ἐξήγαγεν Verb, aor act indic, 3 s ἐξαγω
lead or bring out

τερατα καὶ σημεια see 6:8

Cf. Ex 7:3; Ps 105:27 (LXX 104). Doing 'wonders and signs' is another point of resemblance between Moses and Jesus – and also what was being now done through the apostles.

ἐρυθρος, α, ον red

θαλασσα, ης f sea

Acts 7:37

οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ· Προφήτην ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ.

ἀνίστημι trans (in fut and 1 aor act) raise

Cf. Dt 18:15; Acts 3:2.

Acts 7:38

οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν,

γενόμενος Verb, aor ptc, m nom s γινομαι
ἐκκλησια, ας f congregation, church
ἐρημος, ου f deserted place, desert

"In Dt 18:16, immediately following the words quoted in the previous verse, ἐκκλησια represents the Hebrew *qahal* ('congregation') referring to the meeting of the people to receive the Law. As Moses was with the old Ecclesia, so Christ is with the new, and it is still a pilgrim church, 'the church in the desert'" Bruce.

Cf. Ex 33:14, 'my presence will go with you' with Is 43:9 'the angel of his presence saved them'. "The tradition that Moses received the law through the mediation of angels is not found explicitly in the Old Testament, but it is found elsewhere among the New Testament writers (cf. Gal 3:19)." Polhill.

ὄρος, ους n mountain, hill
δεχομαι receive, accept, take, welcome,
bear with

λογια, ων n oracles, words, messages
ζωντα pres ptc ζωα live, be alive

Cf. Rom 3:2; Heb 4:12; 1 Pet 1:23.

δοῦναι verb, aor act infin διδωμι

Acts 7:39

ὃ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀπόσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,

ἠθέλησαν Verb, aor act indic, 3 pl θελω
wish, will

ὑπηκοος, ον obedient

ἀπόσαντο Verb, aor midd dep indic, 3 pl
ἀποθεομαι push aside, reject, fail to
listen to

ἐστράφησαν Verb, aor pass indic, 3 pl
στρεφω turn, turn around

Cf. Num 14:3f.

Acts 7:40

εἰπόντες τῷ Ἀαρὼν· Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί ἐγένετο αὐτῷ.

προπορευομαι go before, go in front of
ἐξήγαγεν see v.36

οἶδα (verb perf in form but with present
meaning) know, understand

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

Cf. Ex 32:1.

Acts 7:41

καὶ ἔμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.

μοσχοποιεω make a calf

Not found elsewhere.

ἀνήγαγον Verb, aor act indic, 1s & 3pl

ἀναγω bring up, lead up

θυσια, ας f sacrifice, victim

εἶδωλον, ου n idol

εὐφραινω make glad, rejoice

Acts 7:42

ἔστρεψεν δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν·

Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ;

στρεφω turn, turn away

παρέδωκεν aor παραδιδωμι deliver up

Compare Romans 1:24,26,28.

λατρευω serve, worship

στρατια, ας f army

I.e. the heavenly bodies, cf. Dt 4:19; 17:3; 2 Chr 33:3,5,; Jer 7:18; 8:2; Zeph 1:5.

γέγραπται Verb, perf pass indic, 3 s γραφω
σφαγιον, ου n sacrificial victim, offering

θυσια, ας f sacrifice, victim

προσηνέγκατέ Verb, aor act indic, 2 pl

προσφερω offer, present

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

Bruce comments on this difficult quotation from Amos 5:25-27, "They offered sacrifices indeed, but as their hearts were rebellious against God, He could not regard them as offered to Him: a constant burden of OT prophecy. Cf Isa 1:10 ff.; Jer 7:22ff.; Hos 6:6; Mic 6:6ff.; Ps 50:8ff.; 51:16f. etc."

Acts 7:43

καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ Ῥαιφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς. καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος.

ἀναλαμβάνω take up
σκηνή, ης f tent, temporary shelter

As opposed to the σκηνή of v.44.

ἄστρον, ου n star, constellation
τύπος, ου m pattern, example, type
προσκυνεω worship, fall down and worship
μετοικίω Verb, fut act indic, 1 s μετοικίζω
make to move, send off

ἐπέκεινα prep with gen beyond

"Is there an implicit suggestion that his contemporaries could expect little better themselves if they did not turn from the same apostacy and rejection of God's appointed Christ?" Polhill.

Acts 7:44

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῆ ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακεῖ,

μαρτυριον, ου n testimony, witness

In contrast with the 'tabernacle of Moloch', v.43. "The μαρτυριον consisted of the tables of the Law, which also gave the name κιβωτος μαρτυριου to the Ark in which they were kept." Bruce.

πατήρ, πατρός m father
ἐρημος, ου f deserted place, desert
διατασσω command, give instructions
τύπος, ου see v.43
ἐώρακεῖ Verb, pluperf act indic, 3 s ὄρω
see

Cf. Ex 25:9.

Acts 7:45

ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν ὧν ἐξῴσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαβὶδ·

εἰσήγαγον Verb, aor act indic, 1 s & 3 pl
εἰσαγω bring into, lead into

διαδεξάμενοι Verb, aor midd dep ptc, m nom
pl διαδεχομαι receive possession of

Bruce says that the meaning is 'receive in turn' – "Successive generations received the tent until David's time (cf. 2 Sam 7:6), after which it was replaced by Solomon's temple."

Ἰησοῦ Joshua

Bruce comments, "Cf. Heb 4:8. It was felt to be appropriately significant that the leader into the earthly Canaan should have borne the same name as the Leader into the heavenly rest."

κατασχέσις, εως f possession, act of
possessing; κ. τῶν ἐθνῶν
dispossessing the nations

ἐξῴσεν Verb, aor act indic, 3 s ἐξώθεω
drive out

προσωπον, ου n face, presence

Acts 7:46

ὃς εὔρεν χάριν ἐνώπιον τοῦ θεοῦ καὶ ἠτήσατο εὔρεῖν σκηνῶμα τῷ θεῷ Ἰακώβ.

αἰτέω ask, request

σκηνῶμα, τος n house, dwelling place

οἶκῳ Ἰακώβ and θεῷ Ἰακώβ are two textual variants in this verse. οἶκῳ is preferred by Nestle and the UBS text. If οἶκῳ is read, the meaning must be that David wished to build a house, not for God, but for the household of Jacob, i.e. a place where God's people could come to worship him. Bruce prefers the reading θεῷ Ἰακώβ.

Acts 7:47

Σολομῶν δὲ οἰκοδόμησεν αὐτῷ οἶκον.

οἰκοδόμησεν Verb, aor act indic, 3 s

οἰκοδομεω build, build up

Acts 7:48

ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατοικεῖ· καθὼς ὁ προφήτης λέγει·

ὑψιστος, η, ον highest, most high

"Other deities might be conceived of as so dwelling, but not the Most High." Bruce. Cf. 1 Kings 8:27; Acts 17:24.

χειροποιητος, ον made by human hands
κατοικεω live, settle, inhabit

Acts 7:49

Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι, λέγει κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου;

Quotation from Isaiah 66:1,2.

ὑποποδιον, ου n footstool
πους, ποδος m foot
ποιος, α, ον interrog pro. what kind

τοπος, ου m place
καταπαυσις, εως f place of rest, rest

Acts 7:50

οὐχὶ ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα;

Postscript

"Stephen was a reformer, standing in a long line of prophets who criticized Israel's tendency to substitute man-made institutions for a living relationship with God. Had he 'blasphemed' the temple as he was charged? Certainly not. Had he predicted its destruction? Probably so. Likely the most accurate of the Jewish charges levelled at Stephen's teaching on the temple was the reference to his propounding Jesus' prophecy of the temple's destruction (6:14; cf. Mark 13:2). Standing in the line of his Master's prophetic critique, Stephen saw that the temple of his day had become something other than a house of prayer. It had become a symbol of Jewish exclusivism and a rallying place for Jewish nationalism." Polhill.

Acts 7:51

Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίαις καὶ τοῖς ὤσιν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς.

"This sudden invective may have been occasioned by an angry outburst against what he just said. It was clear that he was attacking some of their most cherished beliefs about the Temple." Bruce.

Stott comments, "The false witnesses had accused Stephen of two blasphemies, namely of 'speaking against this holy place and against the law' (6:13)... We have followed his arguments in relation to the temple; now in relation to the law he turns the table on his judges. It is not he, he maintains, who has shown a disregard for the law, but they, like their fathers before them. The accused assumes the role of the accuser."

σκληροτράχηλος, ον stubborn, hardened (stiff-necked)

Cf. Ex 33:5.

ἀπεριτμητος, ον stubborn (lit uncircumcised)

Cf. Lev 26:41; Dt 10:16; Jer 4:4; 9:26; Ezek 44:7.

οὖς, ὠτος n ear, hearing
ἀεὶ always, constantly
ἅγιος, α, ον holy, consecrated
ἀντιπιπῶ resist, fight against

Cf. Is. 43:10.

Acts 7:52

τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγεΐλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου οὗ νῦν ὑμεῖς προδότες καὶ φονεῖς ἐγένεσθε,

Cf. Mt 23:29-37.

διῶκω persecute, seek after, pursue, follow
ἀποκτείνω and ἀποκτείνω, -ννω kill, put to death
προκαταγγελλῶ announce beforehand
ἐλευσις, εως f coming
προδοτής, ου m traitor, betrayer, treacherous person
φονεὺς, εως m murderer

Acts 7:53

οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὅ τι who, which, whoever, whichever
ἐλάβετε Verb, aor act indic, 2 pl λαμβανῶ διαταγῆ, ης f decree, ordinance

Cf. Gal 3:19; Heb 2:2.

φυλασσῶ keep

Acts 7:54

Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.

διεπρίοντο Verb, imperf pass indic, 3 pl διαπριομαι be furious or enraged
βρυχῶ grind, gnash
ὀδους, ὀδοντος m tooth

Cf. Ps 35:16.

Acts 7:55

ὑπάρχων δὲ πλήρης πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ,

ὑπαρῶ be (equivalent to εἰμι)
πληρῆς, ες (sometimes not declined) full

Cf. 6:5.

ἀτενίζω fix eyes on, look intently at
εἶδεν Verb, aor act indic, 3 s ὄραω trans see
ἐστῶτα Verb, perf act ptc, n nom/acc pl ἵστημι and ἵστανῶ stand
δεξιός, α, ον right, δεξιά right hand

Polhill suggests that the standing position of Christ may portray him in his role as judge (cf. Dan 7:13,14). Others suggest that he had stood up either to act as Stephen's advocate or to welcome the first martyr. Bruce comments, "Stephen had been confessing Christ before men, now he sees Christ confessing his servant before God."

Acts 7:56

καὶ εἶπεν· Ἴδου θεωρῶ τοὺς οὐρανοὺς
δηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ
δεξιῶν ἐστῶτα τοῦ θεοῦ.

θεωρεῶ see, watch, observe

δηνοιγμένους Verb, perf pass ptc, m acc pl
διανοίγω open

Cf. Mat 26:64; Mk 14:62; Lk 22:69.

Acts 7:57

κράζαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα
αὐτῶν, καὶ ὄρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν,

κραζῶ cry out, call out

μεγας, μεγαλη, μεγα large, great

συνέσχον Verb, aor act indic, 1 s & 3 pl
συνεχω surround, stop up (of ears)

οὐς, ὠτος n see v.51.

ὄρμαω rush

ὁμοθυμαδον adv with one mind, by
common consent, together

"It is difficult to decide whether we are to understand Stephen's execution as an instance of lynch-law or as an excess of jurisdiction on the part of the Sanhedrin." Bruce.

Acts 7:58

καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν.
καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν
παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου.

ἔξω out, outside

πολις, εως f city, town

λιθοβολεω stone, throw stones at

μαρτυς, μαρτυρος dat pl μαρτυσιν m
witness

They played a key role in the execution, cf.
24:14; Dt 17:7.

ἀπέθεντο Verb, aor midd indic, 3 pl

ἀποτιθημι throw off, take off (clothes)

ἱματιον, ου n garment, robe, cloak

πόδας Noun, acc pl πους, ποδος m foot

νεανιας, ου m young man

Acts 7:59

καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον
καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά
μου·

ἐπικαλεω call; midd call upon, appeal to

δέξαι Verb, aor midd dep imperat, 2 s

δεχομαι receive

Cf. Lk 23:46. Bruce comments, "That the request made by our Lord to the Father should so soon be repeated to himself by Stephen is evidence of the early date of the belief in the essential deity of Christ."

Acts 7:60

θεὸς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ·
Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν·
καὶ τοῦτο εἰπὼν ἐκοιμήθη.

θεὸς Verb, aor act ptc, m nom s τιθημι place
γονυ, γονατος n knee; τιθημι τα γονατα
kneel

στήσης Verb, aor act subj, 2 s ἵστημι and
ἵστανω set, place

ἁμαρτια, ας f sin

Cf. Lk 23:34.

ἐκοιμήθη Verb, aor pass dep indic, 3 s
κοιμαομαι sleep, fall asleep, die

"An unexpectedly beautiful word for so brutal a death." Bruce.

Acts 8:1a

Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.

συνευδοκεω approve of, be willing, agree
to

Does not necessarily imply that Saul was a member of the Sanhedrin, though he may have been.

ἀναιρεσις, εως f killing, murder

Stott comments, "Stephen's martyrdom supplemented the influence of his teaching. Not only did it deeply impress Saul of Tarsus [cf. 22:20], and contribute to his conversion which led to his becoming the apostle to the Gentiles, but it also occasioned 'a great persecution' which led to the scattering of the disciples 'throughout Judea and Samaria' (8:1b).

"The church was shocked, even stunned, by the martyrdom of Stephen and by the violent opposition that followed. But, with the benefit of hindsight, we can see how God's providence used Stephen's testimony, in word and deed, through life and death, to promote the church's mission."

Acts 8:1b

Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας
ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις·
πάντες δὲ διεσπάρησαν κατὰ τὰς χώρας τῆς
Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων.

διωγμος, ου m persecution

"The persecution was no doubt instituted by the priestly party; the believers had enjoyed popular favour hitherto (2:47; 5:13), but such revolutionary teaching as Stephen's gave their opponents an opportunity of stirring up the people against them. After Stephen's activity the movement could easily be represented as hostile to the Temple prerogatives, which were protected by the law of the Empire, the safeguarding of which belonged to the High Priest." Bruce.

διεσπάρησαν Verb, aor pass indic, 3 pl
διασπειρω scatter

"The new Ecclesia, like the old, was to have its Diaspora (cf. 1 Peter 1:1 [Jas 1:1])." Bruce. Stott adds that just as the Jewish diaspora had led to the propagation of Judaism, so this Christian diaspora led to the propagation of the gospel.

Polhill remarks that the primary sense of the word is to scatter seed and that this scattering also resulted in growth and harvest.

κατα distributive use of κατα - κατα τας χωρας... across the regions of ...

πλην prep with gen. except, but, besides

The apostles probably believed it their duty to remain at their post in Jerusalem. Polhill suggests that the opposition was chiefly against Stephen's fellow Hellenists. "The apostles and their fellow Aramaic-speaking Christians had not taken such a radical stance but had remained faithful to the Jewish institutions; thus they were likely able to remain in Jerusalem unmolested."

Acts 8:2

συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ.

συγκομίζω bury
εὐλαβης, ες devout, reverent
κοπετος, ου m weeping, mourning

Acts 8:3

Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

λυμαιομαι harass, destroy

Here alone in the NT. The word is used of a wild beast tearing at flesh.

κατα τους οικους εισπορευομενος 'going into one house after another'. Possibly breaking into 'house-church' assemblies.

συρω drag, drag away, sweep down
παρεδίδου Verb, imperf act indic, 3 s
παραδιδωμι hand over, deliver up
φυλακη, ης f prison, imprisonment

"So much did he embody the persecution in his own person that the church is described as experiencing 'peace' upon his conversion (9:31)." Polhill.

Acts 8:4

Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν λόγον.

διήλθον aor διερχομαι pass through, go over, go through, go

Stott comments, "Up to this point it was the apostles who had given the lead in evangelism, in defiance of the Sanhedrin's ban, violence and threats; now, however, as the apostles stayed in Jerusalem, it was the generality of believers who took up the evangelistic task. Not that they all became 'preachers' or 'missionaries' as a full-time vocation. The statement that they 'preached the word' is misleading; the Greek expression does not necessarily mean more than 'shared the good news'. Philip was soon to preach to the Samaritan crowds (6); it is better to think of the other refugees as lay witnesses ('nameless amateur missionaries' [Green]).

"What is plain is that the devil (who lurks behind all persecution of the church) overreached himself. His attack had the opposite effect of what he intended. Instead of smothering the gospel, persecution succeeded only in spreading it."

Acts 8:5

Φίλιππος δὲ κατελθὼν εἰς τὴν πόλιν τῆς Σαμαρείας ἐκήρυσσεν αὐτοῖς τὸν χριστόν.

Stott comments on the link between this chapter and the preceding, "Luke seems to have regarded Stephen and Philip as a pair. Both men belonged to the Seven, and so had social responsibilities in the Jerusalem church (6:5). Yet both were also preaching evangelists (6:10; 8:5), and both performed public signs and wonders (6:8; 8:6). In addition, Luke saw the ministry of both men as helping to pave the way for the Gentile mission. Stephen's contribution lay in his teaching about the temple, the law and the Christ, and in the effects of his martyrdom, while Philip's lay in his bold evangelisation of the Samaritans and of an Ethiopian leader. For the Jews regarded the Samaritans as heretical outsiders and Ethiopia as 'the extreme boundary of the habitable world in the hot south'. [Hengel]"

κατερχομαι come down, go down

The city may have been Shechem.

κηρυσσω preach, proclaim

The imperfect suggests ongoing practice.

Stott comments, "It is hard for us to conceive the boldness of the step Philip took in preaching the gospel to Samaritans. For the hostility between Jews and Samaritans had lasted a thousand years. It began with the break-up of the monarchy in the tenth century BC when ten tribes defected, making Samaria their capital, and only two tribes remained loyal to Jerusalem. It became steadily worse when Samaria was captured in 722 BC, thousands of its inhabitants were deported, and the country was re-populated by foreigners. In the sixth century BC, when the Jews returned to their land, they refused the help of the Samaritans in the rebuilding of the temple. Not till the fourth century BC, however, did the Samaritan schism harden, with the building of their rival temple on Mount Gerizim and their repudiation of the Old Testament Scripture except the Pentateuch. The Samaritans were despised by the Jews as hybrids in both race and religion, as both heretics and schismatics. John summed up the situation in his simple statement that 'Jews do not associate with Samaritans' [Jn 4:9]. Jesus' sympathy for them, however, is already apparent in Luke's Gospel [e.g. Lk 9:52-56; 10:30-37; 17:11-19]. Now in Acts 8 Luke is obviously excited about the evangelisation of the Samaritans and their incorporation in the Messianic community."

Acts 8:6

προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ ἀκούειν αὐτοῦς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει·

προσειχον Verb, imperf act indic, 1 s & 3 pl
προσεχω pay close attention to
ὁμοθυμαδον adv see 7:57
βλεπω see, look

'Signs' were not confined to the apostles, cf. 6:8.

Acts 8:7

πολλοὶ γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλη ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν·

ἀκαθαρτος, ον unclean
βοαω call, cry out, shout

Cf. Mk 1:26 and many similar Gospel passages.

παραλελυμένοι Verb, perf pass ptc, m nom pl
παραλυομαι be paralyzed
χωλος, η, ον lame, crippled
θεραπευω heal

Acts 8:8

ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ.
χαρα, ας f joy

"The gospel is the great equaliser. In the gospel there are no 'half-breeds,' no physical rejects, no place for any human prejudice. There is acceptance for all, joy for all, 'great joy for all the people' (Luke 2:10)." Polhill.

Acts 8:9

Ἀνὴρ δὲ τις ὀνόματι Σίμων προὔπηρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν, προὔπαρχω be or exist previously
μαγευω practice magic

"The μαγοι were originally a Median caste, a pre-Zoroastrian priestly class (Herodotus 1.101,140), but the word is used in an extended sense of practitioners of various kinds of sorcery and even quackery. The μαγοι of Mt 2:1ff. were probably astrologers." Bruce.

ἐξιστάνων Verb, pres act ptc, m nom s
ἐξιστημι amaze, astonish; intrans be amazed

Acts 8:10

ὃ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες· Οὗτός ἐστιν ἡ Δύναμις τοῦ θεοῦ ἡ καλουμένη Μεγάλη.

προσειχον see v.6

There are various views of what claims Simon may have made and whom he claimed to serve. Bruce, having listed several says, "It is plain at least that Simon was acclaimed as the one in whom the power of the supreme God resided."

Acts 8:11

προσεῖχον δὲ αὐτῷ διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέσαι αὐτούς.

ικανος, η, ον sufficient, large, great; δια το ἰκανῶ χρονῶ for a long time
μαγεια, ας f magic, magic arts
ἐξεστακέσαι Verb, perf act infin ἐξιστημι

Acts 8:12

ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.

Acts 8:13

ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο.

The nature of Simon's faith is a matter of dispute. It is clear however that he made a profession of faith which appeared to be genuine.

προσκαρτερω devote oneself to, keep
close company with
θεωρω see, watch, observe, notice

"He who had amazed others was himself now amazed." Stott.

Acts 8:14

Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι
ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ θεοῦ,
ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην,
δέδεκται Verb, perf midd/pass dep indic, 3 s
διδωμι receive

"Along with his brother James he [John] had once wished to call down fire from heaven on the Samaritans (Lk 9:54)." Bruce.

Acts 8:15

οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν
ὅπως λάβωσιν πνεῦμα ἅγιον·

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

προσηύξαντο Verb, aor midd dep indic, 3 pl
προσευχομαι pray

ὅπως (or ὅπως ἄν) that, in order that
λάβωσιν Verb, aor act subj, 3 pl λαμβανω

"Although these Samaritan believers had received Christian baptism, they did not receive the Spirit until the laying on of the apostles' hands. The receiving of the Holy Spirit in Acts is connected with the manifestation of some spiritual gift. The order of events varied; the Gentiles in 10:44 ff. were baptised because their glossolalia showed that they had already received the Spirit; the disciples at Ephesus in 19:5f. received Him thus as the immediate sequel to Christian baptism (cf. 2:38) and the imposition of the apostolic hands." Bruce.

Several commentators refer to this as a 'Samaritan Pentecost' and compare the incident with the way the Spirit fell on Cornelius and his fellow Gentiles in 10:44. "It is a major stage of salvation history. The Spirit as it were indicated in a visible manifestation the divine approval of the new missionary step beyond Judaism... Through Peter and John's participation, the Samaritan mission was given the stamp of approval of the mother church in Jerusalem." Polhill.

John Stott devotes a number of pages in his book, *The Message of Acts* (IVP, *The Bible Speaks Today* series) to a discussion of this two-stage experience of the Samaritan converts. Unlike Catholic and Pentecostal interpretations he argues that this pattern is not (and was not considered) normative for Christian conversion. It was an extraordinary event which was designed to demonstrate the unity of Samaritans with Jews as part of one body in Christ. "There was one body because there was one Spirit." This one body was united under the oversight and teaching of the apostles. But there is no evidence that the apostles continued to dash around the Mediterranean endorsing evangelistic outreach!

Acts 8:16

οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπετωκός,
μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα
τοῦ κυρίου Ἰησοῦ.

οὐδέπω adv not yet

ἐπιπετωκός Verb, perf act ptc, m nom s

ἐπιπιτω fall upon, come upon

βεβαπτισμένοι Verb, perf pass ptc, m nom pl
βαπτίζω

ὑπῆρχον Verb, imperf act indic, 1 s & 3 pl

ὑπαρχω be (equivalent to εἶμι)

βεβαπτισμενοι ὑπῆρχον 'they had already been baptised'

"The expression, εἰς τὸ ὄνομα is common in a commercial context: some property is paid or transferred 'into the name' of someone, i.e., into his account. So the person baptised εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ bears public testimony that he has become Christ's property. These words may well have been used regularly in a formula by the baptizer. Cf. 1 Cor 1:13 ff." Bruce.

In the light of Peter's previous promise that the Spirit would be given to all who repented and were baptised (2:38), Howard Marshall calls the statement that 'the Holy Spirit had not yet come upon any of them; they had simply been baptised into the name of the Lord Jesus', "perhaps the most extraordinary statement in Acts."

Acts 8:17

τότε ἐπέτιθεσαν τὰς χεῖρας ἐπ' αὐτούς, καὶ
ἐλάβανον πνεῦμα ἅγιον.

ἐπιτιθημι place on, place

χειρ, χειρος f hand

A clear indication of acceptance.

Acts 8:18

ιδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα προσήνεγκεν αὐτοῖς χρήματα

ιδὼν Verb, aor act ptc, m nom s ὄραω trans
see

ἐπιθεσις, εως f laying on (of hands)
δίδεται Verb, pres pass indic, 3 s δίδωμι

Many MSS add τὸ ἅγιον after τὸ πνεῦμα.

προσήνεγκεν Verb, aor act indic, 3 s
προσφερω offer, present

χρήματα, τος n mostly pl possessions,
wealth, money

Acts 8:19

λέγων· Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην ἵνα ὡς ἂν ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα ἅγιον.

δοτε Verb, aor act imperat, 2 pl δίδωμι
κἀμοὶ abbreviated form of καὶ ἐμοὶ and to
me, also to me

ἐξουσία, ας f authority, power
ἐπιθῶ Verb, aor act subj, 1 s ἐπιτιθημι

"Ever since that day, the attempt to turn the spiritual into the commercial, to traffic in the things of God, and especially to purchase ecclesiastical office, has been termed 'simony'." Stott.

Acts 8:20

Πέτρος δὲ εἶπεν πρὸς αὐτόν· Τὸ ἀργύριόν σου σὺν σοὶ εἶη εἰς ἀπόλειαν ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι.

ἀργυριον, ου n silver coin, money, silver
εἶη 3s optative εἶμι

The optative is rare in NT Greek. It is used to express a wish, cf. Lk 1:38; Mk 11:14 etc. "There are thirty eight such proper optatives in the NT, fifteen of which being accounted for by the phrase μη γενοιτο. Of the remaining twenty three, Paul is responsible for fifteen." Bruce.

ἀπωλεια, ας f destruction, utter ruin
δωρεα, ας f gift
νομίζω think, suppose
κταομαι acquire, gain

Acts 8:21

οὐκ ἔστιν σοὶ μερίς οὐδὲ κληρος ἐν τῷ λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐναντι τοῦ θεοῦ.

μερίς, ιδος f part, portion, share
κληρος, ου m lot, share, part

Compare Dt 12:12 for a similar phrase.

λογος here in the sense of 'matter', 'thing'
εὐθους, εια, υ straight; upright

Cf. Ps 128:37 (LXX 127).

ἐναντι prep with gen before, in the
presence of

Acts 8:22

μετανόησον οὐκ ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου·

μετανοεω repent, have a change of heart
κακια, ας evil, wickedness

δεήθητι Verb, aor pass dep imperat, 2 s
δεομαι ask, pray

ἄρα consequently, then

ἀφεθήσεται Verb, fut pass indic, 3 s ἀφιημι
cancel, forgive

ἐπίνοια, ας f intent, purpose

Here alone in the NT. Often has the sense 'evil intent'

Acts 8:23

εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὄρω σε ὄντα.

χολη, ης f gall (of something bitter)
πικρια, ας f bitterness, bitter feeling

Cf. Dt 39:18 (Heb 12:15); Lam 3:19.

σύνδεσμος, ου m that which binds
together, bond

ἀδικια, ας f wrongdoing, evil, sin

Cf. Is 58:6.

ὄραω see, observe, perceive, recognise
ὄντα pres ptc m acc s εἶμι

Acts 8:24

ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι answer, reply, say

δεήθητε Verb, aor pass dep imperat, 2 pl
δεομαι

ὅπως (οἱ ὅπως ἄν) that, in order that
ἐπέλθῃ aor subj ἐπερχομαι come, come
upon

ἐμὲ Pronoun, acc s ἐγώ

εἰρήκατε Verb, perf act indic, 2 pl λεγώ

Stott comments, "Simon's response to Peter's rebuke was not encouraging. He showed no sign of repentance, or even of contrition. Instead of praying for forgiveness, as Peter urged him to do (22), he felt so incapable of praying, or so distrustful of his own prayers, that he asked Peter to pray for him instead. What really concerned him was not that he might receive God's pardon, but only that he might escape God's judgment, with which Peter had threatened him."

Acts 8:25

Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱερουσόλυμα, πολλὰς τε κόμας τῶν Σαμαριτῶν εὐηγγελίζοντο.

μεν οὖν so then

Indicates the start of a new section.

διαμαρτυράμενοι Verb, aor midd dep ptc, m nom pl διαμαρτυρομαι declare solemnly and emphatically

ὑποστρέφω return, turn back

Including Philip, cf. v.26.

κωμη, ης f village, small town

Σαμαριτης, ου m Samaritan

εὐαγγελίζω act. and midd proclaim the good news

"Notice the variety of constructions after εὐαγγελίζομαι: it may take the accusative of the people evangelised (as here), the acc of the person proclaimed (ver 35), the acc of the thing proclaimed (ver 4); the person evangelised may also be expressed by the dat (Rom 1:15) or by a prepositional phrase (εἰς ὑμας 1 Pet 1:25); the substance of the message may also be expressed by a prepositional phrase (ver 12)." Bruce.

"The reference to the apostles evangelising the Samaritan villages is significant. Not only did they endorse the Samaritan mission, but they also enthusiastically participated in it. A new stage in the Christian mission had been reached – the witness to Samaria. Begun by the Hellenist Philip, it was embraced by the entire church." Polhill.

Acts 8:26

Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων· Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος.

Cf. v.29 which states that the Spirit directed Philip.

ἀνάστηθι Verb, aor act imperat, 2 s ἀνίστημι rise, stand up

μεσημβρία, ας f noon, midday, south

The sense here is probably 'southwards'

καταβαίνουσιν Verb, pres act ptc, f acc s καταβαίω come or go down

ἐρημος, ου f deserted place, desert

The old city of Gaza was destroyed in 93 BC and a new city built in 57 BC a few miles south of the old city, on the coast. The old city, after its destruction was called Desert Gaza to distinguish it from the new.

Acts 8:27

καὶ ἀναστὰς ἐπορεύθη, καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐηλύθει προσκυνήσων εἰς Ἱερουσαλήμ,

Αἰθιοψ, οπος m Ethiopian

Cf. Ps 68:38; Zeph 3:10. Stott comments, "The 'Ethiopia' of those days corresponded to what we call 'the Upper Nile', reaching approximately from Aswan to Khartoum."

εὐνοῦχος, ου m eunuch

"Eunuchs were commonly employed as court officials in Oriental lands until within recent times. They had at an earlier time been excluded from the religious privileges of Israel (Dt 23:1), but the removal of this ban is announced in Isa 56:3ff." Bruce.

δυναστης, ου m ruler, king

βασιλισσα, ης f queen

Κανδακης βασιλίσσης Candace was a hereditary title of the Ethiopian queens who reigned in Meroe, one of the two chief cities of ancient Ethiopia or Cush (different from modern Ethiopia).

γαζα, ης f treasury

A Persian word by origin.

ἐηλύθει Verb, pluperf act indic, 3 s ἐρχομαι προσκυνεω worship

The future participle, used to express purpose, is rare in the NT outside of Luke-Acts.

"The Ethiopian, if not a proselyte, was perhaps one of the class of 'God-fearers' or 'devout persons', loosely attached to Judaism (see on 2:10; 10:2)." Bruce.

Acts 8:28

ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.

καθμαι sit, sit down, live

ἄρμα, τος n chariot, carriage

Perhaps a covered wagon.

ἀναγινωσκω read, read in public worship

He would have been reading aloud.

Acts 8:29

εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ· Πρόσελθε καὶ κολλήθητι τῷ ἄρματι τούτῳ.

For direct guidance by the Spirit, cf. 10:19; 13:2; 16:6f.; 19:1.

προσερχομαι come or go to, approach κολλήθητι Verb, aor pass dep imperat, 2 s κολλαομαι unite oneself with

Howard Marshall comments, "The way in which the story is told bears some structural resemblances to another story in which a Stranger joined two travellers and opened the Scriptures to them, took part in a sacramental act, and then disappeared from view (Lk. 24:13-35)."

Acts 8:30

προσδραμών δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην καὶ εἶπεν· Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις;

προσδραμών Verb, aor act ptc, m nom s
προστρεχω run up to
προφητης, ου m prophet
ἄρα Interrogative particle expecting a negative response

ἄρα is to be distinguished from ἄρα. ἄρα γε is a literary construction.

γε enclitic particle adding emphasis to the word with which it is associated
γινώσκω here meaning understand

Acts 8:31

ὁ δὲ εἶπεν· Πῶς γὰρ ἂν δυναίμην ἐὰν μὴ τις ὀδηγήσει με; παρεκάλεσέν τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.

δυναίμην Verb, pres midd/pass dep opt, 1 s
δυναμαι
ὀδηγεω lead, guide

"His response enunciates a basic principle that runs through Luke-Acts concerning the interpretation of Old Testament prophetic texts – the need for a Christian interpreter." Polhill.

παρακαλεω exhort, encourage, urge
ἀναβάντα Verb, aor act ptc, m acc s
ἀναβαινω come up
καθίζω intrans sit down, sit

Acts 8:32

ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνός ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

περιοχη, ης f passage of Scripture

Isaiah 53:7,8.

προβατον, ου n sheep
σφαγη, ης f slaughter
ἤχθη Verb, aor pass indic, 3 s ἄγω
ἄμνος, ου m lamb

"Only in three other places in NT (Jn 1:29, 36; 1 Peter 1:19), each time with the sacrificial sense so common in OT." Bruce.

ἐναντιον before
κείραντος Verb, pres act ptc, m gen s κειρω
shear (sheep)
ἄφωνος, ου dumb, silent, without meaning

ἀνοίγω open
στομα, τος n mouth

Acts 8:33

ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη· τὴν γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἶρεται ἀπὸ τῆς γῆς ἢ ζωῆ αὐτοῦ.

ταπεινωσις, εως f humiliation
κρίσις, εως f judgement, act of judgement
ἦρθη Verb, aor pass indic, 3 s αἶρω take,
take away

ἡ κρίσις αὐτοῦ ἦρθη 'he was deprived of justice'

γενεα, ας f generation
διηγεομαι tell, relate

Acts 8:34

ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φίλιππῳ εἶπεν· Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἐτέρου τινός;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρίνομαι answer, reply, say
δεομαι ask, beg

δεομαι σου 'Please', a polite way of introducing a request, cf. 21:39; Lk 8:38; Gal 4:12.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ἕτερος, α, ον other, another, different

Acts 8:35

ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσαστο αὐτῷ τὸν Ἰησοῦν.

ἀνοίξας aor ptc ἀνοίγω open
στομα, τος n mouth
ἀρξάμενος Verb, aor midd ptc, m nom s
ἀρχω midd begin

Stott comments, "Now there is no evidence that anyone in first-century Judaism was expecting a suffering rather than a triumphant Messiah. No, it was Jesus who applied Isaiah 53 to himself, and understood his death in the light of it [e.g. Mk 10:45; 14:24ff.; Lk 22:37]. It was, therefore, from him that the early Christians learned to read Isaiah 53 in this way."

Acts 8:36

ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶ φησιν ὁ εὐνοῦχος· Ἴδου ὕδωρ, τί κωλύει με βαπτισθῆναι;

ὁδος, ου f way, road, journey
ὕδωρ, ὕδατος n water
φησιν Verb, pres indic, 3 s φημι say
κωλυω hinder, prevent, forbid

This verb, with the consequent narrative, indicates that the Gospel destroys all barriers – here a black Gentile eunuch is received into full membership of the people of God.

βαπτισθῆναι aor pass infin βαπτίζω

Maybe Philip had concluded his exposition with words similar to those used by Peter in his Pentecost sermon, cf. 2:38. Stott comments, "So well prepared by the Holy Spirit was this Ethiopian's heart that it seems he believed immediately, and went on to ask for baptism."

Acts 8:37

This verse – εἶπεν δὲ ὁ Φίλιππος εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἐξεστίν. ἀποκριθεὶς δὲ Πιστεῦω τον υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστὸν – is omitted from most modern editions of the New Testament since textual evidence it is late and the wording varied. It would appear to be an addition to the original text. Bruce says "Its insertion seems due to a feeling that Philip could not have baptised the Ethiopian without so much as a confession of faith." The verse provides valuable insight into early Christian baptismal confessional practice in terms of question and response.

Acts 8:38

καὶ ἐκέλευσεν στήναι τὸ ἄρμα, καὶ κατέβησαν ἀμφοτέροι εἰς τὸ ὕδωρ ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν.

κελεύω order, command

στήναι 2 aor infin ἰστημι stand, stop

ἄρμα, τος n see v.28.

ἀμφοτεροι, αι, α both, all

ἀμφοτεροι εἰς τὸ ὕδωρ not without significance concerning the manner of baptism in the New Testament. Cf. Mk 1:9f.

Acts 8:39

ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

ὅτε conj when, at which time

ἤρπασεν aor ἄρπαζω take away, carry off

οὐκέτι adv no longer, no more

Cf. 1 Kings 18:12; 2 Kings 2:16.

χαίρω rejoice, be glad

He went on his way rejoicing, "without the evangelist but with the evangel, without human aid but with the divine Spirit." Stott.

Acts 8:40

Φίλιππος δὲ εὐρέθη εἰς Ἄζωτον, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

εὐρέθη Verb, aor pass indic, 3 s εὕρισκω

Ἄζωτον the OT Ashdod, another of the five Philistine cities; 20 miles north of Gaza. Bruce comments, "It may have been due to his activity that disciples were found at Lydda and Joppa in 9:32ff, although some of the dispersed believers from Jerusalem may have found their way there already."

διερχομαι pass through, go over, go through, go

ἐλθεῖν Verb, aor act infin ἐρχομαι

"Caesarea (mod. Kaisariyeh) was built by Herod the Great on the site of Straton's Tower, between Joppa and Dora, and completed c. 13 B.C. It was intended to be the chief Mediterranean port of Palestine, and from the beginning was a thoroughly Gentile city. It was named Caesarea Sebaste, after Augustus. It became the official residence of the procurators of Judea. During the Jewish War it was the headquarters of Vespasian (who was proclaimed Emperor there in A.D. 69) and of Titus; and after the fall of Jerusalem it was recognised beyond dispute as the capital of Palestine, with a new status as a Roman colony." Bruce.

Philip appears to have settled in Caesarea, cf. 21:8.

Acts 9:1

Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ

Of Saul's conversion, recorded in this chapter, Calvin writes, "God's wonderful hand was openly shown, not only in such a cruel wolf being turned into a sheep, but also in his assuming the character of a shepherd."

ἔτι still, yet

ἐμπνέω breathe (threats)

ἀπειλη, ης f threat, threatening

Cf. Ps 108:15

φονος, ου m murder, killing

ἀρχιερευς, εως m high priest, member of high priestly family

Acts 9:2

ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως εἴαν τινὰς εὐρη τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλὴμ.

αἰτέω ask; midd ask for oneself, request
ἐπιστολη, ης f letter

The decrees of the Sanhedrin were regarded as valid throughout Judaism.

There was a large and strict Jewish community at Damascus. Some of the Jewish Christians must have sought refuge in that city.

ὅπως (or ὅπως ἄν) that, in order that
εὔρη Verb, aor act subj, 3 s εὕρισκω
ὁδος, ου f way

"This name is applied to the Christian movement in 19:9,23; 22:4; 24:14,22; cf. also 16:17; 18:25f. It probably corresponds to Heb. *halakhah* ('walk', 'rule of life')." Bruce

δεδεμένους Verb, perf pass ptc, m acc pl δεω
bind, tie

ἀγάγη Verb, aor act subj, 3 s ἄγω

Acts 9:3

ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίξιν τῇ
Δαμασκῷ, ἐξαίφνης τε αὐτὸν περιήστραψεν
φῶς ἐκ τοῦ οὐρανοῦ,

ἐν δε τω πορευεσθαι – ἐν τω with infinitive to
express time, 'As he was going ...'

ἐγγίζω approach, draw near
ἐξαίφνης suddenly, unexpectedly
περιαστραπτω flash around
φως, φωτος n light

"Paul no doubt had this light in mind in later years in many of his references to light and glory, e.g., 2 Cor 3:18; 4:4,6." Bruce

Acts 9:4

καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν
λέγουσαν αὐτῷ Σαοὺλ Σαοὺλ, τί με διώκεις;
πεσων Verb, aor act ptc, m nom s πιπτω
fall, fall down

Cf. Ezek 1:28; Dan 8:17.

διωκω persecute, seek after, pursue

Acts 9:5

εἶπεν δέ· Τίς εἶ, κύριε; ὁ δὲ· Ἐγώ εἰμι Ἰησοῦς
ὃν σὺ διώκεις·

κυριε may here mean 'Sir', 'my Lord', a title of respect. Polhill thinks that Paul uses the word 'Lord' in the sense of Exodus 3:13, only finding out in response that the Lord whom he addresses is Jesus.

Acts 9:6

ἀλλὰ ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ
λαληθήσεται σοι ὃ τί σε δεῖ ποιεῖν.

ἀνάστηθι Verb, aor act imperat, 2 s ἀνίστημι
rise, stand up

εἰσελθε Verb, aor act imperat, 2 s εἰσερχομαι
enter, go in

λαληθησεται fut pass 3s λαλεω speak, talk
σε Pronoun, acc s συ

δει impersonal verb it is necessary, must

Acts 9:7

οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ
εἰστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς φωνῆς
μηδένα δὲ θεωροῦντες.

συνοδευω travel with

εἰστήκεισαν Verb, pluperfect act indic, 3 pl
ἵστημι stand, stand still

ἐνεος, α, ον speechless

The only NT occurrence of the classical word.

Maybe they heard the sound but did not distinguish the words, but Bruce says more probably ἀκούοντες μὲν τῆς φωνῆς should be referred to the sound of Paul's voice; i.e. they heard Paul speaking but they could not see anyone to whom he might be talking (compare 22:9)

μηδεις, μηδεμια, μηδεν no one, nothing
θεωρω see, watch, observe, notice

Acts 9:8

ἠγέρθη δὲ Ἰσαῦλος ἀπὸ τῆς γῆς, ἀνεωγμένων
δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν·
χειραγωγῶντες δὲ αὐτὸν εἰσήγαγον εἰς
Δαμασκόν.

ἠγέρθη Verb, perf pass indic, 3 s ἐγειρω
raise

ἀνεωγμένων Verb, perf pass ptc, gen pl
ἀνοιγω open

οὐδεις, οὐδεμια, οὐδεν no one, nothing;
οὐδεν not at all

βλεπω see, look, be able to see

The picture is one of utter helplessness.

χειραγωγεω lead by the hand

Only here and 22:11; cf. χειραγωγους 13:11.

εἰσήγαγον Verb, aor act indic, 1 s & 3 pl
εἰσαγω bring into, lead into

Acts 9:9

καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ
ἔφαγεν οὐδὲ ἔπιεν.

τρεις, τρια gen τριων dat τρισιν three

ἔφαγεν Verb, aor act indic, 3 s ἐσθιω and
ἐσθω eat, consume

ἔπιεν Verb, aor act indic, 3 s πινω drink

"Probably from shock. There is no need to understand his abstinence as penance or as fasting before baptism." Bruce.

Acts 9:10

Ἦν δὲ τις μαθητῆς ἐν Δαμασκῷ ὀνόματι
Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ἐν ὀράματι ὁ
κύριος· Ἀνανία. ὁ δὲ εἶπεν· Ἰδοὺ ἐγώ, κύριε.

ὄραμα, τος n vision

Ἀνανία Proper name, voc s Ἀνανιας

See his character described in 22:22. Ananias seems to have been a disciple in Damascus before the exodus of persecuted Christians from Jerusalem. "The evidence of Acts itself would indicate the early spread of the Christian witness to places like Damascus and Rome, perhaps through normal social routes such as trade, military service and the like." Polhill

Acts 9:11

ὁ δὲ κύριος πρὸς αὐτόν· Ἀναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα, ἰδοὺ γὰρ προσεύχεται,

ἀναστάς 2 aor ptc ἀνιστνμι rise
πορεύθητι Verb, aor pass dep imperat, 2 s
πορευομαι go
ῥυμη, ης f street, alley
εὐθους, εια, υ straight
ζήτησον Verb, aor act imperat, 2 s ζητω
seek, search for

Ταρσευς, εως m man of Tarsus

Acts 9:12

καὶ εἶδεν ἄνδρα ἐν ὀράματι Ἀνανίαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χειρὰς ὅπως ἀναβλέψῃ.

εἶδεν Verb, aor act indic, 3 s ὁραω see
ὄραμα, τος n vision

"We can distinguish three early visions of Saul, i) vv. 4ff., on the way to Damascus, ii) ver 12, presumably in Damascus, iii) 22:17ff., after returning to Jerusalem." Bruce.

εἰσερχομαι enter, go in, come in
ἐπιθέντα Verb, aor act ptc, m acc s ἐπιτιθημι
place on, place
χειρ, χειρος f hand, power
ὅπως (or ὅπως ἄν) that, in order that
ἀναβλεψη aor subj ἀναβλεπω regain one's
sight, be able to see

Acts 9:13

ἀπεκρίθη δὲ Ἀνανίας· Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλήμ·

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply
ὅσος, η, ον correlative pronoun, as much as,
how much
κακος, η, ον evil, wrong, harm

The term Ananias uses for Christians – τοῖς ἁγίοις – was to become a favourite term of Paul in his epistles.

Acts 9:14

καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δησαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.

ὧδε adv here, in this place
ἐξουσια, ας f authority
δησαι aor infin δεω bind, tie
ἐπικαλεω call, name; midd call upon

Another name for Christians (cf. 2:21, 38; 22:16), meaning those who address Jesus as Lord.

Acts 9:15

εἶπεν δὲ πρὸς αὐτόν ὁ κύριος· Πορεύου, ὅτι σκεῦος ἐκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραήλ,

σκευος, ους n object, thing, vessel
ἐκλογη, ης f election, choosing, what is
chosen

σκευος ἐκλογης A Semitic use of the genitive – 'chosen instrument'. Cf. Gal 1:15; Rom 1:1.

βασταζω carry, bear
ἐνώπιον prep with gen before
ἐθνος, ους n nation, people; τα ἔ. Gentiles
βασιλευς, εως m king

Including at least Agrippa II (25:23ff.) and Nero (27:24).

Acts 9:16

ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.

ὑποδείξω fut ὑποδεικνυμι show, make
known, warn
ὅσος, η, ον see v.13
δει impersonal verb it is necessary
παθεῖν Verb, aor act infin πασχω suffer

"He was to endure many times over (cf. 2 Cor 11:23ff.) what he had made others suffer, and that for the sake of the same name. But in the kingdom of Heaven suffering for the King is a sure sign of His favour and an earnest of His reward (Mt 5:11f.; Rom 8:17; 2 Tim 2:12)." Bruce.

Acts 9:17

ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χειρὰς εἶπεν· Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ ἧ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῆς πνεύματος ἁγίου.

ἀδελφε acknowledging him not only as a brother Israelite but also as a brother in the Lord.

ἀπέσταλκέν Verb, perf act indic, 3 s
ἀποστελλω send

ὄφθεις Verb, aor pass ptc, m nom s ὄραω
trans see; pass. appear
ὅπως (or ὅπως ἄν) that, in order that
ἀναβλεπω regain one's sight

The regular word used of recovery of sight in the gospels.

πλησθῆς aor pass subj, 2 s πιμπλημι fill

πλησθῆς πνευματος ἁγίου "Such filling was necessary for the prophetic service indicated in verse 15 (cf Mk 13:11)." Bruce

Acts 9:18

καὶ εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν
ὀφθαλμῶν ὡς λεπίδες, ἀνέβλεψέν τε καὶ
ἀνασταῖς ἐβαπτίσθη,

ἀπέπεσαν Verb, aor act indic, 3 pl ἀποπιπῶ
fall from

λεπις, ιδος f flake, (fish)scale

Acts 9:19

καὶ λαβὼν τροφήν ἐνίσχυσεν. Ἐγένετο δὲ μετὰ
τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινᾶς,

λαβων Verb, aor act ptc, m nom s λαμβανω
τροφή, ης f food, nourishment
μαθητης, ου m disciple, pupil, follower

Acts 9:20

καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν
Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

Gal 1:15ff suggests that Paul went to Arabia after his conversion. This was probably after the activity recorded in vv.19-22. Paul's point in Galatians is that he received no instruction or commission from the other apostles.

κηρυσσω preach, proclaim

υἱος του θεου "It is significant that the only occurrence of this title in Ac. should be in a report of Paul's first preaching (cf. Gal 1:16, τον υιον αυτου). The title 'Son of God' or its equivalent is used in the OT

- i) of the nation of Israel (e.g., Ex 4:22; Dt 32:6; Jer 31:9; Hos 11:1),
- ii) of the anointed king of Israel (e.g. 2 Sam 7:14; Ps 2:7; 89:26ff.); this use, especially in the passages in Pss. (see on 4:25f.; 13:33), merges into its application
- iii) to the ideal King, the Messiah (cf. 1 Enoch 105:2; 4 Ezra 7:28f.; 13:32, 37, 52; 14:9).

That our Lord's contemporaries believed that the Messiah was God's Son is evident from the High Priest's question συ εἰ ὁ χριστος, ο υιος του εὐλογητου; (Mk 14:61). As applied to Christ, the title 'Son of God' denotes Him as the true representative of the Israel of God (cf. the True Vine, Jn 15:1ff.; and the development of the conception of the Servant of Jehovah), and as God's anointed King, as well as expressing that unique relationship to the Father which is His in the Triune Godhead. Here probably the Messianic sense of the title is uppermost (cf. ver.22)." Bruce.

Acts 9:21

ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον·
Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ
τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε
εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς
ἀγάγη ἐπὶ τοὺς ἀρχιερεῖς;

ἐξίσταντο imperf midd, 3pl ἐξιστημι intrans
be amazed, be surprised
πορθεω destroy, try to destroy, kill

Cf. Paul's use of the same verb in Gal 1:13,23.

ἐπικαλεω call; midd call upon

ὧδε adv here, in this place

ἐληλύθει Verb, pluperf act indic, 3 s ἐρχομαι

The pluperfect is used to signify Saul's original purpose in coming to Damascus. The perfect would not have conveyed this sense since this was Saul's purpose no longer.

δεδεμενους αὐτους ἀγαγη see v.2

Acts 9:22

Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ
συνέχυνεν τοὺς Ἰουδαίους τοὺς κατοικοῦντας
ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ
χριστός.

μᾶλλον adv more

ἐνδυναμοω strengthen, make strong

συνέχυνεν Verb, imperf act indic, 3 s
συγχεω and συγχυννω confound or
bewilder

κατοικεω live, settle, inhabit

συμβιβαζω bring together, prove

The sense here is that of bringing together the evidence: putting together both the prophecies in Scripture and the evidence of their fulfilment in Jesus. Paul would have been acquainted with these arguments from the OT but had previously fought against them.

Acts 9:23

Ὡς δὲ ἐπληροῦντο ἡμέραι ἰκαναί,
συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·
ἰκανος, η, ον sufficient, many

ὡς δε ἐπληρουντο ἡμεραι ἱκανοι 'as many days were drawing to an end'
 "Actually two full years at least elapsed from his conversion to his return to Jerusalem (Gal 1:18 where 'three years' may be reckoned inclusively, as in 20:31). During this time he visited Arabia, the country east of Damascus (Gal 1:17). By Arabia we should understand the Nabataean kingdom. His activity in this region seems to have excited the annoyance of Aretas, the Nabataean king [whose help the Damascus Jews then sought in their attempt to destroy Saul, cf. 2 Cor 11:32f.]." Bruce

συμβουλευω advise, counsel; midd confer, consult, plot
 ἀνελειν Verb, aor act infin ἀναιρεω do away with, kill, destroy

Acts 9:24

ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσιν.

ἐγνώσθη Verb, aor pass indic, 3 s γινωσκω ἐπιβουλή, ης f plot
 παρατηρεω (act & midd) watch, watch closely
 πύλη, ης f gate, door
 νύξ, νυκτος f night
 ὅπως (or ὅπως ἄν) that, in order that
 ἀνέλωσιν Verb, aor act subj, 3 pl ἀναιρεω

Acts 9:25

λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθῆκαν αὐτὸν χαλάσαντες ἐν σπυρίδι.

'his disciples' mentioned here are probably those who had responded to his preaching in the synagogues.

τείχος, ους n wall

I.e. through a window in the wall.

καθῆκαν Verb, aor act indic, 3 pl καθημι let down, lower

χαλαω lower, let down
 σπυρις, ιδος f basket (larger than the κοφινος)

In 2 Cor 11:33 the term used is σαργανη, 'a large woven or network bag or basket suitable for hay, straw or bales of wool.'

Acts 9:26

Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπείραζεν κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς.

παραγενόμενος Verb, aor midd dep ptc, m nom s παραγινομαι come, arrive

Cf. Gal 1:18f.

πειραζω test, attempt

κολλᾶσθαι Verb, pres pass infin κολλαομαι unite oneself with

The 'disciples' mentioned here were those left in Jerusalem. Many had scattered (8:1) and now formed the 'churches of Judea' to which Paul 'was personally unknown' (Gal. 1:22)

φοβεομαι fear, be afraid (of)

Fearing that he was seeking to betray them.

Acts 9:27

Βαρναβᾶς δὲ ἐπιλαβόμενος αὐτὸν ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.

Bruce suggests Barnabas was previously acquainted with Paul.

ἐπιλαβόμενος Verb, aor midd dep ptc, m nom s ἐπιλαμβανομαι take, take hold of
 ἤγαγεν Verb, aor act indic, 3 s ἄγω

"In view of Gal 1:18f., this may be the generalising plural (so μετ' αὐτῶν, ver 28). Of the leaders in the church he saw only Peter (with whom he spent a fortnight) and James the Lord's brother. In a certain sense James was also an apostle, being a witness of the Resurrection (1 Cor 15:7); Gal 1:9 is ambiguous, but probably implies his apostleship (see Lightfoot *ad loc.*). The differences between the accounts of Ac. and Gal. will not appear insuperable if we bear in mind the quite different objects in view in the two works." Bruce

διηγεομαι tell, relate

εἶδεν Verb, aor act indic, 3 s ὁραω see

ὅτι ἐλάλησεν αὐτῷ probably told *what* the Lord had said to Paul rather than *that* he had spoken to him.

παρρησιάζομαι speak boldly

A favourite word of Luke.

Acts 9:28

καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλὴμ, παρρησιάζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου,

I.e. he was going in and out among the Christians in Jerusalem. "Paul was fully accepted into the apostolic circle. He too was a 'witness' for Christ." Polhill

Acts 9:29

ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν ἀνελεῖν αὐτόν.

συζητεω argue, discuss, question

Ἑλληνιστας see 6:1

Paul was here speaking and contending with that same group with whom Stephen had argued (6:9f), and with the same result. Paul had probably once been a member of this group.

ἐπιχειρεω undertake, attempt
ἀνελεῖν Verb, aor act infin ἀναιρεω do
away with, kill

Acts 9:30

ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ ἐξάπεστειλαν αὐτὸν εἰς Ταρσόν.

ἐπιγινώσκω perceive, understand
κατήγαγον Verb, aor act indic, 3 pl καταγω
bring down, bring

"The first, but not the last time that he had to be taken to Caesarea because of danger in Jerusalem (cf. 23:23ff)." Bruce

ἐξαποστελλω send out, send away

Tarsus, Paul's home town (v.11; 21:39) was the capital of Cilicia, part of the province of Syro-Cilicia (cf. Gal 1:21). Along with Athens and Alexandria, Tarsus was one of the three centres of learning in the world of its day – a university city. We have no clear information on the period of Paul's life between 9:30 and 11:25. "Probably during this period he 'suffered the loss of all things' (Phil 3:8) and endured some of the trials encountered in 2 Cor 11:23ff." Bruce

Acts 9:31

Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην οἰκοδομουμένη, καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο.

An unusual use of the singular ἐκκλησία for a number of congregations has given rise to an evidently secondary reading of the plural in many MSS.

οἰκοδομεω build, build up
πορευομαι here in sense of 'going on'
παρακλησις, εως f encouragement
πληθυνω increase, spread (pass sometimes grow)

Acts 9:32

Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα.

ἐγενετο δε followed by the accusative and infinitive is the regular form taken in Acts by the Hebraism 'and it came to pass that ...'

διερχομαι pass through, go over, go through, go

δια παντων 'through the whole region'
κατελθειν Verb, aor act infin κατερχομαι
come down, go down
κατοικεω live, settle, inhabit

Maybe they were among those who had fled from Jerusalem, or perhaps that were the product of Philip's ministry (cf. 8:40).

Acts 9:33

εὑρεν δὲ ἐκεῖ ἄνθρωπὸν τινα ὀνόματι Αἰνέαν ἐξ ἑτῶν ὀκτῶ κατακείμενον ἐπὶ κρᾶββάτου, ὃς ἦν παραλελυμένος.

εὑρεν aor εὑρισκω

ἐξ ἑτῶν ὀκτῶ either 'for eight years', or 'since eight years old'. Bruce says, "probably the former."

κατακειμαι lie (in bed)
κρᾶββάτος, ου m bed, cot, stretcher
παραλελυμένος Verb, perf pass dep ptc, m
nom s παραλυομαι be paralyzed

Luke prefers this medical term rather than παραλυτικός as used by other NT writers.

Acts 9:34

καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἰαταί σε Ἰησοῦς Χριστός· ἀνάστηθι καὶ στρώσον σεαυτῷ· καὶ εὐθέως ἀνέστη.

ιαομαι heal, cure, restore

ἀνάστηθι Verb, aor act imperat, 2 s ἀνίστημι
rise, stand up

στρώσον Verb, aor act imperat, 2 s
στρώννυμι and στρώννυω spread,
make one's bed

Bruce thinks that the meaning may here be 'get ready to eat' since the phrase can mean 'to prepare a couch for dining'. This would then reflect "the interest shown by Luke and other NT writers in nourishment for convalescents."

Acts 9:35

καὶ εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

εἶδαν Verb, aor act indic, 3 pl ὄρω see
κατοικεω live, settle, inhabit

Σαρῶνα The coastal plain of Sharon stretched from Lydda to Mount Carmel and was famed for its fertility.

Of Λυδδα καὶ τὸν Σαρῶνα Bruce writes, "This was not an entirely Jewish district. We see the gradual widening of the circle from its native Palestinian beginnings:

- i) Jews of the Dispersion and Proselytes at Pentecost (2:9ff: cf the Hellenists of 6:1);
- ii) Samaritans (8:5ff);
- iii) the Ethiopian (7:27ff);

iv) semi-Gentile towns (8:40; 9:32ff). Then there follow
 v) Cornelius (10:1ff) and
 vi) the Greeks of Antioch (11:20)."

οἰτινες – implies a mass movement to Christianity

ἐπιστρεφω turn back, turn round, turn

Acts 9:36

Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει.

Ἰοππα modern Jaffa

μαθήτρια, ας f female disciple

This word is found here only in the NT. Elsewhere μαθητης is used for both men and women.

διερμηνεω interpret, explain, translate

Tabitha is the Aramaic for gazelle and Δορκάς its Greek equivalent.

πληρης, ες (sometimes not declined) full, complete

ἐλεημοσυνη, ης f giving money to a needy person, money given to a needy person

Acts 9:37

ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ ἔθηκαν αὐτὴν ἐν ὑπερφῶ.

ἀσθενεω be sick, be ill, be weak

For the grammatical construction, see note on verse 32. Bruce says that this is an 'Ingressive aorist', meaning 'fell sick'.

ἀποθνησκω die, face death, be mortal
 λουω wash, bathe

Part of the Jewish custom for 'purification of the dead.'

ἔθηκαν Verb, aor act indic, 3 s τιθημι place
 ὑπερφων, ου n upstairs room

Acts 9:38

ἐγγὺς δὲ οὔσης Λύδδας τῆ Ἰόππῃ οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν παρακαλοῦντες· Μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν·

ἐγγυς adv near

Joppa is about 10 miles North West of Lydda.

παρακαλεω exhort, encourage, urge
 ὀκνεω delay, hesitate
 διερχομαι go over, go through, go

Acts 9:39

ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὄν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερφῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χήραι κλαιούσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς.

συνῆλθεν aor συνερχομαι come together, come or go with, accompany

παραγίνομαι come, arrive, appear

ἀνήγαγον Verb, aor act indic, 1s & 3pl

ἀναγω bring up, lead up

παριστημι and παριστανω bring into one's presence, stand before

χήρα, ας f widow

κλαιω weep, cry

ἐπιδεικνυμι show, point out

Here probably 'showing on themselves'.

χιτων, ωνος m tunic, shirt; pl. clothes

ἱματιον, ου n garment, robe, cloak

The ἱματιον is worn over the χιτων

ὅσος, η, ον correlative pronoun, as much as, how much

Acts 9:40

ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ θεῖς τὰ γόνατα προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπεν· Ταβιθά, ἀνάστηθι. ἡ δὲ ἠνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.

ἐκβαλλω throw out, expel, cast out

ἔξω out, outside, away

"As he had seen his Master do at the raising of Lazarus's daughter (Mk 5:40)." Bruce

θεῖς Verb, aor act ptc, m nom s τιθημι; τ. τα γονατα = kneel

ἐπιστρέψας Verb, aor act ptc, m nom s

ἐπιστρεφω turn back

ἀνάστηθι see v.34

ἀνοιγω open

ἰδοῦσα Verb, aor act ptc, f nom s ὄραω

ἀνεκάθισεν Verb, aor act indic, 3 s

ἀνακαθίζω sit up

Acts 9:41

δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν, φωνήσας δὲ τοὺς ἀγίους καὶ τὰς χήρας παρέστησεν αὐτήν ζῶσαν.

δοὺς Verb, aor act ptc, m nom s δίδωμι

χειρ, χειρος f hand, power

ἀνέστησεν 1 aor ἀνίστημι 1 aor = raise

φωνεω call, call out

Not indicating that the widows were not Christians but singling them out as a group who served to benefit most from her restoration to life.

παριστημι and παριστανω present,

ζῶσαν Verb, pres act ptc, f acc s ζαω live,
be alive

Acts 9:42

γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον.

γνωστος, η, ον known

Acts 9:43

ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

ἡμερας ἱκανας see v.23

μεῖναι Verb, aor act infin μενω remain,
stay

For the grammatical construction, see note on
verse 32.

βυρσευς, εως m tanner, leather worker

Luke shows an interest in places of lodging
and in people's occupations.

Acts 10:1

Ἀνὴρ δὲ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος,
ἐκατοντάρχης ἐκ σπείρης τῆς καλουμένης
Ἰταλικῆς,

ἐκατονταρχης, ου and ἐκατονταρχος, ου m
centurion

"It is remarkable that the first Gentile with
whom Jesus came into touch (so far as we
know) was a centurion, with reference to
whose faith He said, 'Many shall come from
the east and the west, and shall sit down with
Abraham and Isaac and Jacob in the kingdom
of heaven' (Mt 8:11)." Bruce

σπειρα, ης f cohort (tenth part of a Roman
legion having about 600 men), band of
soldiers

Ἰταλικος, η, ον Italian

Acts 10:2

εὐσεβῆς καὶ φοβούμενος τὸν θεὸν σὺν παντὶ
τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεημοσύνας πολλὰς τῷ
λαῷ καὶ δεόμενος τοῦ θεοῦ διὰ παντός,

εὐσεβης, ες godly, religious

φοβουμενος τον θεον is "generally used in
Acts to denote those Gentiles who, though not
fully proselytes, attached themselves to the
Jewish religion, practicing its monotheistic and
imageless worship, attending the synagogue,
observing the Sabbath and food-laws etc."
Bruce

ἐλεημοσυνη, ης f giving money to a needy
person, money given to a needy
person, gift

δεομαι ask, beg, pray

Acts 10:3

εἶδεν ἐν ὀράματι φανερῶς ὥσει περὶ ὥραν
ἐνάτην τῆς ἡμέρας ἄγγελον τοῦ θεοῦ
εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ·
Κορνήλιε.

εἶδεν Verb, aor act indic, 3 s ὁραω trans see
ὄραμα, τος n vision, something seen
φανερωσ openly, publicly, clearly
ὥσει as, about, approximately
ὥραν ἐνάτην ninth hour (the hour of
evening prayer)

About 3 p.m.

εἰπόντα Verb, aor act ptc, m acc s λεγω

Acts 10:4

ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος
εἶπεν· Τί ἐστίν, κύριε; εἶπεν δὲ αὐτῷ· Αἱ
προσευχαί σου καὶ αἱ ἐλεημοσύναι σου
ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τοῦ
θεοῦ·

ἀτενίζω fix eyes on, look intently at
ἐμφοβος, ον full of fear

γενόμενος Verb, aor ptc, m nom s γινομαι
ἀναβαινω go up, come up

Like the smoke of sacrifice.

μνημοσυνον memorial, something done to
arouse the memory of another
ἐμπροσθεν before, in front of

Acts 10:5

καὶ νῦν πέμπων ἄνδρας εἰς Ἰόππην καὶ
μετάπεμψαι Σίμονά τινα ὃς ἐπικαλεῖται
Πέτρος·

πεγων aor imperat πεμπω send

μετάπεμψαι Verb, aor midd dep imperat, 2 s
μεταπεμπομαι send for, summon
ἐπικαλεω call; midd appeal to

Acts 10:6

οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ
ἐστὶν οἰκία παρὰ θάλασσαν.

ξενίζω entertain as a guest (pass. live,
stay)

βυρσει see 9:43

θαλασσα, ης f sea

A tanner would have used sea-water in his
work.

Acts 10:7

ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ,
φωνήσας δύο τῶν οἰκετῶν καὶ στρατιώτην
εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ

οικετης, ου f house servant, servant
στρατιωτης, ου m soldier

εὐσεβῆ Adjective, m/f acc s εὐσεβης, ες
godly, religious

προσκαρτερεω devote oneself to

"His προσκαρτερουντες were probably the equivalent of his 'orderlies', and, like his οικεται, reckoned in his οικος ('household': cf v2); it is significant, therefore, that this man, like his officer, is called 'pious'." Bruce

Acts 10:8

και εξηγησάμενος ἅπαντα αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

ἐξηγηομαι tell, relate, explain

ἅπας, ασα, αν (alternative form of πας) all

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω

Acts 10:9

Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἕκτην.

ἐπαυριον the next day

ὁδοιπορεω travel, be on a journey

ἐγγιζω approach, draw near

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω go up, come up

δωμα, ατος n roof, housetop

A quiet place for prayer

περὶ ὥραν ἕκτην 'about the sixth hour' i.e. noon

If those sent by Cornelius had set out first thing in the morning they would have arrived about noon.

Acts 10:10

ἐγένετο δὲ πρόσπεινος καὶ ἤθελεν γεύσασθαι· παρασκευαζόντων δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν ἔκστασις,

πρόσπεινος, ον hungry

Here alone in the NT. Thought to be a medical term.

ἤθελεν Verb, imperf act indic, 3 s θελω wish, will

γευομαι taste, eat

παρασκευαζω prepare, prepare a meal
ἐκστασις, εως f amazement, trance, vision

Acts 10:11

καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον καὶ καταβαῖνον σκευὸς τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς,

θεωρεω see

The historic present is rare in Luke.

ἀνεωγμένον Verb, perf pass ptc, m acc & n nom/acc s ἀνοιγω open

καταβαῖνον Verb, pres act ptc, n nom/acc s καταβαινω come or go down

σκευος, ους n object, thing, vessel
ὀθονη, ης f large piece of cloth

μεγας, μεγαλη, μεγα large, great

τεσσαρες neut τεσσαρα gen τεσσαρων four

ἄρχη, ης f corner (of a cloth)

καθημι let down, lower

Acts 10:12

ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα καὶ ἕρπετα τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ.

ὑπαρχω be (equivalent to εἰμι)

τετραπουν, ποδος n four-footed animal, animal

ἕρπετον, ου n reptile

πετεινον, ου n bird

Cf. Gen 6:20 for a similar division of the animal world.

Acts 10:13

καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀναστάς, Πέτρε, θῦσον καὶ φάγε.

θωω slaughter, sacrifice, kill

φάγε Verb, aor act imperat, 2 s ἐσθιω and ἐσθω eat, consume

Acts 10:14

ὁ δὲ Πέτρος εἶπεν· Μηδαμῶς, κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον.

μηδαμως adv no, by no means

οὐδέποτε never

ἔφαγον Verb, aor act indic, 1s & 3pl ἐσθιω κοινος, α, ον common, in common, profane, unclean

ἀκαθαρος, ον unclean

Acts 10:15

καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοῖνον.

καθαριζω cleanse, make clean, purify

κοινοω make unclean, call unclean

"The present imperative implies that he is not to go on doing what he is already doing." Bruce.

"In Lev 20:24b-26 the laws of clean and unclean are linked precisely to Israel's separation from the rest of the nations. The Jewish food laws presented a real problem for Jewish Christians in the outreach to Gentiles. One simply could not dine in a Gentile's home without inevitably transgressing those laws either by consumption of unclean flesh or flesh that had not been prepared in a kosher, i.e., ritually proper, fashion (cf. Acts 15:20). Jesus dealt with the problem of clean and unclean, insisting that external things like foods did not defile a person but the internals of heart and speech and thought render one truly unclean (Mark 7:14-23). In Mark 7:19b Mark added the parenthetical comment that Jesus' saying ultimately declared all foods clean. This was precisely the point of Peter's vision: God declared the unclean to be clean. In Mark 7 Jesus' teaching on clean/unclean was immediately followed by his ministry to a Gentile woman (7:24-30), just as Peter's vision regarding clean and unclean foods was followed by *his* witness to a Gentile. It is simply not possible to fully accept someone with whom you are unwilling to share in the intimacy of table fellowship. The early church had to solve the problem of kosher food laws in order to launch a mission to Gentiles. Purity distinctions and human discrimination are of a single piece." Polhill.

Acts 10:16

τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

τρὶς three times

ἀνελήμφθη Verb, aor pass indic, 3 s
ἀναλαμβάνω take up, carry

Acts 10:17

Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,

διαπορεῶ be very confused, wonder

ὄραμα, τος n vision, sight

εἶδεν Verb, aor act indic, 3 s ὁραῶ see

ἀπεσταλμένοι Verb, perf pass ptc, m nom pl
ἀποστελλῶ send

διερωτῶ learn by enquiry

ἐπέστησαν aor ἐφίστημι come up to

πυλῶν, ὄνος m gate, entrance

Acts 10:18

καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται.

πυνθανομαι inquire, ask, question

ἐπικαλεῶ call, name

ἐνθάδε adv here, to this place

ξενίζω see v.6

Acts 10:19

τοῦ δὲ Πέτρου διενθυμούμενου περὶ τοῦ ὀράματος εἶπεν αὐτῷ τὸ πνεῦμα· Ἴδου ἄνδρες ζητοῦντές σε·

διενθυμεομαι think over, try to understand

For similar communication by the Holy Spirit cf. 8:26; 16:7; 19:21; 20:23.

τρεις, τρια gen τριων dat τρισιν three

One ancient manuscript (B) reads δυο rather than τρεις. This more difficult reading (in the light of v.7) is preferred by Ropes, who suggests that the two servants alone may be thought of as responsible messengers, the soldier acting as a guard.

ζητεῶ seek, search for

Acts 10:20

ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς.

καταβηθι aor imperat καταβαίνω come or go down, descend

διακρινῶ judge; midd & aor pass doubt, hesitate.

ἀπέσταλκα Verb, perf act indic, 1 s

ἀποστελλῶ

Acts 10:21

καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν· Ἴδου ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε;

αἰτία, ας f reason, cause, accusation, guilt

παρεῖμι be present

Acts 10:22

οἱ δὲ εἶπαν· Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεὸν μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἀγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.

μαρτυρεῶ bear witness; pass be well spoken of

ἔθνος, οὗς n nation, people

χρηματίζω warn, direct, reveal

Used of instruction by God.

μεταπεμπομαι send for, summon
ῥήμα, ατος n word, thing, matter

Cf. 11:14.

Acts 10:23

εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισεν.
Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν αὐτοῖς,
καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης
συνῆλθον αὐτῷ.

εἰσκαλεομαι invite in
ξενίζω see v.6
ἐπαυριον the next day

According to 11:12, six men from Joppa accompanied Peter.

συνερχομαι come or go with, accompany

Acts 10:24

τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς
συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ
τοὺς ἀναγκαίους φίλους.

"They set out for Caesarea on the third day; there were ten altogether, and, travelling more slowly than the three messengers had done on the second day, they arrived at Caesarea on the fourth day: cf. ver. 30." Bruce.
Many MSS read εἰσηλθον rather than εἰσηλθεν.

προσδοκαω wait, wait for, expect
συγκαλεω call together; midd call to oneself

συγγενης, ους m relative, kinsman
ἀναγκαιος, α, ον close (of friends)
φιλος, ου m friend

Acts 10:25

ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον,
συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς
πόδας προσεκύνησεν.

ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν In the NT this construction is found only here and in some mss at 2:1.

συνανταω meet
πεσων Verb, aor act ptc, m nom s πιπτω
fall, fall down
πόδας Noun, acc pl πους, ποδος m foot
προσκυνεω worship, fall at another's feet

"The verb is used of paying homage to someone of whom a favour is being asked: cf Mt 8:2; 9:18; 15:25; 18:26; 20:20." Bruce

Acts 10:26

ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων· Ἀνάστηθι·
καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι.

ἐγειρω raise
ἀνάστηθι Verb, aor act imperat, 2 s ἀνιστημι
rise, stand up

Acts 10:27

καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὕρισκε
συνεληλυθότας πολλοὺς,

συνομιλεω talk with
συνεληλυθότας Verb, perf act ptc, m acc pl
συνερχομαι see v.23

Acts 10:28

ἔφη τε πρὸς αὐτούς· Ὑμεῖς ἐπίστασθε ὡς
ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ
προσέρχεσθαι ἄλλοφύλῳ· καί μοι ὁ θεὸς ἔδειξεν
μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον·

ἔφη Verb, imperf act ind, 3s φημι say
ἐπίσταμαι know, understand
ἀθεμιτος, ον forbidden
κολλᾶσθαι Verb, pres pass infin κολλαομαι
unite oneself with
προσερχομαι come or go to, associate with
ἄλλοφυλος, ον foreign

Entry into a Gentile house would render a Jew unclean (cf. Jn 18:28).

καμοι abbreviated form of και ἐμοι and to me, also to me

ἔδειξεν Verb, aor act indic, 3 s δεικνυμι
show, reveal

κοινων ἢ ἀκαθαρτον see v.14

Acts 10:29

διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς,
πυθάνομαι οὖν τίνι λόγῳ μετεπέμψασθέ με.

διο therefore, for this reason
ἀναντιρρητως adv without objection or hesitation

μεταπεμπομαι send for, summon
πυθανομαι inquire, ask, question

τινι λογῳ 'why', 'for what reason'.

Acts 10:30

Καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης ἡμέρας
μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην
προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ
ἔσθη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ

τεταρτος, η, ον fourth (ἀπο τ. ἡμερας three days ago or perhaps four days ago)
μεχρι until

The most natural sense of μέχρι ταύτης τῆς ὥρας would be 'until this very hour', but in context this is impossible. The phrase must mean 'at this very hour' though this is a strange use of μεχρι. Rather than τὴν ἐνάτην the TR reads νηστευων και την ἐνάτην which gives the sense, 'From the fourth day until this hour I was fasting, and while keeping the ninth hour of prayer in my house...'

ἐνατος, η, ον ninth

ἐνώπιον prep with gen before

ἐσθης, ητος f clothing

λαμπρος, α, ον bright, shining

Acts 10:31

καὶ φησί· Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ.

φησίν Verb, pres act indic, 3 s φημι say
εἰσακουω hear (of prayer)
ἐλεημοσυνη see v.2
ἐμνήσθησαν Verb, aor pass dep indic, 3 pl
μνησκομαι remember, call to mind

Cf. v.4.

Acts 10:32

πέμπων οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν.

πεμπω send
μετακαλεομαι send for, summon, invite
ἐπικαλεω call, name, surname
ξενίζεται ... see v.6
βυρσευς, εως m tanner, leather worker
θαλασσα, ης f sea

Acts 10:33

ἐξαυτῆς οὖν ἔπεμψα πρὸς σέ, σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ κυρίου.

ἐξαυτης adv immediately, at once

"συ δε καλως παραγενομενος 'you were so kind as to come', an expression of thanks."
Bruce

παρειμι be present
προστεταγμένα Verb, perf pass ptc, n
nom/acc pl προστασσω command, order

Acts 10:34

Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήπτης ὁ θεός,

ἀνοιγω open
στομα, τος n mouth

The phrase is used to introduce a solemn utterance.

ἀληθεια, ας f truth; ἐπ ἀληθειας 'of a truth', truly
καταλαμβάνω midd. realize, understand
προσωποληπτης, ου m one who shows favoritism

"The only NT example of προσωποληπτης, and its earliest known occurrence in Greek literature. This and kindred words are confined to Biblical and ecclesiastical Gk.: cf. Rom 2:11; Eph 6:9; Col 3:25; Jas 2:1; 1 Peter 1:17... They represent Heb. *nasa panim*, 'to lift (someone's) face', i.e., to show favour, and hence in a bad sense, to show favouritism. This was literally rendered προσωπον λαμβανω, cf. Lk 20:21; Gal 2:6; and in LXX cf. Dt 10:17 (ὁ θεος ... ὅστις οὐ θαυμάζει προσωπον); Ps 82:2 (LXX 81), προσωπα ἀμαρτωλων λαμβανετε." Bruce

Acts 10:35

ἀλλ' ἐν παντί ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἔστιν.

φοβεομαι fear, reverence
ἐργαζομαι work, do, perform
δικαιοσυνη, ης f righteousness, what is right
δεκτος, η, ον acceptable, favourable

"The early church fathers struggled with the question of faith and works in Cornelius, and perhaps Augustine's view offers as good an answer as any. Cornelius, like Abraham, had shown himself to be a man of faith and trust in God. God was already working his grace in him, and it manifested itself in good deeds. Now God would show him his greatest grace in the gospel of Jesus Christ and the gift of the Spirit. The stress on both Cornelius's devoutness *and* his works is perhaps, then, a good corrective to an abused doctrine of grace with no implications for behaviour and a reminder of James's dictum that at base, faith and works are inseparable." Polhill

Acts 10:36

τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων κύριος.

Without ὃν the sense is 'He sent his word to the children of Israel, proclaiming peace through Jesus Christ – He is Lord of all.' If ὃν is included (following ⌘ C D E byz ...) the sense is 'As for the word which the Lord of all sent to the children of Israel, preaching peace through Jesus Christ, you know...'

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send

τοὺς υἱοὺς Ἰσραὴλ the Gospel was sent to the Jew first – but is also for the Gentile.

εὐαγγελίζω act. and midd proclaim the good news
εἰρηνη, ης f peace

Acts 10:37

ὕμεις οἶδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης,

Cf. 26:26 for similar insistence that Jesus' ministry was a matter of public knowledge.

γενόμενον Verb, aor ptc, m acc & n nom & acc s γινομαι
 ῥημα, ατος n word, thing, matter
 καθ ὅλης throughout the whole of
 ἀρξάμενος Verb, aor midd ptc, m nom s
 ἀρχω midd begin
 ἐκήρυξεν aor κηρυσσω preach, proclaim

Acts 10:38

Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ.

χρῖω anoint

I.e. his baptism.

διερχομαι pass through, go
 εὐεργετεω do good
 ἰωμενος Verb, pres midd/pass dep ptc, m nom s ἰαομαι heal
 καταδυναστευω oppress

Found only here and in Jas. 2:6.

διαβολος, ου m the devil

Acts 10:39

καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τῇ τῇ χώρᾳ τῶν Ἰουδαίων καὶ Ἱερουσαλήμ· ὃν καὶ ἀνεῖλαν κρεμάσαντες ἐπὶ ξύλου.

χωρα, ας f country, region
 ἀνεῖλαν Verb, aor act indic, 3 pl ἀναιρεω
 kill, destroy
 κρεμάσαντες Verb, aor act ptc, m nom pl
 κρεμαννυμι hang
 ξύλον, ου n wood, tree, cross

Cf. 5:30

Acts 10:40

τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι,

ἔδωκεν Verb, aor act indic, 3 s διδωμι
 ἐμφανης, ες visible, revealed

Acts 10:41

οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.

λαος, ου m people, a people
 μαρτυς, μαρτυρος dat pl μαρτυσιν m
 witness

προκεχειροτονημένοις Verb, pref pass ptc, m/n dat pl προχειροτονεω choose in advance

συνεφάγομεν Verb, aor act indic, 1 pl συνεσθιω eat with

συνεπίομεν Verb, aor act indic, 1 pl συμπινω drink with

ἀναστῆναι Verb, 2nd aor act infin ἀνιστημι rise, come back to life

νεκρος, α, ον dead

"The eating and drinking were very important, being among the most convincing of many proofs of His bodily resurrection. Cf. Lk 24:41,43." Bruce

Acts 10:42

καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν.

παραγγελλω command, instruct

διαμαρτύρασθαι Verb, aor midd dep infin διαμαρτυρομαι declare solemnly and emphatically

ὠρισμένος Verb, perf pass ptc, m nom s ὀρίζω appoint, designate

Cf. 2:23; 3:20; 17:31.

κριτης, ου m judge

Cf. 1 Peter 4:5; 2 Tim 4:1

Acts 10:43

τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

ἄφεσις, εως f forgiveness

Cf. 3:18ff; Lk 24:46-48.

λαβειν Verb, aor act infin λαμβανω

Acts 10:44

Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

ἐτι still, yet

ῥημα, ατος n word, thing, matter

ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιτω fall upon

"The Pentecost of the Gentiles" Chase

"Always the demonstration of the Spirit serves a single purpose – to show that the advance in witness comes directly from God, is totally due to divine leading. This was especially important in this instance. Peter had already shown his own hesitancy to reach out to the Gentiles. More conservative elements in Jerusalem would be even more reticent. Only an undeniable demonstration of divine power could overrule all objections, and God provided precisely that in Cornelius's house." Polhill

Acts 10:45

καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνήλθαν τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχεται· ἐξίστημι be amazed, be surprised

Cf. 2:12.

περιτομή, ἡς f circumcision, those circumcised, Jews

For this phrase describing Jewish believers cf. 11:2; Gal 2:12; Col 4:11; Titus 1:10. Outside of Acts the expression is used of Jewish believers who insisted that Gentile Christians be circumcised and obey the Mosaic Law.

συνήλθαν Verb, aor act indic, 3 pl
 συνεργομαι come together, accompany
 ἔθνη Noun, nom & acc pl ἔθνος, οὗς n
 nation, people; τα ἔ. Gentiles
 δωρεα, ας f gift
 ἐκκέχεται Verb, perf pass indic, 3 s ἐκχω
 and ἐκχυννω pour out

Acts 10:46

ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος·

γλωσσα, ἡς f tongue, language
 μεγαλυνω enlarge, magnify

Cf. 2:11

τοτε then, at that time
 ἀπεκρίθη Verb, aor midd dep indic, 3 s
 ἀποκρίνομαι answer, say

Acts 10:47

Μήτι τὸ ὕδωρ δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τούτους οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς;

μητι question expecting a negative answer

μητι ... δυναται ... τις 'is anyone able to...'

ὕδωρ, ὕδατος n water
 κωλυω hinder, prevent, forbid

Acts 10:48

προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

προστασσω command, order

Note that the initiative was here taken by Peter.

ἔρωταω ask, request

ἐπιμενω remain, stay

This would have involved table fellowship.

Acts 11:1

Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.

Ἰουδαία, ας f Judea; κατὰ τὴν Ἰουδαίαν 'throughout Judea'

ἐδέξαντο aor δεχομαι receive

"The classical rule that neut. plur. subjects take their verbs in the sing. is not always observed in NT Gk., especially when, as here, the noun denotes persons." Bruce

Acts 11:2

ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλήμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς

ότε conj when, at which time

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω go up

διακρινω judge; midd dispute, take issue

"οἱ ἐκ περιτομῆς ... It is possible that the expression here does not simply mean 'Jews' (as in 10:45), but denotes those Jewish Christians who were specially zealous for the law and sticklers for circumcision, those mentioned in 15:5; 21:20 cf Gal 2:12." Bruce

Acts 11:3

λέγοντες ὅτι εἰσηλθες πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγες αὐτοῖς.

This verse, with its echo of Luke 15:2, dispels any false view that the early church was a pure church which later degenerated into false forms and adopted false doctrine. Christ alone is perfect and with his ascension the church is already corrupt, full of false views, adopting false patterns and lacking in power. Many of the first members of the Christian church at Jerusalem seem little better than baptised Pharisees.

εἰσηλθες Verb, aor act indic, 2 s εἰσερχομαι enter

ἀκροβυστία, ας f uncircumcision;

ἀκροβυστίαν ἔχω be a Gentile

συνέφαγες Verb, aor act indic, 2 s συνεσθω eat with

"Entering a Gentile house was bad enough (see on 10:28), but eating with them was the last straw. The favour which the apostles had enjoyed in Jerusalem was no doubt largely due to their strict adherence to the law; Stephen's attitude had gravely imperilled this favour, but it was just too bad that the leader of the Twelve should thus compromise their position. (It is probably no accident that shortly after this Agrippa I killed James the Zebedaeen and imprisoned Peter to please the Jews [12:1ff].)"
Bruce

Acts 11:4

ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς
καθεξῆς λέγων·

ἀρξάμενος Verb, aor midd ptc, m nom s
ἀρχω midd begin

ἐκτιθεμαι explain, expound
καθεξῆς adv. in order, in sequence

ἀρξάμενος ... καθεξῆς "That is to say he told the whole story in order from the beginning."
Bruce

Acts 11:5

Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος καὶ εἶδον ἐν ἑκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ·

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see
ἐκστασις see 10:10
ὄραμα, τος n vision

Cf. 10:11 for much of the vocabulary of this verse

ἄχρι (and ἄχρις) until, as far as

Acts 11:6

εἰς ἣν ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ·

ἀτενίζω fix eyes on, look intently at
κατανοεω notice, observe
τετραποῦν see 10:12
θηριον, ου n animal, beast

θηρια is not in 10:12. "These are to be distinguished from τετραποδα as in Gen 1:24f., where θηρια (Heb *hayyah*) are apparently the wild animals as distinct from τετραποδα or κτηνη (Heb *behemah*), the domesticated ones."
Bruce

ἔρπετον see 10:12

πετεινον see 10:12

Acts 11:7

ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι· Ἀναστάς, Πέτρε, θύσον καὶ φάγε.

Cf. 10:13

Acts 11:8

εἶπον δέ· Μηδαμῶς, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσήλθεν εἰς τὸ στόμα μου.

Cf. 10:14

οὐδέποτε never
στομα, τος n mouth

Acts 11:9

ἀπεκρίθη δὲ φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ· Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοῖνου.

Cf. 10:15

δευτερος, α, ον second; ἐκ δ. a second time

Acts 11:10

τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ ἀνεσπάσθη πάλιν ἅπαντα εἰς τὸν οὐρανόν.

τρεις three times
ἀνασπαω pull out, draw up
παλιν again, once more
ἅπας, ασα, αν (alternative form of πας) all, everything

Acts 11:11

καὶ ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ἣ ἤμεν, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με.

ἐξαυτης adv immediately, at once, at that moment

τρεις, τρια gen τριων dat τρισιν three
ἐπέστησαν Verb, aor act indic, 3 pl ἐφιστημι
come up to, approach
ἀπεσταλμένοι Verb, perf pass ptc, m nom pl
ἀποστελλω send

Acts 11:12

εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἐξ ἀδελφοῦ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.

διακρινω judge, make a distinction
between

Cf. 10:29

ἐξ six

"They were present when Peter was making his defence, as witnesses to the accuracy of his account. There were thus seven witnesses in all, including Peter himself." Bruce

Acts 11:13

ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα· Ἀπόστειλον εἰς Ἰόππην καὶ μετὰπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον,

ἀπαγγελλω announce, proclaim

τὸν ἄγγελον "The art. (om D P⁴⁵) presupposes the previous mention of the angel in 10:3, so far as readers of Ac. are concerned but so far as Peter's hearers are concerned, the implication is that the story in some form has already come to their ears, although they were now for the first time hearing a full and trustworthy account." Bruce

σταθεντα aor pass ptc ἰστημι and ἰστανω
pass stand

εἰπόντα Verb, aor act ptc, m acc s λεγω
μεταπεμψω see 10:5

Acts 11:14

ὃς λαλήσει ῥήματα πρὸς σὲ ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.

ῥήμα, ατος n word, thing, matter
σωθήσῃ Verb, aor pass subj, 2 s σωζω save

'house'/household' would have included slaves.

Acts 11:15

ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς ὡσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ.

ὡσπερ as, even as

ἀρχη, ης f beginning

I.e. the day of Pentecost

Acts 11:16

ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.

ἐμνήσθην Verb, aor pass indic, 1 s

μινησκομαι remember, call to mind

ὕδωρ, ὕδατος n water

βαπτισθήσεσθε Verb, fut pass indic, 2 pl

βαπτίζω

Cf. 1:5.

Acts 11:17

εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν πιστεύσασι ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν;

ἴσος, η, ον equal, the same

δωρεα, ας f gift

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

πιστεύσασι "Probably agrees with both αὐτοῖς and ἡμῖν." Bruce

κωλύω hinder, prevent, forbid

ἐγὼ τις ἤμην δυνατὸς a construction which weaves together two thoughts: i) 'Who was I that I should hinder God?' and ii) 'Was I able to hinder God?'

Acts 11:18

ἀκούσαντες δὲ ταῦτα ἤσυχασαν καὶ ἐδόξασαν τὸν θεὸν λέγοντες· Ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

ἤσυχάζω be silent, cease

μετάνοιαν εἰς ζωὴν ἔδωκεν "I.e., has given them the change in heart and mind which results in spiritual and eternal life. See on 2:38. Gramatically, εἰς ζωὴν goes with ἔδωκεν, not with τὴν μετάνοιαν." Bruce

"They accepted Peter's report and made no attempt to avoid the conclusion that the Gentiles were not outside the scope of the Gospel. The resulting questions on the terms on which Jewish and Gentile believers were to associate and the obligation on Gentile believers to observe the Jewish law were not pressed at the moment, but they were by no means solved. Even Peter on a later occasion wavered in faithfulness to the lesson that he had learned on the housetop at Joppa (Gal. 2:11 ff.). The question became more acute than ever after the return of Paul and Barnabas from their first missionary journey (cf. 15:1ff.)." Bruce

Acts 11:19

Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις.

Cf. 8:4.

διασπαρέντες Verb, aor pass ptc, m nom pl

διασπειρω scatter

θλιψις, εως f trouble, suffering

Antioch was the third largest city in the Roman Empire, having a population of between 500,000 and 800,000. It was one of the chief centres of the Jewish diaspora and was to become the centre for the spread of Gentile Christianity. It was a major trading centre, a port on the river Orontes, 15 miles from the coast. The city was only 5 miles from Daphne, the seat of the cult of Artemis and Apollo (a semi-Hellenised version of the Syrian goddess Astarte and her consort). Its immortality was proverbial.

"Notice that Luke gives no account of evangelisation east and south of Palestine; he is concerned with the movement of the Gospel towards the heart of the Empire." Bruce

Acts 11:20

ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν.

Ἑλληνιστής, ου m Hellenist (one who uses the Greek language and customs)

In previous occurrences of this word (6:1; 9:29) it has referred to Greek speaking Jews. Here the context clearly implies Gentiles.

Acts 11:21

καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς ὁ πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον.

God's 'hand' refers to his *power* or *Spirit*.

πολὺς, πολλή, πολὺ gen πολλοῦ, ης, ου much, many

ἀριθμὸς, ου m number, total
ἐπιστρέφω turn back

Acts 11:22

ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὅσα τῆς ἐκκλησίας τῆς οὐσῆς ἐν Ἱερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρναβᾶν ἕως Ἀντιοχείας·

οὐς, ὡτος n ear

ἐξαποστελλω send out, send away

"Barnabas was to play in Antioch the part that Peter and John played in Samaria (8:14). A better man could not have been chosen for this delicate work; apart from his character (described in v.24), he was himself a Cyprian Jew, like some of those who had taken the initiative in tis Gentile evangelisation, and therefore much more likely to be sympathetic than a more rigid Jerusalem disciple might have been." Bruce

Acts 11:23

ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τὴν τοῦ θεοῦ, ἐχάρη καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ,

παραγενόμενος Verb, aor midd dep ptc, m nom s παραγίνομαι come, arrive, appear

ἰδὼν Verb, aor act ptc, m nom s ὄρω

ἐχάρη Verb, aor pass dep indic, 3 s χαίρω rejoice (passive has same sense as active)

χάρην ... ἐχάρη "Probably an intentional play on words: cf. Lk 1:28, χαίρε, κεχαριτωμένη. God's grace (χαρίς) brings joy (χάρα)." Bruce

παρακαλεω exhort, encourage
προθεσις, εως f purpose, plan

"τῇ προθεσει τῆς καρδίας 'with purpose of heart', i.e. with determination.

προσμενω remain, stay with, remain
faithful to, continue in

Acts 11:24

ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ.

ἀγαθός, η, ου good

πλήρης, ες (sometimes not declined) full,

προσετέθη Verb, aor pass indic, 3s

προστιθημι add to, increase

ἱκανός, η, ου sufficient, large, great

It would seem that Barnabas not only encouraged those who were already converted but that also, through his ministry of encouragement, others were added to the church.

Acts 11:25

ἐξῆλθεν δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον,

ἀναζητεω look for, search for

"This reinforces the impression received from 9:27, that Barnabas was previously acquainted with Saul. He evidently knew that Saul was just the man required for this work at Antioch. So he fetches him from Tarsus, where he had left him in 9:30." Bruce

It would seem that Paul had been some ten years in Cilicia (Acts 9:30; Gal 1:21). Barnabas' ministry of encouragement extended also to discovering and encouraging the use of gifts in others for the benefit of the church.

Acts 11:26

καὶ εὐρὼν ἤγαγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανοῦς.

ἤγαγεν Verb, aor act indic, 3 s ἄγω

ἐνιαυτός, ου m year

συναχθῆναι Verb, aor pass infin συναγω

gather, gather together, assemble

ἐν τῇ ἐκκλησίᾳ "The first use of ἐκκλησία in Acts for a community other than the original Jerusalem church ... Henceforth in Acts the word is regularly used of individual communities of Christians." Bruce

διδασκω teach

χρηματιζω instruct, reveal

χρηματιζω normally means reveal, disclose, warn (see 10:22). Here it bears completely separate sense, 'be named', 'be called'. Bruce says that *this* sense of the verb is from χρηματα meaning 'business', the verb bearing the sense, 'do business [in the name of].'

πρωτως adv for the first time

Christianity is beginning to have an identity of its own, rather than being viewed as a Jewish sect.

Acts 11:27

Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφήται εἰς Ἀντιόχειαν·

κατήλθον aor κατερχομαι go down, come down

For prophets in the church cf. 13:1; 15:32; 21:9,10.

Acts 11:28

ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ἣτις ἐγένετο ἐπὶ Κλαυδίου.

For Agabus cf. 21:10.

ἐσημανεν aor σημαίνω indicate, make known

λιμος, ου m & f famine, hunger

ἔσεσθαι Verb, fut infin εἶμι

"Apart from εἰσελευσεσθαι (Heb 3:18) and χωρησειν (Jn 21:25) the future infinitive in the NT is limited to Acts." Bruce

οἰκουμένη, ης f world, inhabited earth

I.e the Roman world.

ἐπὶ Κλαυδίου during the time of Claudius

Acts 11:29

τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις ὄρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·

εὐποροεμαι have financial means

Here alone in the NT, but cf. εὐπορία 19:25.

ὀρίζω decide, determine

διακονια, ας f ministry, contribution, help

κατοικεω live, inhabit

Acts 11:30

ὁ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρναβᾶ καὶ Σαύλου.

πρεσβυτερος, α, ον elder

"Why were the apostles not mentioned? Probably because the business of the Twelve was not this διακονια but the διακονια του λογου (6:2ff)." Bruce.

Of this visit of Paul to Jerusalem Bruce comments: "If it is to be identified with Paul's second Jerusalem visit according to his own account in Gal 2:1ff. (the most satisfactory identification, in my opinion), we should connect ἀνεβην δε κατα ἀποκαλυψιν (Gal 2:2) with the prophecy of Agabus, and Gal 2:10 (μονον των πτωχων ινα μνημονευωμεν, ο και ἐσπουδασα αὐτο τουτο ποιησαι) with the object of the visit according to Ac. The visit of Gal 2:1ff. took place about AD 46 (if we reckon the fourteen years of Gal 2:1 from Paul's conversion, not from his first Jerusalem visit); this agrees quite well with the date of the famine, between 44 and 48 (if, as is most likely, it is the same as that recorded by Josephus)."

Acts 12:1

Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρόδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.

κατ ἐκεινον δε τον καιρον 'about that time'

ἐπιβαλλω lay (hands) on

βασιλευς, εως m king

"Herod Agrippa I, born 2 BC, son of Aristobulus and grandson of Herod the Great... In Palestine he sedulously cultivated the good will of the Jews, observing their customs and preferring their company, so that even the Pharisees thought well of him." Bruce

κακωω treat badly, harm

Acts 12:2

ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρη.

ἀνειλεν Verb, aor act indic, 3 s ἀναιρεω kill, destroy

μαχαιρα, ης f sword

Cf. Mk 10:39.

Acts 12:3

ἰδὼν δὲ ὅτι ἀρεστὸν ἐστὶν τοῖς Ἰουδαίοις προσέθετο συλλαβεῖν καὶ Πέτρον (ἦσαν δὲ ἡμέραι τῶν ἀζύμων),

ἀρεστος, η, ον pleasing

προσέθετο Verb, aor midd indic, 3 s

προστιθημι add, add to, proceed

συλλαμβανω seize, arrest

ἄζυμος, ον without yeast; τα ἄζυμα Jewish Feast of Unleavened Bread

Acts 12:4

ὄν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.

πιάζω seize, arrest

ἔθετο Verb, 2 aor midd indic, 3 s τιθῆμι place

φυλακή, ης f prison

παραδοὺς Verb, aor act ptc, m nom s

παραδίδωμι hand or give over

τέσσαρες neut τέσσαρα gen τεσσαρῶν four τετραδίου, ου n squad, detachment (of four men)

στρατιωτῆς, ου m soldier

φυλάσσω keep, guard

One company of four soldiers for each watch.

βουλομαι want, desire, wish, intend, plan πάσχα n Passover

Here referring to the whole festival period.

ἀναγαγεῖν Verb, aor act infin ἀναγῶ bring up, lead up

Acts 12:5

ὁ μὲν οὖν Πέτρος ἐτήρειτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ.

τήρειω keep, observe

ἐκτενωσ earnestly, constantly

ἦν ... γινομένη "A curious example of the periphrasis commented on in the note on 1:10; if it differs from ἐγίνετο, it must be as laying special emphasis on the continuousness of the praying." Bruce.

Acts 12:6

Ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτόν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξύ δύο στρατιωτῶν δεδεμένος ἀλύσειν δυσίν, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.

ὄτε conj when, at which time

ἤμελλεν Verb, imperf act indic, 3 s μελλῶ be going, be about

προαγαγεῖν Ver, aor infin προαγῶ lead or bring out, bring before

νυξ, νυκτος f night

κοιμαομαι sleep

"That Peter could sleep so soundly the night before his trial is perhaps indicative of his calm assurance that he was in God's hands. It may also reflect that the guards were asleep on either side of him." Polhill

μεταξὺ between

δεω bind, tie

ἀλυσίς, εως f chain, imprisonment

φυλαξ, ακος m guard, sentry

θύρα, ας f door, gate

Acts 12:7

καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν λέγων· Ἀνάστα ἐν τάχει· καὶ ἐξέπεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν.

ἐπέστη aor ἐφίστημι come up to, approach

φῶς, φωτος n light

λαμπῶ shine, give light

οἰκήμα, τος n prison cell

πατασσω strike, tap, touch

πλευρά, ας f side (of the body)

A 'kick in the ribs'?

ταχος, ους n speed; ἐν τ. quickly, without delay

ἐξέπεσαν aor ἐκπιπῶ fall off, fall away, lose, fail

Acts 12:8

εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτόν· Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου· ἐποίησεν δὲ οὕτως· καὶ λέγει αὐτῷ· Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει μοι.

ζῶσαι Verb, aor midd imperat, 2 s ζωννυμι and ζωννῶ fasten, fasten one's belt, dress

ὑπόδησαι Verb, aor midd imperat, 2 s

ὑποδοεομαι put on (one's shoes)

σανδάλιον, ου n sandal

περιβαλλῶ put on

ἱμάτιον, ου n clothing, cloak

ἀκολουθεῶ follow, accompany

Acts 12:9

καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθές ἐστιν τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν.

ἐξελθῶν Verb, aor act ptc, nom m s

ἐξερχομαι

ᾔδει Verb, pluperf act indic, 3 s οἶδα (verb perf in form but with present meaning)

know, understand

διὰ τοῦ ἀγγέλου 'by the agency of the angel'

δοκεῶ think, suppose

ὄραμα, τος n vision

βλεπῶ see

Acts 12:10

διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτη ἠνοίγη αὐτοῖς, καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.

διερχομαι pass through

πρωτος, η, ον first

δευτερος, α, ον second
 πηλη, ης f gate, door
 σιδηρους, α, ουν made of iron
 φερω bring, lead
 αυτοματος, η, ον by itself, on its own
 ηνοιγη Verb, aor pass indic, 3 s ανοιγω
 open
 εξελθόντες Verb, aor act ptc, m pl nom
 εξερχομαι
 προερχομαι go ahead, go before
 ρυμη, ης f street, alley

"The use of μιαν practically as an indefinite article is a mark of Koine" Bruce

ἀπέστη verb, aor act indic, 3 s ἀφισταμαι
 intrans leave, go away

Acts 12:11

καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπεν· Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν ὁ κύριος τὸν ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

ἀληθως adv truly, in truth
 ἐξαπέστειλεν Verb, aor act indic, 3 s
 ἐξαποστελλω
 ἐξείλατό Verb, aor midd indic, 3 s ἐξαιρεω
 midd rescue, save
 προσδοκία, ας f expectation

Acts 12:12

Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.

συνιδων Verb, aor act ptc, m nom s συνοραω
 realise, become aware of
 ἱκανος see 11:24
 συνηθροισμένοι Verb, perf pass ptc, m nom
 pl συναθροίζω gather, gather together
 προσευχομαι pray

"This seems to have been the meeting place of the disciples in Jerusalem; it was, perhaps, the house in which the Last Supper took place."
 Bruce
 Mark may have been Luke's source for this and other Jerusalem narratives.

Acts 12:13

κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος προσήλθε παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη,
 κρουω knock (at a door)
 θυρα, ας f door, gate
 πυλων, ωνος m gate, gateway, entrance
 παιδίσκη, ης f maid, slave-girl
 ὑπακουω obey, answer (of door)

Acts 12:14

καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.

ἐπιγνοῦσα Verb, aor act ptc, f nom s
 ἐπιγινωσκω recognise
 εἰσδραμοῦσα Verb, aor act ptc, f nom s
 εἰστρεχω run in
 ἀπαγγελλω announce, proclaim
 ἐστάναι Verb, perf act infin ἰστημι and
 ἰστανω stand

Acts 12:15

οἱ δὲ πρὸς αὐτὴν εἶπαν· Μαίνη· ἡ δὲ διῦσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον· Ὁ ἄγγελός ἐστιν αὐτοῦ.

μαινομαι be out of one's mind, be insane
 διῦσχυρίζετο Verb, imperf midd/pass dep
 indic, 3 s διῦσχυρίζομαι insist

Ὁ ἄγγελός ἐστιν αὐτοῦ cf. Mt. 18:10; Heb 1:14; Gen 48:16; Dan 3:28; 6:22. "The angel is here conceived of as a man's spiritual counterpart, capable of assuming his appearance and being mistaken for him."
 Bruce. For an alternative view and further discussion see E.F.Harrison, *Interpreting Acts* 1986, p.204.

Acts 12:16

ὁ δὲ Πέτρος ἐπέμενεν κρούων· ἀνοιξάντες δὲ εἶδαν αὐτὸν καὶ ἐξέστησαν.

ἐπιμενω remain, stay, persist in
 εἶδαν Verb, aor act indic, 3 pl ὁραω see
 ἐξίστημι be amazed, be surprised

Acts 12:17

κατασεῖσας δὲ αὐτοῖς τὴν χειρὶ σιγᾶν διηγήσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς, εἶπέν τε· Ἀπαγγείλατε Ἰακώβω καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.

κατασειω motion, make a sign, give a
 signal, motion with the hand
 σιγαω keep silent, be silent

"The evident touch of an eye-witness." Bruce

διηγεομαι tell, relate
 ἐξήγαγεν Verb, aor act indic, 3 s ἐξαγω
 lead or bring out
 ἀπαγγελλω announce, proclaim
 ἐξελθων Verb, aor act ptc, nom m s
 ἐξερχομαι
 ἐπορεύθη Verb, aor pass dep indic, 3 s
 πορευομαι go, proceed
 ἕτερος, α, ον other, another
 τοπος, ου m place

I.e. a place of safety.

Acts 12:18

Γενομένης δὲ ἡμέρας ἦν ταραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.

ταραχος, ου m confusion, disturbance
ὀλιγος, η, ον little, small

"This particular litotes is characteristic of Luke. Bruce

στρατιωτης, ου m soldier

ἄρα is inferential, 'what had become of Peter', cf. Lk 1:66.

Acts 12:19

Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρῶν ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν διέτριβεν.

ἐπιζητεω seek, desire, search for
ἀνακρινω examine, question
φυλαξ, ακος m guard, sentry
κελευω order, command
ἀπαχθῆναι Verb, aor pass infin ἀπαγω lead away by force/to execution, put to death

Cf. Lk 23:26.

κατερχομαι come down, go down
διατριβω remain, stay

Acts 12:20

Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως ἠτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

θυμομαχεω be very angry
ὁμοθυμαδον adv with one mind, together
παρειμι be present
πείσαντες Verb, aor act ptc, m nom pl πειθω persuade, convince

Probably financial inducement.

κοιτων, ωνος m bedroom; ὁ ἐπι του κ. one who is in charge of the bed-chamber
βασιλευς, εως m king
ἠτοῦντο Verb, imperf midd indic, 3 pl αἰτεω ask, request
εἰρηνη, ης f peace
τρεφω feed, provide with food
βασιλικος, η, ον royal, belonging to the king

"Under the Romans they were free cities, but their economic dependence on Herod's territory made it a matter of prudence to keep on friendly terms with him. The cause of his anger is unknown." Bruce
Phoenecia depended on Galilee for its food supply, cf. 1 Kings 5:9-11; Ezek 27:17.

Acts 12:21

τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθήτα βασιλικὴν καὶ καθίσας ἐπὶ τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς·

τακτος, η, ον appointed, fixed
ἐνδυω dress, clothe; midd put on, wear
ἐσθης, ητος f clothing
καθίζω sit down, sit, take one's seat
βημα, τος n judicial bench
δημηγορεω make a speech

Acts 12:22

ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου.

δημος, ου m people, crowd
ἐπιφωνεω shout, cry out

Acts 12:23

παραχρήμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ θεῷ, καὶ γενόμενος σκοληκόβρωτος ἐξέψυξεν.

παραχρημα immediately, at once
πατασσω strike, strike down
ἀνθ ὧν because, therefore

Cf. Lk 1:20; 19:44; 2 Thess 2:10.

σκοληκοβρωτος, ον eaten by worms
ἐκψυχω die

"While there is substantial agreement between Luke and Josephus on the manner of Agrippa's death, there is so great a difference in the details as to exclude the possibility that the one account is dependent on the other. According to Josephus, early on the second morning of the festival at Caesarea the king entered the theatre, when the rays of the rising sun made his silver robe shine so brightly that those who saw it were dazzled and cried out that he was a god. He neither repudiated the title nor rebuked their flattery, but soon afterwards, seeing an owl sitting above his head, he recognised it to be a messenger of evil (ἄγγελον κακῶν εἶναι), in accordance with a prophecy once made to him, and, being immediately seized with violent internal pains, was carried home and died five days later." Bruce

Acts 12:24

Ὁ δὲ λόγος τοῦ θεοῦ ἠΐξανεν καὶ ἐπληθύνετο. αὐξάνω and αὐξω grow, spread, increase
πληθυνω increase, multiply, spread (pass sometimes grow)

Cf. 6:7; 9:31.

Acts 12:25

Βαρναβᾶς δὲ καὶ Σαῦλος ὑπέστρεψαν, εἰς Ἱερουσαλὴμ πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

ὑποστρεφω return, turn back

"The best manuscripts read "to," not "from," Jerusalem, but that would scarcely make sense. Clearly the two were returning from Jerusalem to Antioch and were set for the following narrative, which took place in Antioch (13:1-3). The NIV has chosen, as most translations do, to follow the more poorly attested reading "from Jerusalem," since the context seems to demand it. Another solution, however, is to put the phrase "to Jerusalem" with "ministry," a construction found elsewhere in Luke-Acts. The translation would then read, "Barnabas and Saul returned, having finished their ministry to Jerusalem." Polhill

πληρωω fulfill, bring about
συμπαραλαμβάνω take or bring along with
ἐπικληθέντα Verb, aor pass ptc, m acc s
ἐπικαλεω call, name

Acts 13:1

Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι ὃ τε Βαρναβᾶς καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηνάιος, Μαναῆν τε Ἡρώδου τοῦ τετραάρχου σύντροφος καὶ Σαῦλος.

κατὰ τὴν οὖσαν ἐκκλησίαν 'in the local church' cf. 11:22

διδάσκαλος, ου m teacher

'Prophets and teachers' could refer to one group under two names or to two separate groups – Polhill thinks the former more likely. On 'teachers' cf. 1 Cor 12:28f.; Eph 6:11 also Acts 11:26; 15:35; 18:11; 20:20; 28:31.

τε enclitic particle and, and so
Κυρηνάιος, ου m a Cyrenian
τετραάρχης, ου m tetrarch (a ruler with lesser powers than a king)
σύντροφος, ου m foster brother, close friend (from childhood)

Acts 13:2

λειτουροῦντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεύοντων εἶπεν τὸ πνεῦμα τὸ ἅγιον· Ἀφορίσατε δὴ μοι τὸν Βαρναβᾶν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.

λειτουρῶω serve, worship
νηστευω fast, go without food

For spiritual communication received during hunger or fasting cf. 9:12; 10:10ff.

ἅγιος, α, ον holy

Presumably through one of the prophets.

ἀφορίζω separate, take away, set apart, appoint

δη indeed, then, therefore, now

ἀφορίσατε δη The addition of δη emphasises the imperative, cf. 15:36; Lk 2:15.

προσκαλεομαι call to oneself, summon

"It is worth noting that the two men to be released for missionary service were the most gifted and outstanding in the church." Bruce

Acts 13:3

τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.

τοτε then, at that time

προσευχομαι pray

ἐπιθέντες aor ptc ἐπιτιθημι place on
χειρ, χειρος f hand, power

Expressing the church's endorsement of and fellowship in the ministry to which Paul and Barnabas had been called.

ἀπολυω release, send away

Acts 13:4

Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος κατήλθον εἰς Σελεύκειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς Κύπρον,

ἐκπεμνω send out, send away

κατερχομαι come down, go down

Bruce comments that compounds with κατα are regularly used of movement towards the coast, either from inland (as here) or from the high seas; conversely compounds in ἀνα are used of movement either out to sea or inland from the coast.

Σελευκειαν The port of Antioch, 16 miles west of the city.

ἐκεῖθεν from there

ἀπέπλευσαν Verb, aor act indic, 3 pl

ἀποπλεω set sail, sail away

Cyprus was an important island centre of commerce from the earliest times. In 27 BC it became a separate province, having its own proconsul (v.7).

Barnabas was a Cypriot by birth (4:36) and other natives of Cyprus belonged to the Antioch church (11:19,20).

Acts 13:5

καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.

Salamis was the chief Greek city on the island. It was on the east coast of Cyprus.

καταγγελλω proclaim, preach

Throughout his journeys, Paul's settled policy was to visit the synagogues first (cf. v.14):
 i) that the good news might be preached 'to the Jew first';
 ii) Because he was sure of a good opening for his Gentile mission among the 'God fearers' among the congregation.

Ἰωαννην is John Mark (12:12,25) who was a cousin of Barnabas (Col 4:10).

ὕπηρετης, ου m attendant, assistant

Acts 13:6

διελθόντες δὲ ὅλην τὴν νῆσον ἄχρι Πάφου εὔρον ἄνδρα τινὰ μάγον ψευδοπροφήτην Ἰουδαῖον ᾧ ὄνομα Βαρισησοῦ,

διερχομαι pass through, go through
 νησος, ου f island
 ἄχρι (and ἄχρις) until, as far as

Πάφου i.e. new Paphos. It was a Greek settlement in the west of the island where Aphrodite was worshipped.

εὔρον Verb, aor act indic, 1 s & 3 pl εὕρισκω
 μαγος, ου m wise man (one trained in astrology), magician, sorcerer

Cf. 8:9ff. Luke draws parallels between Peter and Paul.

ψευδοπροφητης, ου m false prophet
 ὄνομα, τος n name, title, person, authority, reputation

Acts 13:7

ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρναβᾶν καὶ Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.

ἀνθυπατος, ου m proconsul (official in charge of a Roman senatorial province)

Perhaps the same as Lucius Sergius Paulus known from other sources.

συνετος, η, ον intelligent, possessing understanding
 προσκαλεσάμενος Verb, aor midd dep ptc, m nom s προσκαλεομαι call to oneself, summon
 ἐπιζητεω seek, desire, search for

Acts 13:8

ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, οὗτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.

ἀνθίστατο Verb, imperf midd indic, 3 s
 ἀνθιστημι resist, oppose, withstand
 οὕτως thus, in this way
 μεθερμηνεω translate

Elymas is probably a Semitic word meaning wise. Elymas is therefore a translation of μαγος not of the name Bar Jesus. Elymas was therefore the title by which this man was known among the Jews.

διασρεφω pervert, distort (pf. pass ptc depraved, crooked, wrong), divert, turn away, mislead, lead astray
 πιστις, εως f faith, the Christian faith

"He had a shrewd suspicion that if the proconsul paid heed to Barnabas and Saul his own services were likely to be dispensed with." Bruce.

Acts 13:9

Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου ἀτενίσας εἰς αὐτὸν

"Saul ... Paul..." Here both his Jewish and Gentile names are given. Henceforth he is known by the Roman name. There is a similar shift from 'Barnabas and Saul' to 'Paul and Barnabas' or 'Paul and his companions'.

πλησθεὶς Verb, aor pass ptc, m nom s
 πιμπλημι fill
 ἀτενίζω fix eyes on, look intently at

Acts 13:10

εἶπεν· Ὁ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφον τὰς ὁδοὺς κυρίου τὰς εὐθείας;

ὦ Ο!
 πληρης, ες (sometimes not declined) full
 δολος, ου m deceit, treachery
 ῥαδιουργια, ας f lack of principle, unscrupulousness
 διαβολος, ου m the devil

Some see here an antithesis to the name Bar Jesus.

ἐχθρος, α, ον enemy, one hated
 δικαιοσυνη, ης f righteousness
 παυση fut midd πανω stop; midd stop, cease, cease from

Bruce comments on παυση "The 'volitive future', slightly imperative, with an implied reproach.

διαστρεφω see v.8

ὁδος, ου f way, path, road, journey
 εὐθυσ, εια, υ straight; right, upright

Acts 13:11

καὶ νῦν ἰδοὺ χεὶρ κυρίου ἐπὶ σέ, καὶ ἔση τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. παραχρῆμα δὲ ἐπεσεν ἐπ' αὐτὸν ἀγλὺς καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς.

ἔση Verb, fut indic, 2 s εἰμι
 τυφλος, η, ον blind

βλεπω see, be able to see

ἥλιος, ου m the sun

ἄχρι until; ἄχρι καιρου 'for a time'

"The apostle, remembering his own example, knew that from the darkness of the eyes, the mind's darkness might be restored to light." Bede.

παραρημα immediately, at once

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall

ἄγλως, υος f mistiness

Used in medical writers of an inflammation which gives the eye a cloudy appearance.

σκοτος, ους n darkness, evil

περιαγω go around

χειραγωγος, ου m one who leads another by the hand

Acts 13:12

τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν ἐκπλησσομένης ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

τοτε then, at that time

ἰδων Verb, aor act ptc, m nom s ὁραω trans

see

γεγονός Verb, perf act ptc, n nom/acc s

γίνομαι

πιστεω believe (in), have faith (in)

Haenchen stresses the strong apologetic motif in the account of the conversion of such a high Roman official.

ἐκπλησσομαι be amazed

Cf. Mt 7:28; 22:33; Mk 1:22; 11:18; Lk 4:32 also Mt 13:54; Mk 6:2; Lk 2:48.

διδαχη, ης f teaching, what is taught

Acts 13:13

Ἀναθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.

ἀναθέντες Verb, aor pass ptc, m nom pl

ἀναγω bring up, lead up; midd or pass

set sail

Cf. v.4.

οἱ περὶ Παῦλον 'Paul and those with him'. The expression emphasises that Paul was the central figure.

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

ἀποχωρεω go away, leave

ὑποστρεφω return, turn back

We are not given any indication of the reason for Mark's departure, cf. 15:37ff.

Acts 13:14

αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν Πισιδίαν, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν.

διελθοντες aor ptc διερχομαι pass through, go over

Here of crossing the Taurus range.

"Luke's note that they went from Perga to Pisidian Antioch is extremely terse, and one is apt to miss the difficulty of the trek. Antioch lay some 100 miles to the north across the Taurus mountain range. The route was barren, often flooded by swollen mountain streams, and notorious for its bandits, which even the Romans had difficulty bringing under control. Antioch itself was in the highlands, some 3,600 feet above sea level. It was one of sixteen cities named Antioch that had been established around 300 B.C. by Seleucus Nikator in honour of his father Antiochus. Although referred to as "Pisidian Antioch" to distinguish it from the others, it was actually in Phrygia but just across the border from Pisidia. In Paul's day it belonged to the Roman province of Galatia and was the leading city of the southern part of the province, having the status of a "colony city" with its privileges of local autonomy and exemption from imperial taxes. The Selucid rulers moved many Jews to the city, and there was a large Jewish population there." Polhill

παραγίνομαι come, arrive, appear

καθίζω sit down, sit, take one's seat

Acts 13:15

μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες· Ἄνδρες ἀδελφοί, εἴ τίς ἐστιν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε.

ἀναγνωσις, εως f reading

Bruce says, "The synagogue service in the first century consisted of:

- i) The *Shema* ('Hear, O Israel: the Lord our God the Lord is one'),
- ii) prayer by the leader,
- iii) reading of the Law (and, on Sabbath and feast days, of the Prophets),
- iv) a sermon by any suitable member of the congregation (cf. Lk 4:16)."

ἀρχισυναγωγος, ου m president of the synagogue

Usually one of the elders.

παρακλησις, εως f encouragement, help, counsel

Cf. Heb 13:22; 1 Tim 4:13. "Probably a synagogue expression for the sermon which followed the Scripture lessons." Bruce

Acts 13:16

ἀναστὰς δὲ Παῦλος καὶ κατασεΐσας τῇ χειρὶ εἶπεν· Ἄνδρες Ἰσραηλίται καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε.

ἀνίστημι intrans (in 2 aor & all midd) rise, stand up
κατασειω make a sign, motion with the hand

Cf. 12:17; 21:40 also 26:2.

οἱ φοβούμενοι τὸν θεόν were Gentiles who attended the synagogue but who were not proselytes. It was amongst this group that Paul's preaching had its greatest impact.

Acts 13:17

ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῆ Αἰγύπτου, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς,

Paul's sermon laid special stress on God's goodness and mercy to his people Israel, leading up to the sending of Jesus Christ.

λαος, ου m people, a people
ἐξελέξατο Verb, aor midd dep indic, 3 s
ἐκλεγομαι choose, select
ὑψωω exalt, lift up, raise
παροικία, ας f stay (among strangers)
βραχιων, ονος m arm
ὑψηλος, η, ον high, uplifted
ἐξήγαγεν Verb, aor act indic, 3 s ἐξαγω
lead or bring out

Cf. Ex 6:1,6; Ps 134:11f. (135 LXX).

Acts 13:18

καί, ὡς τεσσαρακονταετη χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ, τεσσαρακονταετης, ες forty years τροποφορεω put up with (someone's conduct)

The textual evidence here is finely balanced between ἐτροποφορησεν, 'he bore with them' and ἐτροφοφορησεν, 'he cared for them'. The same variation is found in the LXX text of Deut 1:31 from which Paul is here quoting. The Hebrew *nasa* can carry either meaning.

ἐρημος, ου f deserted place, desert

Acts 13:19

καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῆ Χανάαν κατεκληρονόμησεν τὴν γῆν αὐτῶν καθελων Verb, aor act ptc, m nom s
καθαίρω pull down, overthrow

ἔθνη Noun, nom & acc pl ἔθνος, ους n
nation, people
ἑπτὰ seven

They are enumerated in Deut 7:1.

κατακληρονομεω make (someone) the owner

Cf. Josh 14:1; Jer 3:18.

Acts 13:20

ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα. καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.

ἔτεσιν dat pl ἔτος, ους n year

ὡς ἔτεσιν τετρακοσίοις καὶ πενήκοντα 'in the period of about 450 years'. This should probably be understood as 400 years in Egypt + 40 years in the wilderness + 10 years from the time of entering Canaan to the distribution of the land in Joshua 14 (so Bruce).

ἔδωκεν Verb, aor act indic, 3 s δίδωμι
κριτης, ου m judge

Samuel was regarded as the last of the Judges and first of the prophets (after Moses). He is the last of the Judges because his oversight marks the introduction of kingship. From this point on Israel's history is dominated by prophets and kings: prophets act as keepers of the covenant and critics of the kings.

Acts 13:21

κάκειθεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἀνδρα ἐκ φυλῆς Βενιαμίν, ἔτη τεσσεράκοντα·

κάκειθεν and from there - formed from καὶ ἐκειθεν
ἠτήσαντο Verb, aor midd indic, 3 pl αἰτεω
ask; midd ask for oneself, request

βασιλέα Noun, acc s βασιλευς, εως m king

Cf. 1 Sam 8:6.

ἔδωκεν Verb, aor act indic, 3 s δίδωμι
φυλη, ης f tribe, nation, people
τεσσαρακοντα forty

So Josephus.

Acts 13:22

καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν Δαυὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας· Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαί, ἀνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

μεταστήσας aor ptc μεθίστημι remove
ἐγειρω raise

μαρτυρεω bear witness, testify

εὗρον Verb, aor act indic, 1 s & 3 pl εὕρισκω

Cf. 1 Sam 13:14 (LXX 1 Ki).

θελημα, ατος n will, wish, desire

Cf. Isa 44:28 where the same phrase is used of Cyrus.

Acts 13:23

τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτήρα Ἰησοῦν,

σπερμα, τος n seed, offspring

Cf. Rom 1:3.

ἐπαγγελια, ας f promise, what is promised

Cf. 2:30; 2 Sam 22:51; Ps 132:11,17.

ἤγαγεν Verb, aor act indic, 3 s ἀγω

Other texts have ἤγειρεν 'raised up'

σωτηρ, ηρος m saviour

"Perhaps there is an allusion here to the etymology of the name Jesus ('Yahweh saves'): cf. Mt 1:21." Bruce.

The messianic deliverer of David's house has now been raised up in accordance with God's promise, and this deliverer is Jesus.

Acts 13:24-31

An outline of the kerygma similar to that in 10:36-43 from the preaching of John to the appearance of the risen Christ.

Acts 13:24

προκηρῦξαντος Ἰωάννου πρὸ προσώπου τῆς εισόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ.

προκηρυσσω preach beforehand
προσωπον, ου n face, presence

προ προσωπου is a Semitic idiom meaning the same as the simple προ cf. Lk 1:76; 7:27; 9:52; 10:1, also Mal 3:1f.

εισοδος, ου f visit, arrival

βαπτισμα μετανοια The baptism was the outward sign of repentance.

Acts 13:25

ὡς δὲ ἐπλήρου Ἰωάννης τὸν δρόμον, ἔλεγεν· Τί ἐμὲ ὑπονοεῖτε εἶναι; οὐκ εἰμι ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμι ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

ἐπληρου imperf πληρωω make full, fulfill
δρομος, ου m course (of life)

Cf. 20:24; 2 Tim 4:7.

Note the imperfect ἔλεγεν 'he used to say'

ἐμὲ Pronoun, acc s ἐγω
ὑπονοεω suppose, think, suspect
εἶναι Verb, pres infin εἰμι

Cf. Jn 1:20 ἐγώ οὐκ εἰμι ὁ χριστος

ἄξιος, α, ον worthy, deserving, fitting
ὑπόδημα, τος n sandal

πους, ποδος m foot
λυω loose, untie

Cf. Mt. 3:11; Mk 1:7; Lk 3:16; Jn 1:27.

Acts 13:26

Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἡμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη.

Ἄνδρες introduces the beginning of the application.

γενος, ους n family, race, people, offspring
φοβομαι be afraid (of), reverence
ἐξαποστελλω send out, send away, send forth

Acts 13:27

οἱ γὰρ κατοικοῦντες ἐν Ἰερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας κρίναντες ἐπλήρωσαν,

κατοικεω live, settle, inhabit
ἀρχων, οντος m ruler, official, authority
ἀγνοεω not know, be ignorant, fail to understand

Cf. 3:17 for similar emphasis upon ignorance.

ἀναγινωσκω read, read in public worship
πληρωω fill, fulfill

The construction of this verse and the next is awkward and has generated many textual variants. The sense is, "... failing to recognise him, they, by judging him, fulfilled the words of the prophets that are read every Sabbath. And though they found [he had done] nothing worthy of death, they asked Pilate ..."

Acts 13:28

καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες ἠτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν·

μηδεις, μηδεμια, μηδεν no one, nothing
αιτια, ας f reason, cause
θανατος, ου m death

Cf. 3:13; Lk 23:4.

ἠτήσαντο Verb, aor midd indic, 3 pl αἰτεω
midd ask for oneself, request
ἀναιρεθῆναι Verb, aor pass infin ἀναιρω
do away with, kill

Acts 13:29

ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκον εἰς μνημεῖον.

τελεω complete, finish, fulfill
γεγραμμένα Verb, perf pass ptc, n nom/acc pl
γραφω

Cf. Lk 22:37; Jn 19:28.

καθελόντες Verb, aor act ptc, m nom pl
καθαιρω take down
ξύλον, ου n wood, tree, cross

ξύλος is often used of the cross so as to stress the connection with Deut 21:23; cf. 5:30; 10:39.

ἔθηκαν Verb, aor act indic, 3 s τιθῆμι place, set
μνημειον, ου n grave, tomb, monument

"Note the early emphasis on the burial of Jesus, as helping to prove the reality of His death, and therefore of His resurrection (cf. 1 Cor 15:4)." Bruce.

Acts 13:30

ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν·

ἐγειρω raise
νεκρος, α, ον dead

"In these verses, as in 1 Cor 15:3ff., we have the elements of the Gospel preached by Paul – the death, burial and resurrection of Christ, with the evidence of His resurrection." Bruce

Acts 13:31

ὃς ὄφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ, οἵτινες νῦν εἰσὶ μάρτυρες αὐτοῦ πρὸς τὸν λαόν.

ὄφθη Verb, aor pass indic, 3 s ὄραω see, perceive; pass. appear
πλειων, πλειον οἱ πλεον more

πλειων is the comparitive of πολυς, but is here used without its comparitive force. ἐπὶ ἡμερας πλειους 'for many days'

συναναβασιν aor ptc, m dat pl συναναβαινω come up together with, travel with
οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὅτι who, which

νυν is omitted by B Byz

μαρτυς, μαρτυρος dat pl μαρτυσιν m witness
λαος, ου m people, a people

Acts 13:32

καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην

εὐαγγελιζομεθα here has 3 objects:

- i) ὑμας;
- ii) τὴν ἐπαγγελίαν;
- iii) the ὅτι clause of v.33.

'and we tell you the good news of the promise made to the fathers, that God has fulfilled...'

ἐπαγγελια, ας f promise, what is promised

Acts 13:33

ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις ἡμῶν ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ· Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.

ἐκπεπλήρωκεν Verb, perf act indic, 3 s ἐκπληρωω fulfil, make come true
τεκνον, ου n child; pl descendants

[αὐτῶν] ἡμῖν – ἡμῶν has the weighty support of κ A B C* D vg eth, but 'to our children' gives an impossible sense. C³ E 81 byz pesh hcl arm read αὐτῶν ἡμῖν. WH state "It can hardly be doubted that ἡμῶν is a primitive corruption of ἡμῖν". Hence the current text which reads ἡμῖν with αὐτῶν preceding it in square brackets.

ἀναστήσας Bruce, comparing this verse with Lk 3:32, argues that this refers to sending Christ – raising up a Saviour as he raised up David as King over Israel – rather than to Christ's resurrection from the dead. However, the following verse might be thought to cast doubt on this interpretation. Polhill says the context suggests the reference is to Jesus' resurrection from the dead.

δευτερος, α, ον second
σημερον today
γεγέννηκά Verb, perf act indic, 1 s γεννωω be father of, bear, give birth to

Cf. Ps 2:7; Heb. 1:5; 5:5. "Jesus was indeed the Son of God from all eternity and recognised as such throughout his earthly life (Luke 1:35; 3:22; 9:35). But it was through the resurrection that he was exalted to God's right hand, enthroned as Son of God, and recognised as such by believing humans. It was through the resurrection that he was declared Son of God *with power* (Rom 1:4)." Polhill

Acts 13:34

ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν ὅτι Δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.

μηκετι no longer
μέλλω (before an infin) be going, be about
ὑποστρεφω return, turn back
διαφθορα, ας f decay, rotting

From Psalm 16:10, quoted in the following verse.

οὕτως thus, in this way
εἶρηκεν Verb, perf act indic, 3 s λεγω
δωσω Verb, fut act indic, 1 s διδομι
ὁσιος, α, ον holy (τα ὅσια sacred promises or blessings)
πιστος, η, ον faithful, trustworthy, reliable

Cf. Is 55:3. "Paul regards the resurrection of Christ as the fulfilment of the 'sure mercies' or 'holy and true blessings' (RV) promised to David." Bruce

Acts 13:35

διότι και ἐν ἑτέρῳ λέγει· Οὐ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν·

διότι because, for, therefore
ἕτερος, α, ον other, another, different
δώσεις Verb, fut act indic, 2 s διδωμι
ἰδεῖν Verb, aor act infin ὄραω trans see

Acts 13:36

Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν,

The argument is much the same as in 2:27ff. where the same text is quoted by Peter in his Pentecost sermon.

ἴδιος, α, ον one's own
γενεα, ας f generation, contemporaries
ὑπηρετεω serve, render service
βουλη, ης f purpose, plan
ἐκοιμήθη Verb, aor pass dep indic, 3 s
κοιμασμαι sleep, fall asleep, die
προσετέθη Verb, aor pass indic, 3s
προστιθημι add, add to

Cf. 1 Kings (LXX 3 Kings) 2:10.

εἶδεν Verb, aor act indic, 3 s ὄραω

Acts 13:37

ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.
ἐγειρω raise

Acts 13:38

γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιοθῆναι

γνωστος, η, ον known, what can be known
ἔστω Verb, pres act imperat, 3s εἰμι

For the phrase γνωστον οὖν ἔστω ὑμιν, cf. 2:14; 4:10; 28:28

ἄφεσις, εως f forgiveness
καταγγελλω proclaim, make known
ἠδυνήθητε Verb, aor pass dep indic, 2 pl
δυναμαι
δικαιοθῆναι Verb, aor pass infin δικαιοω
justify, acquit, declare & treat as righteous

και απο παντων ... Grammatically the sentence is capable of one of two interpretations:

- i) The Mosaic law provided justification for *some* things but Christ justifies those who believe in him from those additional things that the law could not;
- ii) The law could never justify anyone from anything. Christ alone is the source of justification.

The latter interpretation is to be preferred, although some (perverse) interpreters argue for the first and then point out that it is contrary to Paul's views elsewhere!

Acts 13:39

ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται.

δικαιοῦται Verb, pres pass indic, 3s δικαιοω

Acts 13:40

βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προφήταις·

ἐπελθῃ aor subj ἐπερχομαι come, come
υρον
εἰρημένον Verb, perf pass ptc, n nom/acc s
λεγω

Acts 13:41

Ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε ἐάν τις ἐκδιηγῆται ὑμῖν.

The quotation is from Habakkuk 1:5, the book from which Paul takes a key text concerning justification by faith (Hab 2:4 quoted in Rom 1:17 and Gal 3:11 – also Heb 10:38).

ἴδετε Verb, aor act imperat, 2 s ὄραω see, observe, perceive

"The words, as used by Habakkuk, referred to the immanent Chaldean invasion. Paul uses them in an eschatological sense of the judgement about to fall (cf. 2:40)" Bruce

καταφρονητης, ου m scoffer, scornor
θαυμαζω wonder, be amazed
ἀφανίζω ruin, destroy; pass perish

There is nothing in the Hebrew corresponding to the word ἀφανίσθητε which appears in the LXX.

ἐργαζομαι work, do, perform
πιστεύσητε Verb, aor act subj, 2 pl πιστεω
ἐκδιηγομαι tell or relate (fully)

"Thus ends the first reported sermon of Paul. Its theology is definitely Pauline, though not so developed as his later teaching. It forms a bridge between the primitive preaching of the early chapters of Acts and the mature doctrine of the Epistles." Bruce

Acts 13:42

Ἐξιώντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ
σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.

ἐξιώντων 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

Acts 13:43

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 λωω
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, ἦτις, ὁ 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

Acts 13:44

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

σχεδον 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.

Acts 13:45

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.

Acts 13:46

παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρναβᾶς
εἶπαν· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι
τὸν λόγον τοῦ θεοῦ· ἐπειδὴ ἀπωθεῖσθε αὐτὸν
καὶ οὐκ ἄξιους 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

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

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

Acts 13:47

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

ἐντέταλται perf ἐντελλομαι command,
order, give orders command

τέθεικά Verb, perf act indic, 1 s τιθημι

φως, φωτος n 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

Acts 13:48

ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζῶην 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.

Acts 13:49

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.

Acts 13:50

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 ὁρίων 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

εὐσχημων, ον gen ονος respected, of high standing

πρωτος, η, ον first, leading

πολις, εως f city, town

τοὺς πρώτους τῆς πόλεως 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, ον n territory, region,
neighbourhood

Acts 13:51

οἱ δὲ ἐκτιναζόμενοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον,

ἐκτιναξαμενοι 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.

Ἰκονιον modern Konia

In NT times the easternmost city of Phrygia Galatica.

Acts 13:52

οἱ τε μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

μαθητης, ου m disciple, follower
πληρωω 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 ἐγένετο at the beginning of the verse.

οὕτως adv. thus, in this way
ὥστε so that, with the result that
Ἕλληνα, ἡνος m a Greek, non-Jew
πλῆθος, ους n crowd, multitude

Acts 14:2

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 τινος 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."

Acts 14:3

ἱκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

ἱκανος, η, ον worthy, sufficient, large, great much; ἱκανον ... 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.

Acts 14:4

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 σχίζω
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

Acts 14:5

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

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

Not here legal Jewish stoning but mob violence.

Acts 14:6

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

Acts 14:7

κάκει εὐαγγελιζόμενοι ἦσαν.

Acts 14:8

Καί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν.

ἀδυνατος, ον impossible, weak, crippled
πους, ποδος m foot

ἀδύνατος ... τοῖς ποσὶν 'crippled in the feet'

καθῆμαι sit, sit down, live
χωλός, η, ον lame, crippled
κοιλία, ας f stomach, womb

Cf. 3:2.

οὐδέποτε never

A threefold stress on the severity of his condition.

Acts 14:9

οὗτος ἤκουσεν τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν τοῦ σωθῆναι

ἀτενίζω fix eyes on, look intently at

Cf. 3:4.

πίστις, εως f faith, trust, belief
σωθῆναι aor pass infin σωζω save, heal

Used here primarily in the sense 'to be healed' but not excluding also the spiritual sense.

Acts 14:10

εἶπεν μεγάλη φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός· καὶ ἤλατο καὶ περιεπάτει.

μεγας, μεγαλη, μεγα large, great
ἀνάστηθι Verb, 2 aor act imperat, 2 s

ἀνίστημι rise, stand up
πόδας Noun, acc pl πους see v.8
ὀρθός, η, ον straight, upright, erect
ἤλατο Verb, aor midd dep indic, 3 s ἄλλομαι leap

Cf. 3:8

Acts 14:11

οἱ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος ἐπήραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς

ἐπαίρω raise, lift up

Λυκαονιστὶ adv in the Lycaonian language

Those spoken of here were not the aristocracy of Lystra, whose language would have been Latin, but the native inhabitants. "The apostles evidently did not at first understand what the crowd was saying, and realised it only when they saw the preparation that followed." Bruce

ὁμοιωθέντες Verb, aor pass ptc, m nom pl
ὁμοιωω make like; pass resemble, be like

Cf. 28:6.

Acts 14:12

ἐκάλουν τε τὸν Βαρναβᾶν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.

Δία Proper name, acc Ζεὺς gen Διὸς acc Δια m Zeus (Greek equivalent of Roman god Jupiter)

Ἑρμῆς Hermes, son of Zeus (Greek equivalent of Roman god Mercury).

ἐπειδὴ since, because, for
ἡγεομαι lead, rule; ὁ ἡ. leader, ruler

ὁ ἡγούμενος τοῦ λόγου the chief speaker.

Acts 14:13

ὃ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις ἤθελεν θύειν.

ἱερεὺς, εως m priest

του ὄντος προ της πολεως 'whose [temple] was in front of the city'

ταυρος, ου m bull

στεμμα, τος n garland, wreath

Festive woolen wreathes.

πυλῶν, ωνος m gate, gateway, entrance, porch

It is not clear whether the entrance mentioned here is that of the temple, the city or the apostles' lodging place. "Perhaps, as in 3:2, the lame man lay at the temple gate." Bruce

ἐνέγκας Verb, aor act ptc, m nom s φερω bring, carry, bear, lead

ἤθελεν Verb, imperf act indic, 3 s θελω wish, will

θύω slaughter, sacrifice, kill

Acts 14:14

ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος, διαρρήξαντες τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον κρίζοντες

διαρρήξαντες Verb, aor act ptc, m nom pl
 διαρρηγνυμι and διαρησσω tear, rip
 ἱματιον, ου n garment, robe, cloak

The rending of their garments indicated horror at blasphemy (cf. Mk 15:63).

ἐκπηδαω rush out
 ὄχλος, ου m crowd, multitude
 κραζω cry out, call out

Acts 14:15

καὶ λέγοντες· Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς·

ὁμοιοπαθης, ες like in every way

Cf. Jas. 5:17.

εὐαγγελιζω act. and midd proclaim the good news
 ματαιος, α, ον worthless, futile, useless
 ἐπιστρεφω turn back, turn round, turn
 ζω live, be alive
 γη, γης f earth
 θαλασσα, ης f sea

"This is the first recorded Christian address to a pagan audience." Bruce
 The way that the Gospel is presented is accommodated to an audience who are without any knowledge of the Scriptures. Their preaching begins with God as Creator and one true God. Cf. Rom 1:19ff; 2:14f.

Acts 14:16

ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἴασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν·

"With the teaching of this verse cf. 17:30, where the meaning is similar; also Rom 1:18ff., where the meaning is somewhat different. Here and in ch. 17 the point is that until the full revelation of God came to the Gentiles, He overlooked their errors in so far as these arose from ignorance of His will; in Rom 1, God's giving them up to their own devices is the penalty for their rejecting even the little light they had." Bruce

παρῳχημέναις Verb, perf midd/pass dep ptc, f
 dat pl παροιχομαι pass (pf. ptc. past)
 γενεα, ας f generation
 εἴασεν Verb, aor act indic, 3 s εἰω allow, permit
 ὁδος, ου f way, path, road, journey

Acts 14:17

καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοῦς διδοῦς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν.

καίτοι yet, and yet, although
 ἀμάρτυρος, ον without evidence or witness

Cf. Rom 1:20.

ἀφῆκεν Verb, aor act indic, 3 s ἀφημι
 allow, leave
 ἀγαθουργεω (contracted form of ἀγαθοεργεω)
 do good, show kindness
 οὐρανοθεν adv from heaven
 ὑετος, ου m rain
 διδοῦς Verb, pres act ptc, m nom s διδομι
 καιρος, ου m time, season
 καρποφορος, ον fruitful
 ἐμπι(μ)πλημι and ἐμπιπλαω fill, satisfy,
 enjoy
 τροφη, ης f food, nourishment
 εὐφροσυνη, ης f gladness, joy

Acts 14:18

καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

μολις adv with difficulty, scarcely
 καταπαυω trans cause to rest, prevent
 θυω slaughter, sacrifice, kill

Acts 14:19

Ἐπήλθαν δὲ ἀπὸ Ἄντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνηκέναι.

ἐπήλθαν Verb, 2 aor act indic, 3 pl
 ἐπερχομαι come, come upon

Lystra & Pisidian Antioch were separated by more than 100 miles but were closely connected by trade.

πείσαντες Verb, aor act ptc, m nom pl πειθω
 persuade, win over
 λιθαζω stone

See 2 Corinthians 11:25

συρω drag, drag away, sweep down
 ἔξω out, outside, away
 νομιζω think, suppose, assume
 τεθνηκέναι Verb, perf act infin θνησκω die;
 pf be dead

"There is grim irony in the quick reversal of the inhabitants' attitude to the apostles (cf. 28:4-6). This may have been the occasion when Paul received the στιγματα of Gal 6:17; for his remembrance many years later of what he endured at Antioch, Iconium and Lystra, cf. 2 Tim 3:11." Bruce

Acts 14:20

κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ τῇ ἐπαύριον ἐξῆλθεν σὺν τῷ Βαρναβᾶ εἰς Δέρβην.

κυκλωσάντων Verb, aor act ptc, gen pl

κυκλω surround

μαθητης, ου m disciple, pupil, follower

An indication of the effect of their ministry in Lystra.

ἐπαυριον the next day

Derbe was about 60 miles by road from Lystra and would have taken several days on foot.

Acts 14:21

Εὐαγγελισάμενοι τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ εἰς Ἀντιόχειαν,

μαθητευω trans make a disciple of

ἱκανος, η, ον sufficient, large, much

ὑποστρεφω return, turn back

"Had the two chosen to do so, they could have continued southeast from Derbe on through the Cilician Gates the 150 miles or so to Paul's hometown of Tarsus and from there back to Syrian Antioch. It would have been the easiest route home by far. They chose, however, to retrace their footsteps and revisit all the congregations that had been established in the course of the mission." Polhill

"Luke makes no comment on the courage shown by the apostles in returning so soon to the cities where they had been so shamefully treated; the bare statement that they did so is eloquent enough." Bruce

Acts 14:22

ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

ἐπιστηρίζω strengthen

Cf. 11:33; 13:43.

παρακαλεω exhort, encourage, urge

ἐμμενω remain faithful to, obey, stay

πίστει Noun, dat s πιστις, εως f faith, the Christian faith

θλιψις, εως f trouble, suffering

δει impersonal verb it is necessary, must, should, ought

Cf. 2 Thess 1:4,5; Rom 8:17; 2 Tim 2:12.

Acts 14:23

χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους προσευξάμενοι μετὰ νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὄν πεπιστεύκεισαν.

χειροτονεω appoint, choose

πρεσβυτερος, α, ον elder

"Although the etymological sense of χειροτονεω is 'to elect by show of hands', it came to be used in the sense 'designate', 'appoint': cf. the same word with prefix προ in 10:41. The πρεσβυτεροι were appointed on the model of those in the Jerusalem church (cf. 11:30)." Bruce

"The pattern of the Jewish synagogue seems to have been followed by appointing a group of lay elders to shepherd the flock." Polhill

προσευχομαι pray

νηστεια, ας f fasting

Cf. 13:3.

παρέθεντο Verb, aor midd indic, 3 s

παρατιθημι midd. commit, entrust

πεπιστεύκεισαν Verb, pluperf act indic, 3 pl πιστεω

Acts 14:24

καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς τὴν Παμφυλίαν,

Pisidia was the southernmost 'region' of the province of Galatia. It lay across the northern boundary of Pamphylia (cf. 13:14).

Acts 14:25

καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν,

Attalia was the chief port of Pamphylia.

Acts 14:26

κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

κἀκεῖθεν and from there - formed from καὶ ἐκειθεν

ἀπέπλευσαν Verb, aor act indic, 3 pl

ἀποπλεω set sail, sail away

ὅθεν where, from where

παραδεδομένοι Verb, perf pass ptc, m nom pl

παραδιδωμι hand or give over, commit

πληρωω fill, fulfill, accomplish

Compare 13:2f

Acts 14:27

παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγελλον ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως.

παραγίνομαι come, arrive, appear

συναγω gather, gather together

ἀναγγελλω tell, report

ὅσοις, η, ον as much as, how much

μετ' αὐτῶν perhaps suggests the idea of co-workers with God (cf. 2 Cor 6:1).

ἄνοιγω open

ἔθνεσιν Noun, dat pl ἔθνος, οὐς n nation, people; τα ἔ. Gentiles

θύρα, ας f door, gate

Cf. 1 Cor 16:9; 2 Cor 2:12; Col 4:3.

Acts 14:28

διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

διατριβω remain, stay

χρονος, ου m time, period of time

ὀλιγος, η, ον little, small; pl. few

Cf. 12:18.

μαθητης, ου m disciple, pupil, follower

"It is in this period that we may most satisfactorily place the events of Gal 2:11ff." Bruce.

The Council at Jerusalem, Acts 15:1-29

In his commentary on the Greek Text of Acts, Bruce includes the following valuable outline of the circumstances which gave rise to the Jerusalem Council and its outcome:

"As time went on, the problems raised by the presence of Gentiles in the Church could not be avoided. For those to whom the Church was but another party within the Jewish fold, the answer was simple enough: Gentiles should be admitted into the Church in the usual manner in which proselytes were adopted into the Jewish commonwealth, by circumcision and obedience to the whole Mosaic law (see on 2:10). It is clear, however, that outside Jerusalem these conditions had not been insisted on. Peter had learned the lesson that no man should be called common or unclean (10:28); he had seen that God was as ready to accept believing Gentiles as believing Jews, and there is no suggestion that the necessity or even desirability of circumcision was urged upon Cornelius. The church at Antioch seems to have adopted the liberal attitude from the first, and the churches formed in Asia Minor during the missionary tour of Paul and Barnabas included not only Jews but an even greater number of Gentiles, who were not required to be circumcised or otherwise to observe the Mosaic law. There were, indeed, some Jews who thought that the actual rite of circumcision might be neglected, provided that its spiritual significance were appreciated, but the vast majority, including even so liberal a Jew as Philo, insisted on circumcision as indispensable; and this was no doubt the attitude of the rank and file of Jewish believers in Jerusalem. Unless, therefore, the problem were ventilated and thoroughly discussed and decided, there was grave danger of a division between the churches of Jerusalem and Judaea on the one hand and the more liberal church of Antioch with its daughter churches on the other.

"The danger was increased by the action at Antioch of some emissaries from the Jerusalem church. These exceeded the terms of their commission and took matters into their own hands by insisting that circumcision and obedience to the Mosaic law were necessary to salvation. Such men would naturally refuse all social intercourse with uncircumcised persons, and this included common participation in the Eucharist. They thus introduced an awkward situation into the church at Antioch in regard both to the fundamental question of the way of salvation and to the practical question of fellowship between Jewish and Gentile believers. Some who would have refused to compromise on the fundamental question were disposed to give way on the other. Thus Peter, who (according to the view here taken of the relation between Ac. and Gal.) was in Antioch at the time, had eaten freely with Gentile Christians before the arrival of these Jerusalem emissaries, but after they came, he withdrew from Gentile society and ate with Jews only, thus appearing to forget the lesson he had learned at Joppa and Caesarea. The example of Peter's concession was bound to have a most disastrous effect on other Jewish Christians: even Barnabas, who had just returned with Paul from their first missionary journey, was inclined to follow his example. Paul was clear-sighted enough to see that in the long run the concession on the question of fellowship compromised the fundamental principle of salvation by grace. Ultimately, the only valid reason for making circumcision a condition of social intercourse was if it was necessary for salvation. Peter's concession was the thin end of the wedge; refusal to have fellowship at table with

uncircumcised believers would be followed ere long by refusal to admit them to church fellowship or to regard them as really saved. No wonder, then, that Paul withstood Peter to his face, for his behaviour logically implied that circumcision, even if not a condition of salvation, was none the less necessary in practice.

"This was the situation which the apostles and elders at Jerusalem met to discuss with the delegates from Antioch. It was decided that no such conditions were to be imposed on Gentile Christians, as necessary either for salvation or for fellowship with their Jewish brethren. Peter, on whom Paul's rebuke had evidently had the desired effect, reminded the council how God had shown His will in the conversion of Cornelius: Barnabas and Paul related how He had blessed Gentiles during their recent tour, and James, in his summing-up, agreed that as God had clearly chosen Gentiles as well as Jews, they must not impose on Gentile believers conditions which God had obviously not required of them.

"There remained, however, the practical difficulty that in most of the churches Gentile believers had to live alongside Jews, who had been brought up to venerate certain food-laws and to refrain as far as possible from intercourse with Gentiles (see on 10:28). While there was no more question of requiring Gentile Christians to be circumcised and to keep the Mosaic law, these would do well to respect the scruples of their weaker Jewish brethren (all of whom could not be expected to become as emancipated as Peter or Paul), provided that there was no compromise on matters of principle. Hence the *modus vivendi* recommended to the Gentile Christians in the apostolic decree. Probably it was on much the same lines as the terms on which synagogues of the Dispersion found it possible to have some measure of intercourse with 'God-fearing' Gentiles – abstention from everything that savoured of idolatry and from meat from which the blood had not been completely drained, and conformity to the high Jewish code of relations between the sexes.

"There is no good reason to suppose that Paul would have found the decree objectionable; where no compromise of principle was involved, he was the most conciliatory of men (cf. 16:3; 21:26; 1 Cor. 9:19 ff.). In his epistles he himself urges that those who are strong in faith should voluntarily restrict their liberty in food and other matters, to avoid offending those with weaker consciences (cf. Rom. 14:1-15:6; 1 Cor. 8)."

Acts 15:1

Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι Ἐὰν μὴ περιτμηθῆτε τῷ ἔθει τῷ Μωϋσέως, οὐ δύνασθε σωθῆναι.

κατελθόντες Verb, aor act ptc, m nom pl
κατερχομαι come down

ἀπο τῆς Ἰουδαίας Bruce writes, "We gather from v.24 and Gal 2:12 that they had some commission from the Jerusalem church, the terms of which they exceeded in the conditions they tried to impose."

διδασκω teach
περιτμηθῆτε Verb, aor pass subj, 2 pl
περιτεμνω circumcise
ἔθος, οὐς n custom, practice
σωζω save, rescue, heal

Acts 15:2

γενομένης δὲ στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρναβᾶ πρὸς αὐτοὺς ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρναβᾶν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου.

στασις, εως f dispute, argument
ζητησις, εως f discussion, debate,
controversy

ὀλιγος, η, ον little, small; pl. few; adv.

ὀλιγον a little, only a little

τασσω appoint, designate, set aside,
command, direct

ἄλλος, η, ο another, other

ζητημα, τος n controversial question, point
of disagreement

Acts 15:3

οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς.

προπεμφθέντες Verb, aor pass ptc, m nom pl
προπεμπω send on one's way, help on
one's way

διερχομαι pass through, go over, go
through, go

ἐκδιηγομαι tell or relate (fully)

ἐπιστροφη, ης f conversion

μεγας, μεγαλη, μεγα large, great

Polhill says, "It could almost be described as a "campaign trip," since most of these congregations would likely be sympathetic with their viewpoint that Gentiles should not be burdened with circumcision and the Torah."

Acts 15:4

παραγενόμενοι δὲ εἰς Ἱερουσόλυμα
παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν
ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν
τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν.

παραγίνομαι see 14:27

παρεδέχθησαν Verb, aor pass indic, 3 pl
παραδεχομαι accept, receive, welcome

Polhill says that Peter would have been the
representative of the apostles and James of the
elders.

ἀναγγελλω tell, report, inform, proclaim,
preach

ὅσος, ἡ, ον as much as, how much

Cf. 14:27.

Acts 15:5

ἔξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἵρέσεως
τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι
δεῖ περιτέμνειν αὐτοὺς παραγγέλλειν τε τηρεῖν
τὸν νόμον Μωϋσέως.

ἔξανέστησαν Verb, 2 aor act indic, 3 pl

ἔξανιστημι intrans stand up

αἵρεσις, εως f religious party, faction

πεπιστευκότες Verb, perf act ptc, m nom pl
πιστευω

δεῖ impersonal verb it is necessary

παραγγελλω command, instruct

τηρεω keep, observe, maintain

Cf. 21:20 which refers to the 'zealots for the
law'. Bruce says, "It is not certain that these
Pharisees went quite so far as the Judaisers of
v.1; their meaning may have been that
circumcision and observance of the law were
necessary not indeed for salvation, but for
recognition by and fellowship with Jewish
Christians."

Acts 15:6

Συνήχθησαν τε οἱ ἀπόστολοι καὶ οἱ
πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.

συνήχθησαν Verb, aor pass indic, 3 pl

συναγω gather, gather together

πρεσβυτερος, α, ον elder, eldest

Apparently other members of the church were
present (cf. vv. 12,22) though the discussion
and decisions rested with the leadership.

ἰδεῖν Verb, aor act infin ὄραω trans see

The use of ἰδεῖν is colloquial here as in the
English equivalent, 'to see about this matter'.

Acts 15:7

πολλῆς δὲ ζητήσεως γενομένης ἀναστὰς
Πέτρος εἶπεν πρὸς αὐτούς· Ἄνδρες ἀδελφοί,
ὕμεις ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν
ὕμιν ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου
ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ
πιστεῦσαι,

ζητησις, εως f discussion, debate,
controversy

ἐπισταμαι know, understand

ἀρχαίος, α, ον old, ancient, former; ἀφ
ἡμερῶν ἀρχαίων 'some time ago'

Perhaps some ten years earlier.

ἐξελέξατο Verb, aor midd dep indic, 3 s

ἐκλεγομαι choose, select

στομα, τος n mouth

Acts 15:8

καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς
δοῦς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν,

καρδιογνωστης, ου m knower of hearts

Cf. 1:24.

μαρτυρεω bear witness, testify, affirm

δοῦς Verb, aor act ptc, m nom s διδομι

ἅγιος, α, ον holy, consecrated

Cf. 10:47; 11:17.

Acts 15:9

καὶ οὐθὲν διέκρινεν μεταξύ ἡμῶν τε καὶ
αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας
αὐτῶν.

οὐθεις, οὐθεμια, οὐθεν equivalent to οὐδεις,
οὐδεμια, οὐδεν no one, nothing

διέκρινεν Verb, aor act indic, 3 s διακρινω

judge, make a distinction between

μεταξυ between, among

καθαριζω cleanse, make clean, purify

Cf. Ps 24:4 (LXX 23); 51:12 (LXX 50).

"Peter undoubtedly was thinking of his vision:
'Do not call anything impure that God has
made clean' (10:15). For the Jew circumcision
was a mark of sanctity and purity, of belonging
to God's people and being acceptable to him.
But in Cornelius God had shown Peter that
true purity comes not by an external mark but
by faith." Polhill

Acts 15:10

νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν
ἐπὶ τὸν τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ
πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;

πειραζω test, put to the test, tempt

ἐπιτιθημι place on, place

An exegetical infinitive, explaining the
manner of their tempting God, 'why do you
tempt God by putting ...'

"God had declared his satisfaction with the Gentiles' faith by giving them the Spirit; to impose conditions in addition to the one that satisfied God would be 'tempting' him." Bruce

ζυγος, ου m yoke, balance scale

Cf. Mt 23:4; Lk 11:46; Gal 5:1 and by contrast, of Christian discipleship, Mt 11:29f.

τραχηλος, ου m neck

ουτε not, nor (ουτε ... ουτε neither ... nor)

ισχύσαμεν Verb, aor act indic, 1 pl ισχυω be strong, be able

βασταζω carry, bear, endure

Acts 15:11

ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον κάκεινοι.

πιστεύομεν σωθῆναι either:

i) 'we believe we shall be saved',

ii) 'we believe we have been saved', or,

ii) 'we believe (so as) to be saved'.

Bruce thinks the last of these the best.

τροπος, ου m way, manner; καθ ὃν τ. as, just as

κάκεινος, η, ο contraction of και ἐκεινος and that one, and he, that one also

"Peter has quite recovered from his lapse at Antioch (Gal 2:11ff.). To suppose that his lapse was later than the Council is to make him guilty in Ramsay's words, of 'meaningless tergiversation'." Bruce

Acts 15:12

Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρναβᾶ καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.

σιγαω keep silent, be silent

πληθος, ους n crowd, multitude

Note the reversion to the order Βαρναβᾶ καὶ Παύλου in the Jerusalem context.

ἐξηγεομαι tell, relate, explain

ὁσος, η, ον as much as, how much

σημειον, ου n miraculous sign, sign, miracle

τερας, ατος n wonder, object of wonder

ἔθνεσιν Noun, dat pl ἔθνος, ους n nation, people; τα ἑ. Gentiles

Acts 15:13

μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων· Ἄνδρες ἀδελφοί, ἀκούσατέ μου.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρινομαι answer, reply, say

On James, cf. 12:17; 21:18; 1 Cor 15:7; Gal 1:19; Jas 1:1.

Acts 15:14

Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ.

ἐξηγήσατο Verb, aor midd dep indic, 3 s

ἐπισκεπτομαι visit, care for, be concerned about

This verb is used of providential visitation in Lk 1:68, 78; 7:16.

λαος is commonly used of the Jewish people in contrast to ἔθνος of Gentiles. Here it is used of the Christian community, now made up of Gentiles as well as Jews.

ὄνομα, τος n name

Acts 15:15

καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται·

συμφωνεω be in agreement with, agree

'Prophets' here means the book of the twelve prophets.

γέγραπται Verb, perf pass indic, 3 s γραφω

Acts 15:16

Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν,

The quotation is from Amos 9:11f.

ἀναστρεφω return

ἀνοικοδομεω rebuild

σκηνη, ης f tent, temporary shelter, tabernacle, dwelling place

Bruce writes, "The Church is the legitimate continuation and fulfilment of the old Church of Israel: this is implied in the use of the term λαος (v.14) and ἐκκλησια (v.11, 7:38), and in Paul's metaphor of the olive tree (Rom 11:13ff). The literal reference of the prophecy of Amos is to the restoration of the undivided kingdom of Israel, as in the reign of David."

πεπτωκυῖαν Verb, perf act ptc, f acc s πιπτω fall, fall down

κατεσκαμμένα Verb, perf pass ptc, n nom/acc pl κατασκαπτω demolish

ἀνορθωω restore, rebuild

Acts 15:17

ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοῦς, λέγει κύριος ποιῶν ταῦτα

ὅπως (or ὅπως ἂν) that, in order that

ἐκζητήσωσιν Verb, aor act subj, 3 pl

ἐκζητεω seek or search diligently

κατάλοιπος, ον rest, remaining

ἐπικέκληται Verb, perf pass indic, 3 s
ἐπικαλεῶ call, name, surname

Acts 15:18

γνωστὰ ἀπ' αἰῶνος.

γνωστος, η, ον known, what can be known

These things were God's plan from the beginning.

Acts 15:19

διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἔθνων ἐπιστρέφουσιν ἐπὶ τὸν θεόν,

"James acts more or less as chairman; he winds up the debate, and formulates the motion which he puts to the meeting." Bruce

διὸ therefore, for this reason
παρενοχλεῶ add extra difficulties

Note the force of the present tense, 'to stop troubling'.

ἐπιστρέφω turn back, return, turn

Acts 15:20

ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος·

ἐπιστεῖλαι Verb, aor act infin ἐπιστελλῶ
write, instruct by letter

"It has already been decided that no additional conditions are to be laid down for the admission of the Gentiles to the church, and the question that remains is the practical one of social intercourse between Jewish and Gentile Christians (including joint participation in the Lord's Supper), and of concessions which Gentiles are to be invited to make to avoid scandalising their weaker Jewish brethren." Bruce

ἀπεχω midd. abstain from, avoid
ἀλισγημα, τος η defilement
εἶδωλον, ου η idol

Explained in v.29 and 21:25 as εἰδωλοθυτα 'things offered in sacrifice to idols'.

πορνεία, ας f sexual immorality

Bruce says, "It seems strange to find an injunction against fornication coupled with food regulations. Illicit sexual relations were, however, regarded very lightly by the Greeks, and πορνεία was closely associated with several of their religious festivals. Here the word should probably be taken in a special sense, of breaches of the Jewish marriage law (Lev. 18), which was taken over by the church." The word is omitted from a few MSS. Perrot suggests that the decrees were designed to give social identity to Gentiles as Christians alongside Jewish Christians.

πνικτος, υ, ον strangled (of animals killed for food without draining the blood)

Cf. v.29; 21:25.

Acts 15:21

Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

ἐκ γενεων ἀρχαίων 'from ancient times'

I.e. from time immemorial.

ἀναγινωσκῶ read, read in public worship

The construction of this verse in the Greek is awkward. The ἔχει belongs with the subject, Moses, and governs the first participial clause, the whole phrase then being qualified by the participial clause at the end – as literally translated in the AV, "For Moses of old times hath in every city them that preach him, being read in the synagogues every Sabbath day." The force of these words, and particularly of the γὰρ, is also unclear. The argument may be one of the following:

- i) Since Jews are to be found everywhere, their scruples are to be respected;
- ii) Since Moses is preached everywhere, the lesser demands placed upon the Gentiles represent no threat to the Law;
- iii) There is no need to include instruction on the moral law since Moses is preached everywhere.

Acts 15:22

Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾷ, Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ Σιλᾶν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς,

τοτε then, at that time

ἔδοξε Verb, aor act indic, 3 s δοκεῶ think, suppose

Impersonal 'it seems good'.

ἐκλεγομαι choose, select

ἡγεομαι lead, rule (ὁ ἡ. leader, ruler)

Cf. Heb 13:7,17,24.

Silas later accompanied Paul on his second missionary journey and is mentioned nine times in 15:40-18:5. Hence, in all of Paul's missionary activities, persons from the church at Jerusalem played a key role.

Acts 15:23

γράφαντες διὰ χειρὸς αὐτῶν· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἔθνῶν χαίρειν.

χειρ, χειρος f hand, power
πρεσβυτεροι ἀδελθοι 'elder brethren'

The only occurrence of this phrase in the NT.

Antioch was the chief town of the united province of Syria and Cilicia. The implication seems to be that, as the gospel message spread from the town to the surrounding areas so the city was seen to be the centre of influence over the scattered congregations.

χαίρω rejoice, be glad; imperat used as a greeting

χαίρειν a common form of Greek salutation, cf. Jas 1:1.

Acts 15:24

ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξεληθόντες ἐτάραξαν ὑμᾶς λόγοις ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν οἷς οὐ διεστείλαμεθα,

ἐπειδὴ since, because, for
ἐξεληθόντες Verb, aor act ptc, m pl nom
ἐξερχομαι

Cf. Gal 2:12.

ταρασσω trouble, disturb, frighten, stir up
ἀνασκευαζω disturb, unsettle, upset
διεστείλαμεθα Verb, aor midd indic, 1 pl
διαστελλομαι order, command

"If they went to Antioch on some official business, as Gal 2:12 suggests, they exceeded the terms of their commission by urging the necessity of circumcision." Bruce

Acts 15:25

ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ,

δοκεω see v.22

ὁμοθυμαδον adv with one mind, by common consent, together

The unanimity of the Jerusalem church is emphasised. Those who have unsettled the Gentiles are not to be considered as a legitimate party within the church.

ἐκλεγομαι see v.22.

ἀγαπητος, η, ον beloved

The letter emphasises that Barnabas and Paul, and their ministry, are held in high regard.

Acts 15:26

ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

παραδεδωκόσι Verb, perf act ptc, m dat pl
παραδιδωμι hand over

Here has the sense of 'devoted (or even risked) their lives'.

Acts 15:27

ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σιλᾶν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.

ἀπεστάλκαμεν Verb, perf act indic, 1 pl
ἀποστελλω send, send out

Bruce calls this an "Epistolatry perfect; the tense indicates the viewpoint of the readers, not of the writers."

ἀπαγγελλω announce, proclaim

"An example of the use of the present participle to denote purpose. In classical Gk. the fut. ptc. was used in this way, but it was decaying by this time." Bruce

τα αὐτά 'the same things'

Acts 15:28

ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τούτων τῶν ἐπάναγκες,

δοκεω think, suppose

ἅγιος, α, ον holy, consecrated

πλειων, πλειον or πλεον more

ἐπιτίθεσθαι Verb, pres midd infin ἐπιτιθημι
place on, place

βαρος, ους n burden, weight

πλην prep with gen. except, but, besides

ἐπαναγκες adv necessarily; τα ἐ, the necessary things

Acts 15:29

ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε. ἔρρωσθε.

Compare Verse 20 for vocabulary and content in this verse.

εἰδολοθυτον, ου n meat offered to idols

διατηρεω keep

εὖ adv well; well done!

πραξετε Verb, fut act indic, 2 pl πρασσω
practice, do

εὖ πράξετε the phrase commonly means 'you will prosper' but here may have the more literal sense, 'do right'.

ἔρρωσθε Verb, perf pass imperat, 2 pl
ῥωννυμαι be healthy; pf imperat (used as conclusion of a letter) farewell, good-bye

Acts 15:30

Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν·

ἀπολυω release, set free, send away
πληθος, ους n crowd, multitude

Here of the assembled church at Antioch.

ἐπέδωκαν aor ἐπιδίδωμι give, hand,
deliver, give up

Acts 15:31

ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει.

ἀναγνόντες Verb, aor act ptc, m nom pl
ἀναγινωσκω see v.21

ἐχάρησαν aor χαίρω see v.23

παρακλησις, εως f encouragement, help,
counsel

Acts 15:32

Ἰούδας τε καὶ Σιλᾶς, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν·

καὶ αὐτοὶ προφήται 'they themselves also being prophets'.

παρακαλεω exhort, encourage, urge

Judas and Silas added their words of encouragement/ exhortation to those contained in the letter. See 1 Cor 14:3 for connection between prophecy and encouragement = building up.

ἐπιστηριζω strengthen

Acts 15:33

ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς.

ποιήσαντες δὲ χρόνον 'having spent some time'

ἀπελύθησαν Verb, aor pass indic, 3 pl
ἀπολυω see v.30

εἰρήνη, ης f peace

Acts 15:34

The Western Text (C D 33 614 al g hcl* sah arm eth) include (with variations) the words ἐδοξεν δε τῷ Σιλᾷ ἐπιμεῖναι αὐτοῦ, μονος δε Ἰουδας ἐπορευθη. Bruce comments, "The insertion, which contradicts ver 33, was no doubt intended to explain why Silas appears again at Antioch in ver 40; as, however, the plain sense of ver 33 is that both Judas and he returned to Jerusalem, we must infer that Silas later came back from Jerusalem to Antioch."

Acts 15:35

Παῦλος δὲ καὶ Βαρναβᾶς διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ κυρίου.

διετριβω remain, stay

διδασκω teach

εὐαγγελιζω act. and midd proclaim the
good news

καὶ ἐτέρων πολλῶν – the church at Antioch seems to have had a surfeit of gifted teachers, cf.13:1.

Acts 15:36

Μετὰ δὲ τινὰς ἡμέρας εἶπεν πρὸς Βαρναβᾶν Παῦλος· Ἐπιστρέψαντες δὴ ἐπισκεψόμεθα τοὺς ἀδελφοὺς κατὰ πόλιν πᾶσαν ἐν αἷς κατηγγεῖλαμεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσιν.

τινας Pronoun, m & f acc pl τις

ἐπιστρεφω turn back, return

δη indeed, then, therefore, now

δη reinforcing the preceding hortatory
subjunctive

ἐπισκεψόμεθα Verb, aor midd dep subj, 1 pl
ἐπισκεπτομαι visit, care for

Often in the sense of visiting one for whom one has some responsibility

κατηγγεῖλαμεν Verb, aor act indic, 1 pl
καταγγελλω proclaim, preach

πῶς ἔχουσιν an idiom meaning, 'how they are doing'

Acts 15:37

Βαρναβᾶς δὲ ἐβούλετο συμπαραλαβεῖν καὶ τὸν Ἰωάννην τὸν καλούμενον Μάρκον·

ἐβούλετο Verb, aor midd dep indic, 3 s

βουλομαι want, wish

συμπαραλαβεῖν Verb, aor act infin

συμπαραλαμβανω take/bring along with

Acts 15:38

Παῦλος δὲ ἤξιον, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαμβάνειν τοῦτον.

ἄξιον consider worthy, think (something)
best

ἀποστάντα Verb, aor act ptc, m acc s

ἀφισταμαι leave, go away, desert

μὴ συνελθόντα ... τοῦτον completes the verb phrase Παυλος δε ηξιου, the intervening words describing the object now emphatically indicated in the τουτον with which the sentence concludes.

Note also the change of tense, Moulton says "Barnabas, with easy forgetfulness of risk, wishes συναρλαβειν Mark – Paul refuses συναρλαμβανειν, to have with them day to day one who had shown himself unreliable." On the incident referred to cf. 13:13.

Acts 15:39

ἐγένετο δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρναβᾶν παραλαβόντα τὸν Μᾶρκον ἐκπλεῦσαι εἰς Κύπρον,

παροξυσμος, ου m sharp disagreement

"It is a tribute to Luke's honesty that he should describe a quarrel between two apostles in so strong a term. Probably family-feeling influenced Barnabas to some extent; Mark was his cousin (Col 4:10)" Bruce

ὥστε so that, with the result that
ἀποχωρισθῆναι Verb, aor pass infin
ἀποχωρίζομαι separate

ἀλλήλων, οἱ, οὗς reciprocal pronoun one another

παραλαβόντα Verb, aor act ptc, m acc s

παραλαμβάνω take, accept

ἐκπλεῦσαι Verb, aor act infin ἐκπλεῶ sail, set sail

If it was not apparent to these two men which of them was in the right and which in the wrong, we should be very careful before seeking to pass judgement on the matter ourselves.

But note: the blessing of God attended both groups. Mark is later spoken of as a valued helper of Paul (Col 4:10; 2 Tim 4:11). We owe to him a significant proportion of the Gospel accounts, and maybe even Luke, the friend of Paul, owed much to Mark for his record of Christ's life.

Concerning Paul and Silas, God used this pair, and seems, in the provision of Timothy, to have made up the loss of Mark even as Silas made up the loss of Barnabas.

Maybe God purposed through the unfortunate circumstance of this quarrel to increase his missionary workforce – just as the first 'missionaries' had gone out from Jerusalem only through the unfortunate circumstance of persecution.

Acts 15:40

Παῦλος δὲ ἐπιλεξάμενος Σιλᾶν ἐξῆλθεν παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν,

ἐπιλεξάμενος Verb, aor midd ptc, m nom s

ἐπιλέγω call, name; midd choose

παραδοθεὶς Verb, aor pass ptc, m nom s

παράδιδωμι hand over, deliver up

Cf. 14:26

Acts 15:41

διήρχετο δὲ τὴν Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.

διερχομαι pass through, go through
ἐπιστηρίζω strengthen

"Since the 'apostolic decrees' were originally addressed to all the churches in Syria and Cilicia (15:23), one would assume that Paul and Silas shared these with them. This is all the more likely since Silas was one of the two originally appointed by the Jerusalem church to deliver the decrees." Polhill

Acts 16:1

Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς Λύστραν. καὶ ἰδοὺ μαθητὴς τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς, πατρὸς δὲ Ἑλλήνος,

κατανταῶ come, arrive, reach

Note the singular denoting Paul as the leader.

μαθητῆς, ου m disciple, pupil, follower

ἐκεῖ there, in that place

πιστος, η, ον faithful, believing

Cf. 2 Tim 1:5. "That a Jewess married a Gentile reflects a less exclusive standard than in Palestine." Bruce

Acts 16:2

ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν·

μαρτυρεῶ bear witness; pass be well spoken of

Acts 16:3

τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις, ἦδεισαν γὰρ ἅπαντες ὅτι Ἕλλην ὁ πατὴρ αὐτοῦ ὑπῆρχεν.

θελῶ wish, will

λαβὼν Verb, aor act ptc, m nom s λαμβάνω

περιέτεμεν Verb, aor act indic, 3 s περιτεμνω circumcise

Paul was ready to regularise Timothy's status as a Jew by having him circumcised – probably to avoid unnecessary offence concerning Timothy's ministry. "That he did so is striking, in view of such passages as Gal 2:3; 5:3 etc., but Timothy's was an exceptional case. Paul's readiness to conciliate Jewish opinion is seen elsewhere in Ac., e.g., 21:26; cf. 1 Cor 9:19-22 for his justification of such action." Bruce. The situation is very different from that in Galatians where Gentiles were being taught that circumcision was essential to their salvation and to them being truly part of the people of God.

τοπος, ου m place

ἤδεισαν Verb, pluperf act indic, 3 pl οἶδα
(verb perf in form but with present meaning) know, understand

ἅπας, ασα, αν (alternative form of πας) all,
whole; pl everyone, everything

ὑπαρχω be (equivalent to εἶμι)

Bruce says that the tense probably indicates that his father was dead.

Acts 16:4

ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις.

διαπορευομαι go or travel through

παραδίδωμι see 15:40

φυλλάσσω keep, observe

δόγμα, τος n rule, regulation

κεκριμένα Verb, perf pass ptc, n nom/acc pl
κρινω

πρεσβυτερος, α, ον elder

I.e. they passed on the decision of the council and the letter.

Bruce thinks that Paul's letter to the Galatians was written before the council of Jerusalem, and that the passing on of the council's decisions confirmed what he had previously written to them.

Acts 16:5

αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

στερεοω make strong, strengthen

πίστει Noun, dat s πιστις, εως f faith, belief,
the Christian faith

περίσσευω increase

ἀριθμος, ου m number, total

"The third of six brief reports of progress, cf. 6:7; 9:31." Bruce

Acts 16:6

Διήλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ,

Γαλατικός, η, ον Galatian

Bruce follows Ramsay in suggesting that this refers to the part of Phrygia which belonged to the Roman province of Galatia, the region apparently known as Phrygia Galatica, in which Pisidian Antioch and probably Iconium were situated.

χώρα, ας f country, region

κωλυθέντες Verb, aor pass ptc, m nom pl

κωλυω hinder, prevent, forbid

Ἀσία The name is used here in its pre-Roman restricted sense, being applied to a region bounded on the north by Mysia, on the south by Caria and on the east by Phrygia.

"The original plan had probably been to go to Ephesus. When Paul was forbidden to preach in Asia, he travelled northwards from Pisidian Antioch and, crossing the Sultan Dagh range, went north until he arrived near the Bithynian border. Here he might either go north to Nicomedia, or turn west to Troas." Bruce

Acts 16:7

ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορευθῆναι καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ.

κατὰ τὴν Μυσίαν i.e. opposite the eastern border of Mysia.

πειράζω test, tempt, attempt

εἴασεν Verb, aor act indic, 3 s εἶω allow,
permit

"How was the prohibition conveyed? Perhaps by inward motion, perhaps by vision (cf v.9), but most probably by prophetic utterance of one of the party (cf 20:23; 21:4, 11)." Bruce

Acts 16:8

παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα.

παρελθόντες Verb, aor act ptc, m nom pl

παρερχομαι pass, pass by

"They could not get to Troas without passing through Mysia; but παρελθοντες may be used here instead of διελθοντες to indicate that they did not stay to preach in Mysia." Bruce

Acts 16:9

καὶ ὄραμα διὰ νυκτὸς τῷ Παύλῳ ὄφθη, ἀνὴρ Μακεδῶν τις ἦν ἐστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων· Διαβάς εἰς Μακεδονίαν βοήθησον ἡμῖν.

ὄραμα, τος n vision, sight

Cf. 9:10,12; 10:3,17; 18:9; 22:17 for other references to visions.

νύξ, νυκτος f night
ὠφθη Verb, aor pass indic, 3 s ὄραω see,
observe; pass appear

His message made plain that he was a Macedonian.

ἔστωσ Verb, perf act ptc, m nom s ἰστημι
stand, stand firm
παρακαλεω exhort, encourage, beg
διαβάσ Verb, aor act ptc, m nom s διαβαινω
cross, cross over

Macedonia had been the dominant power in Greece in the fourth century BC under Philip and Alexander.

βοήθησον Verb, aor act imperat, 2 s βοηθεω
help

Acts 16:10

ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν
ἐξελεῖν εἰς Μακεδονίαν, συμβιβάζοντες ὅτι
προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι
αὐτούς.

εἶδεν Verb, aor act indic, 3 s ὄραω
ζητεω seek, attempt

Note the plural ἐζητήσαμεν. This is the beginning of the first 'we' section which continues to verse 17 and suggests that Luke joined Paul, Silas and Timothy at Troas.

συμβιβάζω bring together, infer, decide
προσκέκληται Verb, perf midd/pass dep
indic, 3 s προσκαλεομαι call to oneself,
summon

Acts 16:11

Ἀναθέντες οὖν ἀπὸ Τρωάδος
εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ δὲ
ἐπιούσῃ εἰς Νέαν Πόλιν,

ἀναθέντες Verb, aor pass ptc, m nom pl
ἀναγω midd or pass set sail
εὐθυδρομεω sail a straight (direct?) course

"I.e. before a favourable wind. Samothrace was a good day's sail from Troas, as was Neapolis from Samothrace. In 20:6 the reverse journey from Philippi to Troas took five days." Bruce

ἐπιούσα, ἡς f the next day

Νεαν Πολιν or Neapolis was the port of Philippi, about 10 miles distant. "The Via Egnatia from Dyrrhachium (mod Durazzo) reached the sea here, passing through Thessalonica, Amphipolis and Philippi. Luke likes to mention ports of arrival and departure (cf. 13:4), and the detailed account of this journey shows his interest in sea-itineraries, specially marked in the 'we' sections." Bruce

Acts 16:12

κάκειθεν εἰς Φιλίππους, ἥτις ἐστὶν πρώτη τῆς
μερίδος Μακεδονίας πόλις, κολωνία. ἤμεν δὲ
ἐν ταύτῃ τῇ πόλει διατριβόντες ἡμέρας τινάς.

κάκειθεν and from there - formed from και
ἐκειθεν
ὅστις, ἥτις, ὅτι who, which
μερίς, ἰδος f part, portion, share

Macedonia was divided into four administrative districts. Philippi is situated in the first of these but was not itself the capital of that district, a status which belonged to Amphipolis. Thessalonica was the capital of Macedonia as a whole. These circumstances account for the various textual variants of the phrase πρώτη της μεριδος...

One suggested amendment is to read πρώτης μεριδος της i.e. Philippi belongs to the first district of Macedonia. However, others (e.g. Ramsay) suggest that Luke speaks of Philippi as 'the leading city of its district of Macedonia' not because it was formally the capital but because it was the focus of Paul's missionary activity in that district – the chief city as far as Paul and his companions were concerned.

κολωνία a colony; a city under Roman law and government.

Other Roman colonies mentioned in Acts are Pisidian Antioch, Lystra, Troas, Ptolemais and Corinth.

διατριβω remain, stay

Acts 16:13

τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς
πόλεως παρὰ ποταμὸν οὗ ἐνομιζομεν
προσευχῆν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν
ταῖς συνελθούσαις γυναῖξιν.

ἔξω out, outside
πυλη, ἡς f gate, door
ποταμος, ου m river, stream
νομίζω think, suppose

οὗ ἐνομιζομεν προσευχην εἶναι 'where we thought that there would be a place of prayer.'

καθίζω intrans sit down, sit
συνελθούσαις Verb, aor act ptc, f dat pl
συνερχομαι come together, meet

The place (or meeting) appears not to have had the status of a synagogue since there seem to have been mainly if not solely women present. A synagogue service normally required a minimum of ten men.

Acts 16:14

καί τις γυνή ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων σεβομένη τὸν θεόν, ἤκουεν, ἧς ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.

πορφυροπωλις, ἴδος f (woman) dealer in purple dye/cloth

Bruce suggests that Λυδία here means 'the Lydian woman' and comments that Lydiand were famed as traders in purple dye. He says that she may have had another personal name.

Θυατιρα, ὠν Thyatira
σεβομαι worship; ὁ σ. worshipper

Cf. Acts 10:2

διανοιγω open
προσεχω pay close attention to

Acts 16:15

ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα· Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένετε· καὶ παρεβιάσατο ἡμᾶς.

καὶ ὁ οἶκος αὐτῆς "Lydia appears to have been the head of the house; we may conclude that she was unmarried or a widow. In that case her household would include servants and other dependents, perhaps some of the women of verse 13. For women in the Philippian church cf. Phil 4:2f." Bruce

παρακαλεω see v.9

Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι – not that she could doubt this since her baptism was testimony that she was so judged and was so to be estimated by all. Rather she uses this fact as the ground of her persuasion of Paul and of his team.

μενω remain, stay
παρεβιάσατο Verb, aor midd dep indic, 3 s
παραβιάζομαι urge, persuade

Having remarked on Lydia's probable wealth (cf. v. 40 which suggests that the church may have met in her house), Polhill continues, "Of all Paul's churches, the Philippians' generosity stood out. They continued to send him support in his missionary endeavours elsewhere (Phil 4:15-18; cf. 2 Cor 11:8). One is tempted to see Lydia as a principal contributor... Women like Lydia were particularly prominent in Paul's missionary efforts in this portion of Acts – the women of Thessalonica (17:4) and of Berea (17:12), Damaris in Athens (17:34), and Priscilla in Corinth (18:2). Priscilla and Lydia took an active role in the ministry of their churches."

Acts 16:16

Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνα ὑπαντῆσαι ἡμῖν, ἧτις ἐργασίαν πολλὴν παρείχεν τοῖς κυρίοις αὐτῆς μαντευομένη·

πορευομαι go, proceed

τὴν προσευχὴν for the article, cf. 1:14; 2:42; 3:1; 6:4.

παιδίσκη, ἡς f female slave
πύθων, ὄνος Python, spirit of divination;
ἔχω πνεῦμα π. be a fortuneteller

"The Greek speaks literally of a 'python spirit.' The python was the symbol of the famous Delphic oracle and represented the god Apollo, who was believed to render predictions of future events. The serpent had thus become a symbol of augury, and anyone who was seen to possess the gift of foretelling the future was described as led by the 'python.' Greeks and Romans put great stock on augury and divination. No commander would set out on a major military campaign nor would an emperor make an important decree without first consulting an oracle to see how things might turn out. A slave girl with a clairvoyant gift was thus a veritable gold mine for her owners." Polhill

ὑπανταω meet
ἐργασία, ας f gain, profit
παρείχεν Verb, imperf act indic, 3 s παρεχω
act & midd cause, bring about
μαντευομαι tell fortunes, predict future

Here only in NT.

Acts 16:17

αὕτη κατακολουθοῦσα τῷ Παύλῳ καὶ ἡμῖν ἔκραζεν λέγουσα· Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας.

κατακολουθοῦσα Verb, pres act ptc, f nom s
κατακολουθεω follow, accompany
κραζω cry out, shout

The imperfect is used of activity continuing over several days (cf. v.18).

ὑψιστος, ἡ, ὄν most high
καταγγελλω announce, declare
ὁδος, οὐ f way, path, road, journey
σωτηρία, ας f salvation

The term 'Most High God' and 'way of salvation' would have had meaning for both Jew and Gentile

Acts 16:18

τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας.
διαπονηθεὶς δὲ Παῦλος καὶ ἐπιστρέψας τῷ
πνεύματι εἶπεν· Παραγγέλλω σοι ἐν ὀνόματι
Ἰησοῦ Χριστοῦ ἐξελεθεῖν ἀπ' αὐτῆς· καὶ
ἐξῆλθεν αὐτῇ τῇ ᾠρᾷ.

The first 'we' section ends here. The second begins in 20:5.

διαπονηθεὶς Verb, aor midd dep ptc, m nom s
διαπονεομαι be greatly annoyed
ἐπιστρέψας Verb, aor act ptc, m nom s
ἐπιστρεφω turn round, turn
παραγγέλλω command, instruct
ᾠρα, ας f hour, moment, instant

Acts 16:19

Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς
τῆς ἐργασίας αὐτῶν ἐπιλαβόμενοι τὸν Παῦλον
καὶ τὸν Σιλᾶν εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ
τοὺς ἄρχοντας,

ιδόντες Verb, aor act ptc, m nom pl ὄραω
see, observe
ἐλπίς, ἰδος f hope

"Luke's sense of humour appears in his choice of ἐξῆλθεν here after its use in ver 18; their 'hope of profit' was in fact the expelled spirit itself." Bruce

ἐπιλαμβανομαι take hold of, sieze

It may be significant in view of what follows that Paul & Silas alone were seized while Luke the Greek and Timothy the half Greek were left alone (see v.20).

εἴλκυσαν Verb, aor act indic, 3 pl ἐλκω
draw, drag
ἀγορα, ας f market place

"τους ἄρχοντας 'the magistrates'; this is the Greek term for the supreme magistrates in any city." Bruce

Acts 16:20

καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς
εἶπαν· Οὗτοι οἱ ἄνθρωποι ἐκταράσσουν
ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες,

προσαγαγόντες Verb, aor act ptc, m nom pl
προσαγω bring to, bring before
στρατηγος, ους m chief magistrate (the
highest civil official in Philippi)

Bruce sees this as a repetition of the previous verse – not the ἄρχοντες sending them to the στρατηγοῖς

ἐκταρασσω stir up trouble

The effective preaching of the gospel stirs up trouble.

"Ἰουδαῖοι ὑπάρχοντες An appeal to anti-Jewish prejudice, emphasised by the contrasting Ῥωμαῖοις οὖσιν (v.21), which again is neatly countered by Paul in v.37, Ῥωμαῖοις ὑπαρξοντας." Bruce

Acts 16:21

καὶ καταγγέλλουσιν ἔθνη ἃ οὐκ ἔξεστιν ἡμῖν
παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαῖοις οὖσιν.

καταγγέλλω see v.17
ἔθος, ους n custom, practice
ἔξεστιν impersonal verb it is lawful, it is permitted

Their accusers claimed too much, for it is quite possible for Romans to be Christians. Nevertheless, they are right in seeing the gospel as judging human culture – whatever that culture may be.

παραδεχομαι accept, receive, recognise

On Ῥωμαῖοις οὖσιν Bruce comments, "The *coloni* was very conscious of the superiority of their Roman citizenship in contrast even with the status of the surrounding Greeks, not to speak of wandering Jews."

Acts 16:22

καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ
στρατηγοὶ περιρῆξαντες αὐτῶν τὰ ἱμάτια
ἐκέλευον ῥαβδίζειν,

συνεπέστη Verb, aor act indic, 3 s
συνεφιστημι join in an attack
ὄχλος, ους m crowd, multitude
περιρῆξαντες Verb, aor act ptc, m nom pl
περιρηγνυμι tear off

The magistrates had the outer garments torn off Paul and Silas (they did not tear their own garments in shock at the apostles' 'crime').

κελευω command
ῥαβδίζω whip, beat (with a stick)

"This beating with rods was carried out by the lictors, the ῥαβδουχοι of ver. 35... Cf. 2 Cor 11:25, τρις ἐραβδισθην." Bruce

Acts 16:23

πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς
φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι
ἀσφαλῶς τηρεῖν αὐτούς·

ἐπιτιθημι place on, place
πληγη, ης f stoke, blow
βαλλω throw, place
φυλακη, ης f prison, imprisonment
παραγγείλαντες Verb, aor act ptc, m nom pl
παραγγέλλω command, instruct
δεσμοφυλαξ, ακος m prison guard, keeper
of prison

Cf. Gen 39:21ff. LXX. There seem to be parallels between the narrative of the imprisonment of Paul and Silas and the *Testament of Joseph* in the *Testament of the Twelve Patriarchs*.

ἀσφαλως adv safely, under close guard
τηρεω keep, observe, maintain

Acts 16:24

ὃς παραγγελίαν τοιαύτην λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας ἡσφαλίσατο αὐτῶν εἰς τὸ ξύλον.

παραγγεῖλια, ας f order, command
τοιουτος, αυτη, ουτον such, of such kind
ἐσωτερος, α, ον inner
πους, ποδος m foot
ἡσφαλίσατο Verb, aor midd dep indic, 3 s
ἀσφαλιζω secure, fasten
ξύλον, ου n wood, stocks

Bruce comments, "An instrument of torture similar to the stocks. It had more than two holes for the legs, which could thus be forced apart, causing great discomfort and pain."

Acts 16:25

Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σιλᾶς προσευχόμενοι ὕμνουν τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι.

μεσονυκτιον, ου n middle of the night, midnight
ὕμνεω sing a hymn, sing praises to
ἐπηκροῶντο Verb, imperf midd/pass dep indic, 3 pl ἐπακροασμαι listen to
δεσμιος, ου m prisoner, one held in chains

Acts 16:26

ἄφνω δὲ σεισμός ἐγένετο μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου, ἠνεώχθησαν δὲ παραρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.

ἄφνω suddenly
σεισμος, ου m earthquake
ὥστε so that, with the result that
σαλευθῆναι Verb, aor pass infin σαλευω shake, disturb
θεμελιος, ου m (also θεμελιον, ου n) foundation, foundation stone
δεσμοτηριον, ου n prison
ἠνεώχθησαν Verb, aor pass indic, 3 pl
ἀνοιγω open
παραρῆμα immediately, at once
θυρα, ας f door, gate

The doors would probably have been locked with bars which were loosened in the earthquake.

δεσμα, ων n (only in pl) bonds, chains

ἀνέθη Verb, aor pass indic, 3 s ἀνημι
loosen

Acts 16:27

ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς σπασάμενος τὴν μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους.

ἐξυπνος awake
δεσμοφυλαξ, ακος m prison guard, keeper of prison
ἀνεωγμένας Verb, perf pass ptc, f acc pl
ἀνοιγω
σπασάμενος Verb, aor midd dep ptc, m nom s
σπασομαι draw (of swords)
μάχαιρα, ης f sword
ἤμελλεν Verb, imperf act indic, 3 s μελλω (before an infin) be going, be about
ἀναιρεω do away with, kill, destroy
νομιζω think, reckon
ἐκπεφευγέναι Verb, perf act infin ἐκφευγω escape, flee, run away

Guards were held personally responsible for their prisoners and in some instances were executed when they escaped, cf. 12:19.

Acts 16:28

ἐφώνησεν δὲ φωνῇ μεγάλη ὁ Παῦλος λέγων· Μηδὲν πράξης σεαυτῷ κακόν, ἅπαντες γὰρ ἐσμεν ἐνθάδε.

πράξης Verb, aor act subj, 2 s πρασσω practice, do, collect (of taxes)
κακος, η, ον evil, bad, wrong, harm
ἅπας, ασα, αν (alternative form of πας) all, whole; pl everyone
ἐνθαδε adv here, in this place

"Whether Paul's influence restrained the other prisoners from escaping, or they were stunned by the violence and suddenness of the earthquake, we can only guess." Bruce

Acts 16:29

αἰτήσας δὲ φῶτα εἰσεπήδησεν καὶ ἔντρομος γενόμενος προσέπεσεν τῷ Παύλῳ καὶ τῷ Σιλᾶ, αἰτεω ask, request, demand
φως, ωτος n light
εἰσπηδαω rush in

The verb suggests violent action

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

Acts 16:30

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

προαγαγων Verb, aor act ptc, m nom s προαγω
lead, bring out

ἔφη Verb, imperf act ind, 3s φημι say

Κυριοι here in the sense, 'sirs'.

δει 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.

Acts 16:31

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.

Acts 16:32

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

Acts 16:33

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

παραλαμβανω take, take along

νυξ, νυκτος f night

λουω wash, bathe

For this use of ἀπο, cf. Heb 10:22.

πληγων 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

Acts 16:34

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

ἀναγαγων 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, ης 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)

Acts 16:35

Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ράβδουχους λέγοντες· Απόλυσον τοὺς ἀνθρώπους ἐκείνους.

στρατηγοι see v.20

ράβδουχος, ου m holder of rods,
policeman

Roman official, attendant of senior magistrate

ἀπολυω release, set free

Acts 16:36

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

εἰρηνη, ης f peace

Acts 16:37

ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους 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

Acts 16:38

ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα· ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν,

ῥημα, ατος n word, thing, matter
 φοβεομαι fear, be afraid

Acts 16:39

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

παρακαλω exhort, encourage, urge
 ἔρωταω 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.

Acts 16:40

ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς εἰσηλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες παρεκάλεσαν τοὺς ἀδελφούς καὶ ἐξήλθαν.

ιδόντες Verb, aor act ptc, m nom pl ὄραω
 see, observe
 ἐξήλθαν 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 Philippian 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

Acts 17:1

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

διοδεύσαντες Verb, aor act ptc, m nom pl
 διοδεω 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

Acts 17:2

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

εἰωθὸς Verb, perf act ptc, n nom/acc s εἰωθα
 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

Acts 17:3

διανοίγων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ χριστός, ὁ Ἰησοῦς ὃν ἐγὼ καταγγέλλω ὑμῖν.

διανοίγω 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 ἀνίστημι 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."

Acts 17:4

καί τινες ἐξ αὐτῶν ἐπέισθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σιλᾷ, τῶν τε σεβομένων Ἑλλήνων πλῆθος πολὺ γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.

ἐπέισθησαν Verb, aor pass indic, 3 pl πειθῶ
persuade

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

προσεκληρώθησαν 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

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

Acts 17:5

ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ προσλαβόμενοι τῶν ἀγοραίων ἄνδρας τινὰς 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

ἐφίστημι 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

Acts 17:6

μη εὐρόντες δὲ αὐτοὺς ἔσυρον Ἰάσονα καὶ τινὰς ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεισιν,

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

ἀναστατώσαντες Verb, aor act ptc, m nom pl

ἀναστατωω agitate, stir up, incite to revolt

Compare 16:20

ἐνθάδε here, to this place

παρεῖμι be present, come, arrive

Acts 17:7

οὓς 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

Acts 17:8

ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα,

ταρασσω trouble, disturb, frighten, stir up

πολιταρχης, ου m see v.6

Acts 17:9

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

Acts 17:10

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

ἐκπεμψω 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.

Acts 17:11

οὔτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκη, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ 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 ἡμεραν daily

ἀνακρινω 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 ταῦτα οὕτως a classical construction meaning, 'if these things might be so'

Acts 17:12

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

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

Acts 17:13

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

καταγγελλω proclaim

κάκει (καὶ ἐκει) and there, there also

σαλευω shake, disturb

ταρασσω see v.8

Acts 17:14

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

ἐξαποστελλω 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 ὑπομενω remain behind

ἐκει 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

Acts 17:15

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

καθιστημι and καθιστανω accompany
ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
Ἀθῆναι, ὧν f Athens - note that this proper name is always plural
ἐντολῆ, ἧς f command, order, instruction
τάχιστα adv (superl of ταχῶς) ὡς τ. as soon as possible
ἐξήεσαν Verb, imperf indic, 3 pl ἐξεμι go away, depart, leave

Acts 17:16

Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον οἶσαν 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
παρωξυνομαι be greatly upset, infuriated

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

θεωρεω see, observe
κατείδωλος, ὄν full of idols

Here alone in the NT.

Acts 17:17

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 θεου) worshiper of God (Gentile who accepted the one God of Judaism and attended the synagogue but did not follow all the Jewish law).

ἀγορα, ας f market place
παρατυγχανω happen to be present

Acts 17:18

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

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

Ἑένων δαϊμονίων 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.

Acts 17:19

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

ἐπιλαβόμενοι Verb, aor midd dep ptc, m nom
pl ἐπιλαμβάνομαι 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
γινῶναι Verb, aor act infin γινώσκω
καινος, η, ον new
διδασχῆ, ης f teaching

Acts 17:20

ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι τίνα θέλει ταῦτα εἶναι.

ξενίζω appear strange
εἰσφέρω bring in, carry in
ἀκοη, ης f hearing
βουλομαι want, desire, wish, intend, plan

Cf. 2:12 τι θελεει τουτου ειναι;

Acts 17:21

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

Ἀθηναῖος, α, ον Athenian
ἐπιδημῶ sojourn, dwell
εὐκαιρῶ spend time, occupy selves
καινότερος comparative from καινος new;
τι καινότερον 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

Acts 17:22

Σταθεῖς δὲ Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·

ἴστημι stand
μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among

Ἀρειος παγος see v.19.

The sense here is 'in the midst of the Council of the Areopagus'. Bruce says "in the first century A.D. the council met in the Agora."

ἔφη Verb, imperf act ind, 3s φημι say
δεισιδαιμονεστερος, α, ον adjective
(comparitive of δεισιδαιμων, ον) very religious

Probably intended to be heard in a complimentary sense rather than (as AV) derogatory. It was customary in oratory to seek to win over the hearers by beginning with a compliment – a *capitatio benevolentiae*. Nevertheless, Paul seems deliberately to have chosen an ambiguous term.

θεωρεω see, watch, observe, notice

Acts 17:23

διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εἶδρον καὶ βωμὸν ἐν ᾧ ἐπεγράπτο· Ἀγνώστῳ θεῷ. ὁ οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν.

διερχομαι pass through, go through
ἀναθεωρεω observe closely
σεβασμα, τος n object of worship, place of worship
εἶδρον Verb, aor act indic, 1 s & 3 pl εὐρίσκω
βωμος, ου m altar
ἐπεγράπτο Verb, pluperf pass indic, 3 s
ἐπιγραφω write on or in
ἀγνωστος, ον unknown

There appear to have been many altars in Athens to 'unknown gods', some where sacrifices had been made in the attempt to halt a plague. Paul may have changed 'gods' to 'God' for the sake of his argument (so Jerome and Didymus) or there may well have been an altar dedicated exactly as Paul here describes (Bruce).

ὁ ... τοῦτο "Note the neuter (cf. το θειον, ver. 29); Paul starts with his hearers' belief in an impersonal divine essence, pantheistically conceived, and leads them to the Living God revealed as Creator and Judge." Bruce

ἀγνοεω be ignorant, fail to understand
εὐσεβεω worship
καταγγελλω proclaim, make known

Acts 17:24

ὁ θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ

ὑπαρχω be (equivalent to εἰμι)

"As at Lystra, Paul begins with the revelation of God in creation (cf. Rom 1:19ff.)." Bruce

"Paul began with the basic premise that ran throughout his speech: God is Creator. He referred to God as the maker of the 'world' (κοσμος), a term that would be familiar to every Greek. The concept of God as absolute Creator, however, would not be easy for them to grasp. For them, divinity was to be found *in* the heavens, *in* nature, *in* humanity. The idea of a single supreme being who stood *over* the world, who created all that exists, was totally foreign to them. This was indeed an 'UNKNOWN GOD'." Polhill

χειροποιητος, ον made by human hands

Cf. 1 Kings 8:27; 7:48.

ναος, ου m temple, sanctuary, inner part of Jewish Temple
κατοικεω live, settle, inhabit

Acts 17:25

οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα.

χειρ, χειρος f hand, power
ἀνθρωπίνος, η, ον human, characteristic of mankind
θεραπευω heal, cure; serve

"Here are combined the Epicurean doctrine that God needs nothing from men and cannot be served by them, and the Stoic belief that he is the source of all life (see on v.28). Paul consistently endeavours to have as much common ground as possible with his audience." Bruce

προσδεομαι need, have need

"Paul's qualifier 'as if he needed anything,' would particularly have resonated with them. It was a commonplace of Greek philosophy to view divinity as complete within itself, totally self-sufficient, totally without need." Polhill

διδούς Verb, pres act ptc, m nom s διδομι
πνοη, ης f wind, breath

ζωην και πνοην "Intentional assonance. The attention paid to style in this speech is marked, as one might expect under the circumstances." Bruce
Cf. Isa 42:5; Ps 50:7-15.

Acts 17:26

ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ παντός προσώπου τῆς γῆς, ὀρίσας προστεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν,

ἐξ ἑνός "'from one man' (i.e., Adam)... the unity of the human race as descended from Adam is fundamental to Paul's theology (cf. Rom 5:12ff). This primal unity, impaired by sin, is restored by redemption (Gal 3:28; Col 3:11)." Bruce

The Greeks, and Athenians in particular, considered themselves racially superior to the surrounding 'barbarians'.

ἔθνος, ουσ n nation, people
προσωπον, ου n face
ὀρίζω decide, determine, appoint
προστεταγμένους Verb, perf pass ptc, m acc
πl προστασσω command, order

προστεταγμενοι καιροι designated times, ordained seasons.

"To what do the 'times' (καιροι) refer? They could either refer to the seasons or to historical epochs. The same ambiguity exists in the term 'exact places where they should live.' Does this refer to the habitable areas of the planet or to the boundaries between nations? If Paul was talking of seasons and habitable zones, he was pointing to God's providence in nature. If the reference is to historical epochs and national boundaries, the emphasis is on God's lordship over history. In either instance Paul's point would be the same – the care and providence of God in his creation." Polhill

ὁροθεσια, ας f limit, boundary
κατοικια, ας f place in which one lives

Cf. Dt 32:8.

Acts 17:27

ζητεῖν τὸν θεὸν εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὖροιεν, καὶ γε οὐ μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα.

ἄρα thus
γε particle adding emphasis to the word with which it is associated
ψηλαφήσειαν Verb, aor act optative, 3 pl
ψηλαφωω touch, feel (pass ptc able to be touched), feel around for

"In ψηλαφωω we may see the idea of groping after God in the darkness, when the light of His full revelation is not available." Bruce

εὖροιεν Verb, aor act opt, 3 pl εὕρισκω
μακρὰν far, far off, at some distance
ἐκάστος, η, ον each, every; ἑνός ἐκάστου each one

Acts 17:28

ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν,
ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν
εἰρήκασιν· Τοῦ γὰρ καὶ γένος ἐσμέν.

κινεω move, shake, remove, stir up; midd
move
ποιητης, ου m one who does or carries
out, doer, poet

The reference seems to be to Epimenides of Crete, the poem also including a reference to Cretans always being 'liars, evil beasts, slow bellies' which is also quoted by Paul in Titus 1:12.

εἰρήκασιν Verb, perf act indic, 3 s λεγω
γενος, ους n family, offspring

From Aratus who may be quoting Cleanthes' *Hymn to Zeus*, Stoic poets.

Acts 17:29

γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν
νομίζειν χρυσοῦ ἢ ἀργύρου ἢ λίθου, χαράγματι
τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον
εἶναι ὅμοιον.

ὀφειλω owe, ought, must
νομιζω think, suppose
χρυσος, ου m gold, gold coin, gold image
ἀργυρος, ου m silver, silver coin, money
λιθος, ου m stone, precious stone
χαραγμα, τος n mark, stamp, image,
representation
τεχνη, ης f craft, trade, artistic ability,
craftsmanship
ἐνθυμησις, εως f (inmost) thought, idea,
imagination

Cf. Ps 114:4 (LXX 113:12); 135:15 (LXX 134), also Is 40:18.

το θειον the divine (essence or nature)

An idiomatic Greek touch.

ὁμοιος, α, ον of the same nature, like

Acts 17:30

τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ
θεὸς τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις
πάντας πανταχοῦ μετανοεῖν,

χρονος, ου m time, period of time
ἀγνοια, ας f ignorance, unawareness
ὑπεριδων Verb, aor act ptc, m nom s
ὑπεροραω overlook, pass over

Cf. Rom 3:25f. "Judgment was suspended until God's righteousness was demonstrated and vindicated in the Cross." Bruce

παραγγελλω command, instruct
πανταχου everywhere

Cf. 24:3; 1 Cor 4:17; 2 Cor 9:8; Eph 5:20; Phil 1:3.

μετανοεω repent, turn from one's sins

Cf. 2:38.

Acts 17:31

καθότι ἔστησεν ἡμέραν ἐν ἣ ἔμελλει κρίνειν τὴν
οἰκουμένην ἐν δικαιοσύνῃ ἐν ἀνδρὶ ᾧ ὥρισεν,
πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ
νεκρῶν.

καθοτι because, for
ἔστησεν Verb, aor act indic, 3 s ἵστημι set,
establish, fix

Cf. Rom 2:5,16; 1 Cor 1:8; Phil 1:6,10; 1
Thess 5:2,4; 2 Thess 1:10; 2:2; Amos 5:18; Isa
2:12.

μελλω be going, be about
οικουμενη, ης f world, inhabited earth,
mankind
δικαιοσυνη, ης f righteousness

Cf. Ps 9:8 (LXX 9:9); 96:13 (LXX 95); 98:9
(LXX 97). "The words in their OT context
refer to the Messianic reign, but Paul applies
them to the judgment with which that reign is
to be inaugurated." Bruce

ὀριζω decide, determine, appoint
πιστις used here in the sense of assurance,
proof

παρασχων Verb, aor act ptc, m nom s
παρεχω act & midd cause, bring about
ἀναστησας 1 aor ἀνιστημι raise
νεκρος, α, ον dead

"For the connection between resurrection and
judgment cf. 10:41f.; Jn 5:25ff.; 1 Thess 1:10."
Bruce

Acts 17:32

Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ μὲν
ἐγλεῦάζον οἱ δὲ εἶπαν Ἀκουσόμεθά σου περὶ
τούτου καὶ πάλιν.

ἀναστασις, εως f resurrection, raising up
γλευαζω sneer, make fun of

"The idea of the immortality of the soul was
perfectly familiar to the Greek mind, but their
philosophies had no room for the idea of the
resuscitation of dead bodies." Bruce

ἀκουσόμεθα Verb, fut midd dep indic, 1 pl
ἀκουω
παλιν again, once more

Acts 17:33

οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν·

Acts 17:34

τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι σὺν αὐτοῖς.

The inclusion of Damaris later in the list suggests that ἄνδρες is here (as elsewhere in Acts) not gender specific – it should be translated 'people' rather than 'men' (NIV).

κολληθέντες Verb, aor pass dep ptc, m nom pl κολλαομαι unite oneself with Ἀρεοπαγίτης, ου m Areopagite (member of the court of Areopagus)

"Some later writings under the name of Dionysius the Areopagite exist, but these are the product of a fifth-century Christian monk writing pseudonymously under the name of the New Testament character." Polhill

Acts 18:1

Μετὰ ταῦτα χωρισθεῖς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.

χωρισθεῖς 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.

Acts 18:2

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 Ρώμης, προσῆλθεν αὐτοῖς,

εὐρών Verb, aor act ptc, m nom s εὐρισκω Ποντικός, η, ου of Pontus (Π. τῷ γενεῖ 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

Acts 18:3

καὶ διὰ τὸ ὁμοτέχνον εἶναι ἔμενεν παρ' αὐτοῖς καὶ ἡργάζετο, ἦσαν γὰρ σκηνοποιοὶ τῆ τέχνη.

ὁμοτέχνος, ου of the same trade
σκηνοποιος, ου m tent-maker
τέχνη, ης f craft, trade

"While the etymological sense of σκηνοποιος 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.

Acts 18:4

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

διαλεγομαι discuss, debate
πειθω persuade, convince

Acts 18:5

Ὦς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὃ τε Σιλᾶς καὶ ὁ Τιμόθεος, συνείχετο 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

Acts 18:6

ἀντιπασσομένων 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.

ἀντιπασσομαι 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

Acts 18:7

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

ἐκεῖθεν 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

Acts 18:8

Κρίσπος δὲ ὁ ἀρχισυναγωγὸς ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ 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

Acts 18:9

εἶπεν δὲ ὁ κύριος ἐν νυκτὶ δι' ὄραματος 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

Acts 18:10

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

διοτι because, for
ἐπιθησεται Verb, fut midd indic, 3 s ἐπιθημι
place upon, lay hands upon, attack
κακοω 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 ἔθνων λαον); Tit 2:14; 1 Peter 2:9f." Bruce

Acts 18:11

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

καθιζω 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

Acts 18:12

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

Acts 18:13

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

Acts 18:14

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

Acts 18:15

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

Acts 18:16

καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

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

Acts 18:17

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

Acts 18:18

Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν Κεγχραεῖς 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

Acts 18:19

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

Acts 18:20

ἐρωτώντων 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

Acts 18:21

ἀλλὰ ἀποταξάμενος καὶ εἰπόν· 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

ἀνήχθῃ Verb, aor pass indic, 3 s ἀναγω
bring up, lead up; midd or pass set sail

Acts 18:22

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

ἀσπαζομαι 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

Acts 18:23

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

ποιεω here in the sense of spend (time),

stay

καθεξῆς 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

Acts 18:24

Ἰουδαῖος δὲ τις Ἀπολλῶς ὀνόματι,
Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος,
κατήντησεν εἰς Ἐφεσον, 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

Acts 18:25

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'.

ἀκριβως 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.

Acts 18:26

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

παρρησιάζομαι speak boldly, speak freely
προσελάβοντο Verb, aor midd dep indic, 3 pl
προσλαμβάνομαι welcome, accept,
receive, take aside
ἀκριβέστερος, α, ον more strictly, more
accurately; strictest (Comparitive of
ἀκριβής)
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

Acts 18:27

βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν προτρέψαμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβιάλετο πολὺ τοῖς πεπιστευκόσιν διὰ τῆς χάριτος·

βουλομαι wish, want

The Western text reads, ἐν δε τῇ Ἐφεσῷ ἐπιδημουντες τινες Κορινθιοι και ἀκουσαντες αὐτου παρεκαλουν διελθειν συν αὐτοῖς εἰς τὴν πατριδα αὐταν. συνκατανευσαντος δε αὐτου οἱ Ἐφεσιοι ἐγραψαν τοῖς ἐν Κορινθῷ μαθηταις ὅπως ἀποδεξωνται τον ἀνδρα· ὃς ἐπιδημησας εἰς τὴν Ἀχαιαν πολυ συνεβαλλετο ἐν ταις 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
προτρέψαμενοι Verb, aor midd ptc, m nom pl
προτρέπομαι 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

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

Acts 18:28

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

εὐτόνως adv vehemently, vigorously

Cf. Lk 23:10.

διακαταλεγομαι refute

Here alone in NT.

δημοσία 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 Ἀπολλῷ εἶναι ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἔλθειν εἰς Ἐφεσον καὶ εὐρεῖν τινὰς μαθητάς,

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

ἀνωτερικος, η, ον upper, inland
μερος, ους n 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'.

Acts 19:2

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.

Acts 19:3

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

Acts 19:4

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

Acts 19:5

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
ἐπιτιθημι place on, place

Cf. 8:15ff.

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

γλωσσα, ης f tongue, language

Acts 19:7

ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δώδεκα.

ὡσει like, as, about, approximately
δωδεκα twelve

Acts 19:8

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 και πειθων see 18:4

Acts 19:9

ὡς δὲ τινες ἐσκληρόνουντο καὶ ἠπειθουν κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφόρισεν 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.

ἀποστάς Verb, aor act ptc, m nom s

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

ἀφορίζω separate, take away, set apart

διαλεγομαι discuss, debate

σχολη, ης f lecture hall

"Tyrannus 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.

Acts 19:10

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

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."

Acts 19:11

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

δυναμις, εως f power, miracle
 τυχοῦσας Verb, aor act ptc, f acc pl τυγχανῶ
 receive, experience; οὐχ ὁ τυχῶν
 unusual, extraordinary

Acts 19:12

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.

ἀσθενεῶ be sick, be ill
 ἀποφέρεσθαι Verb, pres pass infin ἀποφερω
 take, carry, carry away
 χρωσ, ωτος m skin
 σουδαριον, 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
 ἀπαλασσω 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).

Acts 19:13

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
 ἐξορκιστης, 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

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

Acts 19:14

ἦσαν δὲ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.

ἀρχιερευς, 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

Acts 19:15

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

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

Acts 19:16

καὶ ἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν κατακυριεύσας ἀμφοτέρων ἴσχυεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.

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

Originally (and normally in the NT) ἀμφοτεροι 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

ἴσχω be strong, defeat
γυμνος, η, ον naked
τραυματιζω injure, wound
ἐκφευγω escape, flee

Acts 19:17

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 ἐπιπιπτο
fall upon, come upon

Cf. 2:43; 5:11.

μεγαλυνω enlarge, magnify

Acts 19:18

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

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

"... revealing their spells'; πραξις 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.

Acts 19:19

ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνόπιον πάντων· καὶ συνεπήφισαν τὰς τιμὰς αὐτῶν καὶ εἶδρον ἀργυρίου μυριάδας πέντε.

τα περιεργα magic

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

πραξάντων aor ptc πρασσω practice, do
συνενέγκαντες Verb, aor act ptc, m nom pl
συμπερω 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.

Acts 19:20

οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος ἤϋξανεν καὶ ἴσχυεν.

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

Acts 19:21

Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.

"This verse summarises the remainder of Ac., referring as it does to the visit to Jerusalem and the journey to Rome, although neither of these turned out exactly as Paul expected." Bruce

πληρωω fill, fulfill, accomplish
ἔθετο Verb, 2 aor midd indic, 3 s τιθημι
midd decide, resolve

πνευματι may be either 'in his spirit' or 'by the Spirit'. Bruce thinks, "a reference to the Holy Spirit is the more likely."

ἐκεῖ there, in that place, to that place

The first mention of Rome, cf. Rom 1:11ff.; 15:23ff.

"The best commentary on this passage is Paul's own discussion of his plans in Rom 15, which was written from Corinth probably within a year or so of this point in the Ephesian ministry. There Paul spoke of his desire to carry on a mission in Spain and the western portion of the empire, probably hoping that Rome would sponsor him in the undertaking (Rom 15:24,28). As in Acts 19:21, he explained that his route must first take him to Jerusalem. Acts is silent about the reason for going first to Jerusalem, but Paul explained to the Romans that a collection for the Jerusalem Christians necessitated his going there before proceeding to Rome (Rom 15:25-31). This also explains the reference to his visiting Macedonia and Achaia in Acts 19:21. Paul made it a point to revisit and strengthen his congregations, but in this particular instance his epistles reveal that he was particularly preoccupied with the collection on this final visit to Macedonia and Achaia." Polhill

Acts 19:22

ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν.

διακονεῶ serve

ἐπέσχεν Verb, aor act indic, 3 s ἐπεχω stay; ἔ. χρόνον stay a while

Sent to prepare the way for Paul's arrival.

Acts 19:23

Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον ταραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.

ταραχος, ου m confusion, commotion, disturbance

"It is tempting to believe that the outburst may have been connected with the celebration of the great Ephesian festival of the Artemisia, which took place in March or April." Duncan

Acts 19:24

Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην ἐργασίαν,

ἀργυροκόπος, ου m silver-smith

Ramsay says that these were small shrines for votaries to dedicate in the temple, representing the goddess in a niche or *naiskos*, with her lions beside her.

ναος, ου m temple, shrine

ἀργυρος, ου m silver, silver coin, money

Ἀρτεμις, ἰδος f Artemis (Roman name Diana)

παρείχετο Verb, imperf act indic, 3 s παρεχω act & midd cause, bring about

τεχνίτης, ου m craftsman, workman; designer

ἐργασία, ας f gain, profit, business

Acts 19:25

οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν· Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν,

συναθροίζω gather, gather together

ἐργατής, ου m labourer, workman

ἐπίσταμαι know, understand

εὐπορία, ας f wealth, prosperity

Acts 19:26

καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν γινόμενοι.

σχεδὸν adv almost, nearly

πείσας Verb, aor act ptc, m nom s πειθω persuade, convince

μετέστησεν Verb, aor act indic, 3 s μεθιστημι remove, mislead

ἱκανος, η, ον worthy, sufficient, large, much

Acts 19:27

οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

κινδυνεῶ be in danger, run a risk

μέρος, ους n here in the sense of 'line of business'

ἀπελεγμος, ου m discredit, a bad reputation

Here alone in the NT.

θεα, ας f goddess

ἱερὸν, ου n temple, temple precincts

"The temple, successor to that destroyed in 356 BC, was one of the Seven Wonders of the World." Bruce

οὐθεις, οὐθεμα, οὐθεν equivalent to οὐδεις, οὐδεμα, οὐδεν no one, nothing

λογισθῆναι Verb, aor pass infin λογιζομαι reckon, suppose

καθαρεῖσθαι Verb, pres pass infin καθαιρω take down, pull down, overthrow

μεγαλειότης, ητος f majesty, greatness

οικουμένη, ης f world, inhabited earth
σεβομαι worship

An appeal to civic pride. "Luke left no doubt that Demetrius's real concern was the damage Paul's preaching was doing to his economic interests. Still, as a skilled demagogue Demetrius was quick to bring religion and patriotism into the picture, which were more prone to get the public attention." Polhill

Acts 19:28

Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.

πληρης, ες (sometimes not declined) full, complete

θυμος, ου m passion, great anger
κραζω shout, shout out

Acts 19:29

καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου.

ἐπλήσθη Verb, aor pass indic, 3 s πιμπλημι fill, fulfil; aor pass come to an end
συγχυσις, εως f confusion

Here alone in the NT. For the corresponding verb, cf. v.32; 2:6; 9:22; 21:31.

ὄρμαω rush
ὁμοθυμαδον together, with one accord
θεατρον, ου n theatre

Estimated to be capable of holding 25,000 people.

συναρπαζω sieze, drag by force

Cf. 20:4.

συνεκδημος, ου m travelling companion, fellow traveller

Acts 19:30

Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἶον αὐτὸν οἱ μαθηταί·

βουλομαι wish, decide

δημος, ου m people, crowd, public assembly

εἶον Verb, imperf act indic, 1 s & 3 pl εἶω allow, permit, leave, let go

Acts 19:31

τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.

Ἀσιαρχης, ου m Asiarch – a high ranking official of the province of Asia.

"Their friendly relations with Paul show that the imperial policy at that time was not hostile to the spread of Christianity, and that the more educated classes did not share the antipathy to Paul felt by the more superstitious populace." Bruce

φίλος, ου m friend

παρακαλεω encourage, exhort, beg

Acts 19:32

ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκα συνεληλύθεισαν.

ἄλλος, η, ο another, other

ἐκκλησια, ας f assembly; here of the assembly of Ephesians

συγκεχυμένη Verb, perf pass ptc, f nom s συγχεω and συγχυννω bewilder, stir up; pass be confused or bewildered

πλειων, ον more; οἱ πλειους most, the majority

ᾔδεισαν Verb, pluperf act indic, 3 pl οἶδα (verb perf in form but with present meaning) know, understand

ἕνεκα because of, for the sake of; τινος ἕ. why

συνεληλύθεισαν Verb, pluperf act indic, 3 pl συνερχομαι come together, assemble, meet

"The humour of this remark is unmistakable. The result of the general ignorance of the purpose of the meeting was that the agitation was as much anti-Jewish as anti-Christian, especially when they saw Alexander." Bruce

Acts 19:33

ἐκ δὲ τοῦ ὄχλου συνεβίβασαν Ἀλέξανδρον προβαλόντων αὐτὸν τῶν Ἰουδαίων, ὃ δὲ Ἀλέξανδρος κατασεισας τὴν χεῖρα ἠθέλην ἀπολογεῖσθαι τῷ δήμῳ.

συμβιβαζω decide – see below

"A difficult word here, though the meaning 'instructed' (as in the LXX) is just possible... More probably it means that they 'conjectured' Alexander to be the cause of the trouble when the Jews put him forward." Bruce

προβαλόντων Verb, aor act ptc, gen pl

προβαλλω trans put forward

κατασειω shake, motion (with the hand)

Cf. 12:17; 13:16; 21:40.

ἀπολογεομαι speak on one's own behalf, defend oneself

δημος, ου m see v.30

Acts 19:34

ἐπιγινόντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὄρας δύο κραζόντων· Μεγάλη ἢ Ἄρτεμις Ἐφεσίων.

ἐπιγινώσκω perceive, understand, recognise

Acts 19:35

καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησὶν· Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς;

καταστείλας Verb, aor act ptc, m nom s
καταστελλω quieten, silence
γραμματεὺς scribe; here = 'town clerk'

"The 'town clerk' or executive officer who published the decree of the Demos was an Ephesian, not a Roman citizen, but as the most important native official of the provincial capital he was in close touch with the Roman authorities, who would hold him responsible for the riotous assembly." Bruce

φησιν 3s φημι say
νεωτερος temple keeper
μεγας, μεγαλη, μεγα large, great
διοπετης, ες fallen from heaven

"probably a meteorite, like the Palladium of Troy, the image of the *Magna Mater* brought from Pessinus to Rome, that of the Tauric Artemis ..., of Ceres in Enna... and of the god El Gabal of Emesa..." Bruce

Acts 19:36

ἀναντιρρήτων οὖν ὄντων τούτων δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράσσειν.

ἀναντιρρητος undeniable
δεον, ωντος ptc from δει, impersonal verb, it is necessary, it is needful; δεον ἐστιν is equivalent to δει
κατεσταλμενος see v.35
ὑπαρχω here equiv to εἰμι
προπετης, ες rash, precipitate
πρασσω do, practice

Acts 19:37

ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὐτε ἱεροσύλους οὐτε βλασφημοῦντας τὴν θεὸν ἡμῶν.

ἡγάγετε Verb, aor act indic, 2 pl ἄγω
ἱεροσυλος, ου m temple robber, one who commits sacrilege

Cf. Rom 2:22.

Acts 19:38

εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται ἔχουσιν πρὸς τινα λόγον, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί εἰσιν, ἐγκαλείωσαν ἀλλήλους.

τεχνῖται see v.24
ἀγοραῖος, ου m court session
ἄγονται here = are being held

Bruce suggests that the phrase may be a Latinism.

ἀνθυπατος proconsul
ἐγκαλεω press charges against
ἀλλήλων, οἱς, acc. ους one another (only in pl. and not in nom.)

Acts 19:39

εἰ δὲ τι περαιτέρω ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται.

περαιτερω adv. further
ἐπιζητεω seek, want, look for
ἐννομος, ον subject to law, legal, regular

"Such assemblies, according to Chrysostom ..., met three times a month. An irregular or unlawful assembly like the present one would not be tolerated by Rome; it might seriously endanger the city's favourable status." Bruce

ἐπιλυθήσεται Verb, fut pass indic, 3 s ἐπιλυω explain, settle (a dispute)

Acts 19:40[-41]

καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ οὐ δύνησόμεθα ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης. [41] καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.

κινδυνευω see v.27

"In v.27 Demetrius argued that Paul was a danger to Ephesus. In v.40 the clerk clarified where the real danger lay – not from Paul but from the unruly Ephesians." Polhill

ἐγκαλεῖσθαι Verb, pres pass infin ἐγκαλεω see v.38

στασις, εως f uproar, uprising
σημερον adv. today
αἰτιος, ου m cause, reason, source
ἀποδοῦναι Verb, aor act infin ἀποδιδωμι give; ἄ. λογον give account
συστροφη, ης f uproar, unruly gathering
ἀπολυω release, dismiss

Acts 20:1

Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμψάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας, ἀσπασάμενος ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.

παύσασθαι Verb, aor midd infin παυω stop; midd stop, cease
θορυβος, ου m disturbance, riot

Probably some time in the summer of AD 55.
Bruce links with 2 Cor 2:12.

μεταπεμπομαι send for, summon
μαθητης, ου m disciple, pupil, follower
παρακαλεω exhort, encourage, urge
ἀσπάζομαι greet, take leave, say farewell
πορευομαι go, proceed, travel

Paul is not over-protective of the new Christians. He is content to leave them in a time of trouble, and to commit them to the care of the Lord and of one another.

Acts 20:2

διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας
αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα
διερχομαι pass through, go through

Bruce suggests that it may have been at this time that Paul went as far as Illyricum (Rom 15:19). "If so, the first ten words of this verse possibly cover the lapse of as much as a year."

μερος, ους n part, piece
ἐκεῖνος, η, ο that, those
Ἑλλάς, αδος f Greece

"Acts 20:1-2 treats Paul's leave-taking in Ephesus and his journey through Macedonia to Corinth in the most summary fashion. The account can be supplemented considerably from 2 Cor 1-7, where Paul discussed the events of the same period. There had been considerable tension with the Corinthian church during the final portion of Paul's Ephesian ministry. Paul seems to have written a rather confrontive letter to that congregation during that period. He described the letter as 'painful' and written 'with many tears' (2 Cor 2:3f.). Strong opposition to Paul had arisen in the church, and there were attacks on his status as their apostle. In the letter Paul seems to have confronted the opposition directly and severely. The letter was sent by way of Titus, and Paul evidently wanted to hear Titus's report back to him about 'how it went' before proceeding himself to Corinth.

"At this point the events in 2 Cor 1-7 overlap with Acts 20:1-2. Paul took his leave of Ephesus and set out for Macedonia (Acts 20:1). Along the way he hoped that Titus would meet him on his return trip from Corinth with a report on how things went with the letter. He stopped first at Troas and had an opportunity for witness there. His mind was, however, on Corinth. Titus did not join him at Troas, so he moved on to Macedonia – most likely Philippi – in the hopes of intercepting Titus there (2 Cor 2:12f.). There he finally met up with Titus returning from Corinth. Titus brought Paul the joyous news that the letter had its effect, the offenders had been disciplined, and the church had become reconciled to Paul (2 Cor 2:5-11; 7:5-13). Evidently Paul wrote 2 Corinthians at this point and sent it on ahead of his own coming. Finally he went to Corinth himself. This was the visit referred to in Acts 20:2-3 as his three-month stay in 'Greece.' It was his final visit to Corinth and probably took place in the winter of AD 55-56. During this time he wrote the Roman Epistle [cf. Rom 16:1]." Polhill

Acts 20:3

ποιήσας τε μῆνας τρεῖς· γενομένης ἐπιβουλῆς
αὐτῷ ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι
εἰς τὴν Συρίαν ἐγένετο γνώμης τοῦ
ὑποστρέφειν διὰ Μακεδονίας.

For this sense of ποιῶ cf. 15:33; Mt 20:12; 2 Cor 11:25.

τε enclitic particle and, and so
μην, μηνος m month
τρεῖς, τρια gen τριῶν dat τρισιν three
ἐπιβουλή, ης f plot

"Ramsay supposes that Paul intended to take a pilgrim-ship, as he had perhaps done four years previously (cf. 18:21), which picked up at the chief ports those who wished to celebrate Passover or Pentecost at Jerusalem. On such a ship it would have been easy to find an opportunity of murdering Paul; having got wind of the plot, therefore, he chose to make his journey by a more circuitous route." Bruce

μελλῶ (before an infin) be going, be about,
intend

ἀναγῶ mid or pass set sail
γνώμη, ης f purpose, intent, decision;
ἐγένετο γνώμης he decided
ὑποστρέφω return, turn back

Acts 20:4

συνείπετο δὲ αὐτῷ Σώπατρος Πύρρου
Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ
Σεκοῦνδος, καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος,
Ἀσιανοὶ δὲ Τυχικός καὶ Τρόφιμος·

συνείπετο Verb, imperf midd dep indic, 3 s
συνεπομαι accompany, go with

"Most of these travelling companions were probably delegates from the various churches, bearing their churches' contributions for Jerusalem (cf. 1 Cor 16:3)." Bruce
On the importance of the collection, see Rom 15:25-19.

Βεροιαῖος, α, ον Beroean
Δερβαῖος, α, ον of Derbe
Ἀσιανός, ου m one from the Roman
province of Asia

Acts 20:5

οὗτοι δὲ προσελθόντες ἔμενον ἡμᾶς ἐν
Τρωάδι·

προσελθόντες Verb, aor act ptc, m nom pl
προερχομαι go ahead, go before
Τρωας, αδος f Troas

This marks the beginning of a new 'we' section. Bruce suggests that Luke may have joined Paul here as a delegate from the church at Philippi.

Acts 20:6

ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν
ἄζυμων ἀπὸ Φιλίππων, καὶ ἦλθομεν πρὸς
αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν πέντε, οὗ
διετρίψαμεν ἡμέρας ἑπτὰ.

ἐξεπλεύσαμεν verb, aor act indic, 1 pl
ἐκπλεω sail, set sail
ἄζυμος, ον without yeast

The days of unleavened bread began with the
Passover and lasted for a week.

Φίλιπποι, ον Philippi, Proper name, plural in
form

I.e. from the port of Neapolis.

ἄχρι prep with gen until, as far as; ἄχρι
ἡμερῶν πεντε after five days
ὅπου adv. where, whereas, while
διατριβῶ remain, stay
ἑπτα seven

Acts 20:7

Ἐν δὲ τῇ μιᾷ τῶν σαββάτων συνηγμένων ἡμῶν
κλάσαι ἄρτον ὁ Παῦλος διελέγετο αὐτοῖς,
μέλλων ἐξίεναι τῇ ἐπαύριον, παρέτεινεν τε τὸν
λόγον μέχρι μεσονυκτίου.

μία τῶν σαββάτων first day of the week
(originally the first day after the sabbath).

Cf. Lk 24:1; 1 Cor 16:2.

συνηγμένων Verb, perf pass ptc, gen pl
συναγω gather together, assemble
κλαω break (only of bread)
ἄρτος, ου m bread, a loaf, food
διαλεγομαι discuss, debate, address

Probably informal conversation rather than a
formal address.

μέλλω (before an infin) be about to, intend
ἐξίεναι Verb, infin ἐξίειμι go away, depart
ἐπαύριον the next day

"If we compare this with ἄχρι αὐγῆς, v.11, we infer that for Luke the day did not begin in the Jewish way, at sunset but in the Greek way, at dawn; it was therefore not on Saturday evening but on Sunday evening, that they came together." Bruce

παρατείνω prolong

Cf. 28:23 for another lengthy discourse.

τε enclitic particle and, and so
μέχρι prep with gen until, to
μεσονυκτίον, ου n midnight

Acts 20:8

ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῷ οὗ
ἦμεν συνηγμένοι·

λαμπας, αδος f lamp, lantern
ἱκανός, η, ον sufficient, great, much
ὑπερῶν, ου n upstairs room

Cf. 1:13; 9:37,39.

συνηγμένοι Verb, perf pass ptc, m nom pl
συναγω

Acts 20:9

καθεζόμενος δὲ τις νεανίας ὀνόματι Εὐτυχὸς
ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπνῷ βαθεῖ
διαλεγόμενου τοῦ Παύλου ἐπὶ πλεῖον,
κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ
τριστεγίου κάτω καὶ ἦρθη νεκρός.

καθεζομαι sit down, sit
νεανίας, ου m young man
ὄνομα, τος n name, title
θυρίς, ιδος f window
καταφερω bring, cast against; pass be
overcome
ὑπνος, ου m sleep
βαθυσ, εια, υ deep
κατενεχθεὶς Verb, aor pass ptc, m nom s
καταφερω

"Note the change of tense: καταφερομενος,
'dropping off to sleep'; κατενεξθεεις, 'being
sound asleep'. Bruce

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall,
fall down

τριστεγον, ου n third floor
κατω down, below, beneath
αἶρω take, take up, take away, raise
νεκρός, α, ον dead

"Luke no doubt means that he was really dead, implying apparently that, as a physician, he had satisfied himself on the point... In spite of Paul's words in the next verse, we need not doubt that for a short time Eutychus was really dead in the strict medical sense of the word."
Bruce

Acts 20:10

καταβάς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπεν· Μὴ θορυβεῖσθε, ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.

καταβαινω come or go down, descend
ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπυτω
fall upon
συμπεριλαβανω take in one's arms,
embrace

Compare 1 Kings 17:17ff

θορυβεω set in uproar; pass be worried

Present imperative implies cease doing something, i.e. 'stop making a fuss'.

ψυχη, ης f self, life, 'soul', living being

"Luke intends us to understand that his life returned to him when Paul embraced him."
Bruce

Acts 20:11

ἀναβάς δὲ καὶ κλάσας τὸν ἄρτον καὶ γευσάμενος ἐφ' ἱκανόν τε ὁμίλησας ἄχρι αὐγῆς, οὕτως ἐξῆλθεν.

κλαω see v.7

"The article [τον ἄρτον] points back to verse 7, κλασαι ἄρτον: it was after midnight (and therefore Monday morning) when they carried out the purpose for which they had met."
Bruce

γευομαι taste, eat, experience

'Having taken food' – the Lord's Supper was probably accompanied by a fellowship meal.

ἱκανος see v.8

τε see v.7

ὁμιλεω talk, converse

αὐγη, ης f daybreak, dawn

Acts 20:12

ἦγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

ἦγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
παῖδα Noun, acc s παις, παιδος m & f
servant, child

ζαω live, be alive

"Since this is stated here, and not immediately after verse 10, we may conclude that Eutychus recovered consciousness just before Paul's departure." Bruce

παρακλήθησαν Verb, aor pass indic, 3 pl
παρακαλεω encourage
μετρίως measurably; οὐ μ. immeasurably,
greatly

Acts 20:13

Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον, οὕτως γὰρ διατεταγμένος ἦν μέλων αὐτὸς πεζεύειν.

προελθόντες Verb, aor act ptc, m nom pl
προερχομαι go ahead, go along

πλοῖον, ου n boat, ship

ἀνήχθημεν Verb, aor pass indic, 1 pl ἀναγω
see v.3

ἐκεῖθεν from there

"To get to Assos from Troas, the ship had to round Cape Leitus, thus requiring longer time than the land journey, especially as the prevailing wind was the stormy north-easter. 'Paul stayed on to the last moment, perhaps to be assured of Eutychus's recovery, while the other delegates went on ahead in the ship.'
Ramsay" Bruce

μελλω (before an infin) be going, be about,
intend

ἀναλαμβάνω pick up, take aboard

διατεταγμένος Verb, perf pass ptc, m nom s

διατασσω give instructions, arrange

πεζεω travel by land/ by foot

Acts 20:14

ὡς δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς Μιτυλήνην,

συμβαλλω meet

ἀναλαμβάνω see v.13

Mytilene was the chief town of the island of Lesbos.

Acts 20:15

κάκειθεν ἀποπλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου, τῇ δὲ ἑτέρα παρεβάλομεν εἰς Σάμον, τῇ δὲ ἐχομένη ἦλθομεν εἰς Μίλητον·

κάκειθεν and from there - formed from και
ἐκειθεν

ἀποπλεω set sail, sail away

ἐπιουσα, ης f the next day

κατανταω come, arrive, reach

ἀντικρυς prep with gen opposite, off

Kios was the birthplace of Homer.

ἕτερος, α, ον other, another, different

παραβαλλω arrive, come near

"It is difficult to decide which meaning of παραβαλλω to choose here; it may mean 'pass by', 'cross over to', or even 'stop at'. Perhaps 'cross over to' is most suitable." Bruce

Samos was the birthplace of Pythagoras.

ἐχομένη Verb, pres pass ptc, f dat s έχω; τη
ἐχομενη the next day (see Luke 13:33)

Acts 20:16

κεκρίκει γὰρ ὁ Παῦλος παραπλευσαι τὴν
Ἔφεσον, ὅπως μὴ γένηται αὐτῷ
χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ, ἔσπευδεν γὰρ εἰ
δυνατὸν εἶη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς
γενέσθαι εἰς Ἱερουσόλυμα.

κεκρίκει Verb, perf act indic, 3 s κρινω
judge

παραπλευσαι Verb, aor act infin παραπλεω
sail past

ὅπως (or ὅπως ἄν) that, in order that

γένηται Verb, aor subj, 3 s γινομαι

χρονοτριβῆσαι Verb, aor act infin

χρονοτριβεω spend time

"We may take χρονοτριβῆσαι as practically a
noun, the subject of γένηται" Bruce

σπευδῶ hasten, hurry, be eager (for)

δυνατος, η, ον possible, able

πεντηκοστη, ης f Pentecost

"Verse 16 presents something of a puzzle, explaining that Paul had decided to avoid stopping at Ephesus in his haste to reach Jerusalem by Pentecost. The next verse then tells how he sent for the elders at Ephesus to come to him at Miletus. Miletus was some thirty miles or so from Ephesus, and the main coastal road was somewhat longer. It has been estimated that the time involved in sending a messenger and for the elders to come would have taken perhaps five days. Saving time would not likely have been the primary factor in Paul's avoiding Ephesus. It may be that it was not safe for him to go to Ephesus at this time (cf. 2 Cor 1:8-11). It also may be that he was tied to his ship's schedule, with Miletus, not Ephesus, as the port of call. Or it may be that Paul simply thought that if he visited Ephesus there would be no way to tear himself away quickly from the Christians there. It would be more expeditious to have the leaders come to him." Polhill

Acts 20:17

Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον
μετακάλεσατο τοὺς πρεσβυτέρους τῆς
ἐκκλησίας.

πεμπω send

μετακαλεομαι send for, summon, invite

πρεσβυτερος, α, ον elder

Ramsay thinks that they arrived on the third
day of Paul's stay at Miletus.

Acts 20:18

ὡς δὲ παρεγένοντο πρὸς αὐτὸν εἶπεν αὐτοῖς·
Ἵμεῖς ἐπίστασθε ἀπὸ πρώτης ἡμέρας ἀφ' ἧς
ἐπέβην εἰς τὴν Ἀσίαν πῶς μεθ' ὑμῶν τὸν
πάντα χρόνον ἐγενόμην,

Bruce says of Paul's speech, "The address to the Ephesian elders is different in style and content from all the other speeches in Ac. It is the only example in Ac. of an address to an audience of Christians (apart from Peter's speech in 1:16ff. and the speeches in ch 15)... It is rich in parallels to the Pauline epistles... We gather that Paul's opponents had been attacking him in his absence; he defends his teaching and general behaviour by appealing to the Ephesians' own knowledge of him. We may divide the address into three parts;
i) vv. 18-21, introduction (the apologetic note is introduced at once);
ii) vv.22-32, exhortation;
iii) vv. 33-35, apologetic and appeal."

παραγινομαι come, arrive

ἐπισταμαι know, understand

πρωτος, η, ον first

ἐπέβην Verb, aor act indic, 1 s ἐπιβαινω

arrive, come to

χρονος, ου m time, period of time

Acts 20:19

δουλεύων τῷ κυρίῳ μετὰ πάσης
ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν
τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν
Ἰουδαίων·

ταπεινοφροσυνη, ης f humility

Cf. Eph 4:2 also 1 Thess 2:6ff.; 2 Cor 4:5; 7:6.

δακρυον, ου n tear (as in weeping)

Cf. v.31; 1 Cor 2:3; 2 Cor 1:8; 2:4; Rom 9:2;
Phil 3:18.

πειρασμος, ου m period or process of
testing, trial, test, temptation

"A hint of his hard experiences at Ephesus, not described by Luke, but referred to in 1 Cor 15:32; 16:9; 2 Cor 1:8-10; 11:23 (see on 19:10)." Bruce

συμβαίω happen, come about

ἐπιβουλη, ης f plot

"These plots brought him face to face with the problem of Israel's unbelief in all its acuteness, with which he had recently dealt in Rom 9-11." Bruce

Acts 20:20

ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ
μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ
καὶ κατ' οἴκου,

οὐδεις, οὐδεμα, οὐδεν no one, nothing;

οὐδεν not at all

ὑπεστειλάμην Verb, aor midd indic, 1 s
 ὑποστελλω draw back; midd turn back,
 shrink back, hold back
 συμφερω usually impersonal it is better, it is
 profitable, it is useful
 ἀναγγεῖλαι Verb, aor act infin ἀναγγελλω
 tell, inform, preach
 διδασκω teach
 δημοσιος, α, ον public (δημοσια publicly,
 in public)

κατ οἴκους i.e. privately, in their homes. Paul's
 public preaching and teaching was reinforced
 with private instruction.

Acts 20:21

διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλησιν
 τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν
 κύριον ἡμῶν Ἰησοῦν.

διαμαρτυρομαι declare solemnly and
 emphatically

τε and, and so; τε και and also
 Ἕλλησιν, ηνος m a Greek, non-Jew
 μετάνοια, ας f repentance, change of
 heart, change of way
 πίστις, εως f faith, trust, belief

Paul summarises his preaching in terms of
 repentance and faith, cf. 26:20; 2 Cor 5:20ff.;
 Rom 10:9ff.

Acts 20:22

καὶ νῦν ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι
 πορεύομαι εἰς Ἱερουσαλήμ, τὰ ἐν αὐτῇ
 συναντήσοντά μοι μὴ εἰδώς,

δεω bind, tie

πορευομαι go, proceed, travel

Cf. 19:21; 1 Cor 16:4; Rom 15:25.

συναντήσοντά Verb, fut act ptc, n nom/acc pl
 συνανταω meet, happen

The future participle is very rare in the New
 Testament.

εἰδώς Verb, perf act ptc, m nom s οἶδα

Acts 20:23

πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν
 διαμαρτύρεται μοι λέγον ὅτι δεσμὰ καὶ θλίψεις
 με μένουσιν·

πλην yet, nevertheless, however; besides
 πολις, εως f city, town

διαμαρτυρομαι v.21

Cf. 21:4, 11

δεσμον, ου n bond, chain, imprisonment
 θλιψις, εως f trouble, suffering
 μενω remain, stay, await, wait for

Acts 20:24

ἀλλ' οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν τιμίαν
 ἐμαυτῷ ὡς τελειῶσαι τὸν δρόμον μου καὶ τὴν
 διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ,
 διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ
 θεοῦ.

οὐδεις, οὐδεμια, οὐδεν no one, nothing

λογος is used here in the sense of reckoning –
 i.e. 'I reckon my life of no account as precious
 to myself' RV

ψυχη, ης f self, life

τιμιος, α, ον precious, valuable

τελειωω complete, accomplish

δρομος, ου m course (of life)

Cf. 2 Tim 4:7.

διακονια, ας f ministry, service

Cf. 2 Cor 3:6; 4:1; 5:18; Col 1:25; 4:17; 2 Tim
 4:5.

διαμαρτύρασθαι Verb, aor midd dep infin
 διαμαρτυρομαι v.21

τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ cf. v.32;
 14:3; 2 Cor 6:1; Rom 5:15ff.; Eph 1:7f.; 2:7;
 3:2; Col 1:6.

Acts 20:25

Καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ
 πρόσωπόν μου ὑμεῖς πάντες ἐν οἷς διήλθον
 κηρύσσων τὴν βασιλείαν.

οὐκετι adv no longer, no more

ὄψεσθε Verb, fut act indic, 2 pl ὄραω see
 προσωπον, ου n face

διερχομαι pass through

κηρυσσω preach, proclaim

"He did not know what awaited him at
 Jerusalem, but was prepared for the worst (cf.
 21:13). If he survived, his intention was to
 evangelize the western part of the Empire (cf.
 19:21; Rom 1:15; 15:23f.; 28f.). The Pastoral
 epistles imply, though they do not explicitly
 assert, a later visit to Ephesus (cf. 1 Tim 1:3; 2
 Tim 1:15ff.)." Bruce

Acts 20:26

διότι μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ
 ὅτι καθαρὸς εἰμι ἀπὸ τοῦ αἵματος πάντων,

διοτι because, for, therefore

σημερον today

καθαρος, α, ον pure, clean, innocent

αἷμα, ατος f blood

Cf. Ezek. 33:1-6.

Acts 20:27

οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι πᾶσαν
 τὴν βουλὴν τοῦ θεοῦ ὑμῖν.

ὑπεστειλάμην see v.20

ἀναγγεῖλαι v.20

βουλη, ης f purpose, intention, plan,
decision

Acts 20:28

προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.

προσεχω pay close attention to, be on guard, watch, watch out

Cf. 1 Tim 4:16. The first requirement of elders or of any in a position of responsibility in the church is to watch over *themselves*.

ποιμνιον, ου n flock
ἔθετο Verb, 2 aor midd indic, 3 s τιθημι
place, set, appoint

ἐπίσκοπος, ου m overseer, guardian

Those who were recognised as having been equipped by the Spirit for a particular task were set apart for that responsibility, cf. Eph 4:11f.

ποιμαινω keep sheep, tend as a shepherd, rule

Note how the one group of people are called πρεσβυτεροι (v.17) and now ἐπίσκοποι and, by implication of the verb used here, ποιμενες. For other NT examples of the shepherd in the church cf. Jn 21:16; Eph 4:11; 1 Peter 5:2ff.

περιεποιήσατο Verb, aor midd dep indic, 3s
περιποιεομαι obtain, acquire, save

Cf. Is 43:21. "The words περιποιεομαι and περιποιησις in OT have a recognised connection with Israel; for other NT examples of the transference of the idea to the Church cf. 1 Cor 6:20; 7:23; Rom 6:22; Eph 1:14... Tit 2:14; 1 Pet 2:9." Bruce

αἷμα, ατος f blood
ἰδιος, α, ου one's own

The phrase διὰ τοῦ αἵματος τοῦ ἰδίου is a difficult one when the reference is to the church of God, and for this reason has led to several textual variants. Bruce suggests that the phrase should be translated, 'by means of the blood of His own One.'

Acts 20:29

ἐγὼ οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἀφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου,

εἰσελεύσονται Verb, fut midd dep indic, 3 pl
εἰσερχομαι enter, go in, come in
ἀφιξις, εως f departure
λυκος, ου m wolf

Cf. Mt 7:15. "They are called wolves by contrast with the true shepherds (cf. Jn 10:12)." Bruce

βαρυς, εια, υ heavy, fierce

φειδομαι spare

Acts 20:30

καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν·

ἀναστήσονται Verb, fut midd indic, 3 pl
ἀνιστημι midd rise, arise

"The 'wolves' come from without, but dangers from within the flock are also to be apprehended (cf. 1 Tim 4:1ff.)." Bruce

διεστραμμένα Verb, perf pass ptc, n nom/acc
πλ διαστρεφω pervert, mislead
ἀποσπαω draw or lead away
μαθητης, ου m disciple, pupil, follower
ὀπισω after, behind

Cf. Gal 4:17; Rom 16:17f.; Col 2:8; 2 Tim 3:6; Tit 1:11.

Acts 20:31

διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρῶν νοουθετῶν ἕνα ἕκαστον.

διὸ therefore, for this reason
γρηγορεω be or keep awake, be alert

Cf. 1 Thess 5:6,10; 1 Cor 16:13; Col 4:2.

μνημονευω remember, keep in mind
τριετια, ας f three years

Cf. 19:10.

νύξ, νυκτος f night
ἐπαυσάμην Verb, aor midd indic, 1 s παυω
midd stop, cease, cease from
δακρυον, ου n tear (as in weeping)
νουθετεω instruct, teach, warn

Cf. 1 Cor 4:14; Col 1:28.

ἕνα ἕκαστον 'each and every one'

Acts 20:32

καὶ τὰ νῦν παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.

παρατίθεμαι Verb, pres midd indic, 1 s
παρατιθημι midd. commit, entrust
οἰκοδομεω build, build up, encourage

The message of the gospel is powerful and is able to build up the church of God.

δοῦναι verb, aor act infin διδωμι
κληρονομια, ας f inheritance, what is promised
ἡγιασμένοις Verb, perf pass ptc, m & n dat pl
ἀγιαζω sanctify, make holy, set apart as sacred to God

Cf. Dt 33:3f

Acts 20:33

ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·

ἀργυριον, ου n silver, money

χρυσιον, ου n gold

ἱματισμος, ου m clothing, apparel

οὐδεις, οὐδεμα, οὐδεν no one, nothing

Bruce thinks this is a genitive of possession rather than a genitive agreeing with ἀργυριου etc. The sense is 'no man's silver or gold'

ἐπιθυμew long for, desire, lust after

Acts 20:34

αὐτοὶ γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς οὔσι μετ' ἐμοῦ ὑπηρετήσαν αἱ χεῖρες αὐται.

χρεια, ας f need, want

οὔσιν Verb, pres ptc, m & n dat pl ειμι

ὑπηρετεω serve, render service, provide for, look after (one's needs)

χειρ, χειρος f hand, power

Acts 20:35

πάντα ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν Μακάριόν ἐστιν μάλλον διδόναι ἢ λαμβάνειν.

Bruce suggests that παντα is here an adverbial neuter plural meaning 'always'.

ὑπέδειξα Verb, aor act indic, 1 s ὑποδεικνومي show, make known

"That avarice among church leaders was a real problem in Asia Minor seems to be attested by the Pastoral Epistles, in which Paul insisted that a major qualification for church leaders should be their detachment from the love of money (1 Tim 3:3,8; Titus 1:7,11), It may well be that the false teachers were particularly marked by their greed (cf. 1 Tim 6:3-10)." Polhill.

οὕτως thus, in this way

κοπιαω work, work hard, labour

"The emphasis on the Christian duty of working was perhaps necessitated by exaggerated eschatological expectations, such as Paul corrects in 2 Thess 2:1ff. Cf 1 Thess 4:11; 5:12ff.; 2 Thess 3:7-12; 1 Cor 4:12; Eph 4:28." Bruce

δει it is necessary, must, should, ought
ἀντιλαμβανομαι help, come to the help of, devote oneself to

ἀσθενew be sick, be ill, be weak

Cf. 1 Thess 5:14; Gal 6:2; Rom 15:1; Eph 4:25.

μνημονευew remember, keep in mind

τε enclitic particle and, also

μακαριος, α, ον blessed, fortunate, happy

μαλλον adv rather, instead

ἢ or, than

"Although this saying is not found in the Gospels, its spirit is seen in Lk 6:38; 11:9; Jn 13:34 etc." Bruce

The reference here seems to suggest that collections of Jesus' sayings were in circulation at this time.

Acts 20:36

Καὶ ταῦτα εἰπὼν θείς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς προσήζατο.

θείς Verb, aor act ptc, m nom s τιθημι

place, set

γονυ, γονατος n knee

This idiomatic expression for kneeling is found several times in Acts.

προσευχομαι pray

Acts 20:37

ἰκανὸς δὲ κλαυθμὸς ἐγένετο πάντων, καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου καταφίλουσιν αὐτόν,

ἰκανος, η, ον large, great, much

κλαυθμος, ου m bitter crying, wailing

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

ἐπιπιτω fall upon

τραχηλος, ου m neck

καταφιλω kiss

For this idiomatic expression, cf. Lk 15:20; Gen 33:4

Acts 20:38

ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει ὅτι οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

ὀδυναομαι be in great pain, be in great distress

μαλιστα especially

εἰρήκει Verb, perf act indic, 3 s λεγω

οὐκετι adv no longer, no more

μελλω (before an infin) be going, be

destined

προσωπον, ου n face, presence

θεωρεω see

Cf. v.25.

προπεμπω escort, accompany

πλοιον, ου n boat, ship

Acts 21:1

Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κάκειθεν εἰς Πάταρα

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

ἀναχθῆναι Verb, aor pass infin ἀναγω midd

or pass set sail

ἀποσπασθέντας Verb, aor pass ptc, m acc pl
ἀποσπᾶω pass leave, go off

Literally 'tear oneself away'. Some of the literal sense may remain here.

εὐθυδρομήσαντες Verb, aor act ptc, m nom pl
εὐθυδρομεῶ sail a straight (direct?)
course

ἑξῆς on the next day

κάκειθεν and from there - formed from καί
ἐκειθεν

Acts 21:2

καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην
ἐπιβάντες ἀνήχθημεν.

πλοῖον, οὐ n boat, ship

διαπερᾶω cross over

ἐπιβαίνω go on board, embark

ἀνήχθημεν aor pass indic, 1 pl ἀναγῶ v.1

Acts 21:3

ἀναφάναντες δὲ τὴν Κύπρον καὶ καταλιπόντες
αὐτὴν εὐώνυμον ἐπλέομεν εἰς Συρίαν, καὶ
κατήλθομεν εἰς Τύρον, ἐκεῖσε γὰρ τὸ πλοῖον
ἦν ἀποφορτιζόμενον τὸν γόμον.

ἀναφαινῶ come in sight of, sight

καταλείπω leave, leave behind

εὐώνυμος, οὐ left (hand side)

πλεῶ sail

κατερχομαι go down, leave, disembark

ἐκεῖσε adv there, at that place

ἀποφορτιζομαι unload

γόμος, οὐ m cargo

Acts 21:4

ἀνευρόντες δὲ τοὺς μαθητὰς ἐπεμείναμεν
αὐτοῦ ἡμέρας ἑπτὰ, οἵτινες τῷ Παύλῳ ἔλεγον
διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς
Ἱεροσόλυμα.

ἀνευρόντες Verb, aor act ptc, m nom pl

ἀνευρισκῶ find, find by searching

μαθητῆς, οὐ m disciple, pupil, follower

The church in Tyre was probably the result of
the Phoenician mission mentioned in Acts
11:19.

ἐπεμείναμεν Verb, aor act indic, 1 pl ἐπιμενῶ
remain, stay

ἑπτὰ seven

οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὅ τι
who, which

ἐπιβαίνω v.2

"Their inspired vision foresaw the difficulties
and dangers that lay ahead of Paul (cf. v.11);
they drew the conclusion that he should not go
up to Jerusalem (cf. v.12). We must not infer
that his continuing on the journey was contrary
to God's will; it was 'under the constraint of the
Spirit' (20:22) that he was going to Jerusalem."
Bruce

Acts 21:5

ὅτε δὲ ἐγένετο ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας,
ἐξεληθόντες ἐπορευόμεθα προπεμπόντων ἡμᾶς
πάντων σὺν γυναίξιν καὶ τέκνοις ἕως ἔξω τῆς
πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν
προσευξάμενοι

ὅτε conj when, at which time

ἐξαρτίσαι Verb, aor act infin ἐξαρτιζῶ be
completed (of time)

ἐξεληθόντες Verb, aor act ptc, m pl nom
ἐξερχομαι

πορευομαι go, proceed, travel

προπεμπῶ send on one's way, accompany

τέκνον, οὐ n child

ἔξω prep with gen. outside

πόλις, εὐς f city, town

θέντες Verb, aor act ptc, m nom pl τιθημι

On this phrase see 20:36

αἰγιαλός, οὐ m beach, shore

προσευχομαι pray

Acts 21:6

ἀπησπασάμεθα ἀλλήλους, καὶ ἐνέβημεν εἰς τὸ
πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.

ἀπησπασάμεθα Verb, aor pass indic, 1 pl

ἀπασπάζομαι say good-bye to

A rare compound. Here only in NT.

ἀλλήλων, οἷς, οὐς one another

ἀναβαίνω go up, embark

ἐκεῖνος, ἡ, ὁ that (one), those

ὑποστρεφῶ return, turn back

ἴδιος, α, οὐ one's own; τὰ ἴδια home

"The picture of all the Christian families of
Tyre accompanying the little group to the ship
at the end of the week is an affecting one,
illustrating what a close bond of friendship
primitive Christianity was." Bruce

Acts 21:7

Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου
κατηντήσαμεν εἰς Πτολεμαῖδα, καὶ
ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν
ἡμέραν μίαν παρ' αὐτοῖς.

πλοῦς, πλοῦς m voyage

διανύω complete, continue

Here only in the NT.

καταντᾶω arrive, reach

Πτολεμαῖδα Proper name, acc s Πτολεμαῖς

"The Gospel probably found its way there at much the same time as it came to Tyre (cf. 11:19)." Bruce

ἀσπάζομαι greet
μενω remain, stay
εἷς, μία, ἓν gen ἑνός, μίας, ἑνός one

Acts 21:8

τῇ δὲ ἐπαύριον ἐξεληθόντες ἤλθομεν εἰς Καισάρειαν, καὶ εἰσεληθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν ἑπτὰ ἐμείναμεν παρ' αὐτοῦ.

ἐπαυριον the next day
ἐξεληθόντες v.5

Unclear whether still by ship or now by road.

οἶκος, ου m house, home
εὐαγγελιστης, ου m one who preaches the good news, evangelist

Cf. 8:12, 35, 40

ἑπτα seven

"The Seven were originally the leaders of the Hellenists in the Jerusalem church, and after the death of Stephen the survivors probably took a leading part among the Hellenists of the dispersion." Bruce

Acts 21:9

τούτω δὲ ἦσαν θυγατέρες τέσσαρες παρθένου προφητεύουσα.

θυγατηρ, τρος f daughter
τέσσαρες neut τεσσαρα gen τεσσαρων four
παρθενος, ου f virgin, unmarried girl
προφητεω prophesy, speak God's message

"Peter, in his Pentecost sermon, pointed to the prophesying of 'daughters' as a sign of the gift of the Spirit in the last days (Acts 2:17)." Polhill

"The introduction of Philip's four daughters is significant; there is good evidence [from historical sources] that from them Luke received much of the information which he gives in the earlier part of Acts, as well as much of the material peculiar to the Third Gospel ... He certainly had ample opportunity to learn all he could from them, not only during the 'many days' spent in Caesarea on this occasion, but also during the two years of Paul's imprisonment there (24:27)." Bruce

Acts 21:10

ἐπιμένοντων δὲ ἡμέρας πλείους κατήλθεν τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος,

ἐπιμενω remain, stay, persist in
πλειων, πλειον or πλεον many, a large(r)
number

κατερχομαι come down, come

"Caesarea was officially in Judaea, being its political capital; but it was a Gentile city, and thus not part of Judaea in the ethnic sense." Bruce

προφητης, ου m prophet
ὄνομα, τος n name

On Agabus see also 11:28

Acts 21:11

καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην τοῦ Παύλου δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν· Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτως δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.

ἄρας Verb, aor act ptc, m nom s αἰρω take, take up

ζωνη, ης f belt, money belt

δεω bind, tie

πόδας Noun, acc pl πους, ποδος m foot

χειρ, χειρος f hand

Acted prophecy was common in the OT, cf. 1 Kings 11:29ff; Is. 20:2ff; Ezek 4:1ff.

ὁδε, ἡδε, τοδε this; ταδε these things
ἄνδρα Noun, acc s ἀνηρ, ἄνδρος m man
οὕτως and οὕτω adv. thus, in this way
παραδώσουσιν Verb, fut act indic, 3 pl
παραδίδωμι hand over, deliver up
ἐθνος, ους n nation, people; τα ἔ. Gentiles

"The prophecy is couched in words similar to those used by our Lord of Himself (Mk 10:33, παραδώσουσιν αὐτὸν τοῖς ἐθνεσιν); see on ver. 14. In the event, Paul was delivered by the Gentiles from the Jews, who were forced against their will to hand him over (vv. 31ff)." Bruce

Acts 21:12

ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ.

παρακαλεω exhort, encourage, urge

τε και and also

ἐντοπιος, α, ον local; pl. residents

ἀναβαινω go up

τοῦ μὴ ἀναβαίνειν αὐτὸν The present infinitive with gen def art expressing purpose or outcome (Final Infinitive), 'that he should not continue to go up'

Acts 21:13

τότε ἀπεκρίθη ὁ Παῦλος· Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ.

τοτε then, at that time

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρίνομαι answer
κλαιω weep, cry
συνθρυπτω break (of one's heart)

Literally 'pounding away at', used of washing clothes by pounding with stones.

δεθῆναι Verb, aor pass infin δεω bind, tie
ἀποθνήσκω die, face death, be mortal
έτοιμως readily; έ. έχω be ready or prepared

Acts 21:14

μη̄ πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες·
Τοῦ κυρίου τὸ θέλημα γινέσθω.

πειθω persuade, convince, win over

μη̄ πειθομένου δὲ αὐτοῦ 'as he would not be persuaded'

ἡσυχάζω be silent, cease

ἡσυχάσαμεν εἰπόντες 'we ceased speaking with the words'

θέλημα, ατος n will, wish, desire
γινέσθω Verb, aor midd dep imperat, 3 s
γίνομαι

Cf. Lk 22:42. "Like his Lord, Paul refused to be diverted from the path of duty and suffering by the pleas of well-meaning friends, but 'steadfastly set his face to go to Jerusalem' (cf. Lk 9:51)." Bruce

Acts 21:15

Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι
ἀνεβαίνομεν εἰς Ἱερουσόλυμα·

ἐπισκευαζομαι make ready, pack up

This verb can also bear the sense of getting horses ready, and may bear this sense here.

ἀναβαινω go up, come up, ascend,
embark

Acts 21:16

συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας
σὺν ἡμῖν, ἄγοντες παρ' ᾧ̄ ξενισθῶμεν
Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

συνερχομαι come or go with, accompany
ξενισθῶμεν Verb, aor pass subj, 1 pl ξενίζω
entertain as a guest (pass. live, stay)

ἀρχαίος, α, ον old

'bringing (us) to Mnason of Cyprus, one of the early disciples, with whom we were to lodge'. Some of the disciples from Caesarea seem to have introduced Paul and his companions to a suitable place where they could all stay with "a Hellenist (and therefore probably liberal) believer." Bruce

Acts 21:17

Γενομένων δὲ ἡμῶν εἰς Ἱερουσόλυμα ἀσμένως
ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.

ἀσμενως adv gladly, warmly
ἀποδεχομαι welcome, receive

Acts 21:18

τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς
Ἰάκωβον, πάντες τε παρεγένοντο οἱ
πρεσβύτεροι.

ἐπιουσα, ης f the next day

εἰσῆει Verb, pluperf act indic, 3 s εἰσεμι
enter, go in

παραγινομαι come; aor. be present
πρεσβυτερος, α, ον elder

It would seem that none of the Twelve were in Jerusalem at this time.

Acts 21:19

καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἑν
ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν
διὰ τῆς διακονίας αὐτοῦ.

ἀσπάζομαι greet, welcome

ἐξηγεομαι tell, relate, report

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
ἕκαστος, η, ον each, every

καθ' ἑν ἕκαστον lit 'according to each single thing' i.e. in detail

ἔθνεσιν Noun, dat pl ἔθνος, ους n nation,
people; τα ἑ. Gentiles

διακονια, ας f ministry

Cf. 14:27; 15:3f., 12.

Acts 21:20

οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν θεόν, εἶπόν τε
αὐτῷ· Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν
ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων, καὶ
πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·

δοξαζω praise, honour, glorify, exalt

"They had cause to praise God not only for the conversion of the Gentiles, but also for the practical evidence of their conversion in the contribution sent to the Jerusalem Christians, perhaps also for the relief felt at learning that the report of v.21 was untrue." Bruce

Yet it is also evident that the success of Paul's mission created problems for the church at Jerusalem.

θεωρεω see, observe, notice

ποσος, η, ον how much(?), how many(?)

μυριας, αδος f group of ten thousand,
myriad, countless thousands

πεπιστευκότων Verb, perf act ptc, gen pl

πιστεω believe (in), have faith (in)

ζηλωτης, ου m one who is zealous

ὑπαρχω be (equivalent to εἰμι)

These were probably converts from among the Pharisees. Cf. Gal 1:14.

Acts 21:21

κατηγήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσιν περιπατεῖν.

κατηγεω inform, instruct
ἀποστασια, ας f apostasy, rebellion
διδασκω teach

τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους 'all the Jews who live among the Gentiles'.
"Neither in Acts, nor in his epistles is it suggested that Paul encouraged *Jewish* believers to give up their ancestral observances; indeed, he himself honoured them. But he did insist that these observances must not be imposed upon Gentile believers, that they were not necessary to salvation, and that a man was no worse a Christian for omitting them (cf. Rom 14:5f)." Bruce
"Still, there may have been a grain of truth in the rumour that Paul was encouraging Jews of the Diaspora to abandon the Torah. It would not have been Paul's having actually urged the Jews to do so but rather the social situation of Paul's Diaspora churches. In the Diaspora, Jews who became Christians would almost inevitably have transferred from the synagogue to the predominantly Gentile churches. Acts 19:9 would indicate that this had been the case at Ephesus. Having left the base of support for their Jewish identity in the synagogue, there would be the natural inclination to the ways of the Gentile majority in the Christian churches. Whether or not this was the case, Paul himself had not urged Jewish Christians to abandon the Torah, and there is no evidence that the elders themselves lent any credence to the allegations. Still, they had to deal with them."
Polhill

περιτεμνω circumcise
τεκνον, ου n child
μηδε negative particle nor, and not
ἔθος, ους n custom, practice
περιπατεω walk, live; here = observe

Acts 21:22

τί οὖν ἐστίν; πάντως ἀκούσονται ὅτι ἐλήλυθας.

τι οὖν ἐστιν 'what about it then'

παντως surely, certainly
ἀκούσονται Verb, fut midd dep indic, 3 pl
ἀκουω
ἐλήλυθας Verb, perf act indic, 2 s ἔρχομαι

Acts 21:23

τοῦτο οὖν ποιήσον ὃ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἀφ' ἑαυτῶν.

ἄνηρ, ἄνδρος m man
τέσσαρες neut τέσσαρα gen τεσσαρων four
εὐχη, ης f vow, oath

"The vow seems to have been a temporary Nazirite one, like that in 18:18. Cf. Numb 6:2ff. Such a temporary vow commonly lasted 30 days ... In Paul's readiness to undertake this charge, we have a further example of his self-confessed willingness to be 'all things to all men' (cf. 1 Cor 9:19-23)." Bruce

Acts 21:24

τούτους παραλαβὼν ἀγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον ἐπ' αὐτοῖς ἵνα ξυρήσονται τὴν κεφαλὴν, καὶ γνώσονται πάντες ὅτι ὦν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον.

παραλαμβανω take, receive, accept
ἀγνίσθητι Verb, aor pass imperat, 2 s ἀγνίζω
purify, cleanse

Polhill suggests that "Paul was the one who underwent purification. Often a Jew returning to the Holy Land after a sojourn in Gentile territory would undergo ritual purification. The period involved was seven days (cf. Num 19:12), which fits the present picture (v.27). Paul thus underwent ritual purification to qualify for participation in the completion ceremony of the four Nazirites which took place within the sacred precincts of the temple. This would be a thorough demonstration of his full loyalty to the Torah, not only in his bearing the heavy expenses of the vow but also in his undergoing the necessary purification himself."

δαπαναω spend
ξυρήσονται Verb, aor midd dep subj, 3 pl
ξυραομαι shave, have oneself shaved
κεφαλη, ης f head
γνωρίζω make known, disclose, know
κατήχηνται Verb, perf pass indic, 3 pl
κατηγεω v. 21
οὐδεις, οὐδεμα, οὐδεν no one, nothing
στοιχεω walk, conduct oneself

Used ethically, like περιπατεω of v.21.

φυλασσω keep, guard, defend

Acts 21:25

περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἀπεστείλαμεν κρίναντες φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν.

πεπιστευκότων v.20.
ἐπεστείλαμεν Verb, aor act indic, 1 pl
ἐπιστελλω write, instruct by letter

Many mss (including B) read ἀπεστειλαμεν 'we sent' rather than, 'we wrote'. For the letter, cf. 15:23f.

φυλασσω v. 24.

εἰδωλοθυτον, ου n meat offered to idols
αἷμα, ατος f blood

πνικτος, η, ον strangled (of animals killed
for food without draining the blood)

πορνεια, ας f sexual immorality

There are a variety of textual readings here concerning the content of the prohibition as in 15:20, 29.

"James and the elders say in effect, 'We are glad to know that you do not teach *Jewish* believers to forsake the law, and we should like you to make clear to all the Jewish believers here. As for the *Gentile* believers, of course, we have already agreed that nothing is to be required of them except that they refrain from meat sacrificed to idols, etc.'" Bruce
"As Jewish nationalism increased, the Gentile mission became more and more of a liability to Jewish Christianity. In the aftermath of the Jewish war with Rome and the fall of Jerusalem in AD 70, Jewish Christianity was declared heretical by official Judaism; and it was no longer possible for a Christian Jew to remain in the Jewish community. James had seen the problem well and sought to present himself as a strict, Torah-abiding Jew, doubtless to strengthen the credibility of his witness to his fellow Jews. Ultimately, he gave his life for his Christian witness, being put to death at the order of the high priest Annas in AD 62." Polhill

Acts 21:26

τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσήει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἐκάστου αὐτῶν ἢ προσφορά.

τοτε then, at that time

παραλαμβανω v.24

ἐχομένη Verb, pres midd ptc, f dat s έχω;
midd ptc = next

ἀγνισθεὶς Verb, aor pass ptc, m nom s ἀγνίζω
v.24.

εἰσήει Verb, pluperf act indic, 3 s εἰσεμι
enter, go in

ἱερον, ου n temple, temple precincts

διαγγελλω proclaim; here = give notice of
ἐκπληρωσις, εως f completion, end

The time fixed for fulfilment.

ἀγνισμος, ου m purification (ritual)

ἕως οὗ when

προσηνέχθη Verb, aor pass indic, 3 s

προσφερω offer, present

ἑνὸς ἐκάστου each one

προσφορά, ας f offering, sacrifice

"The offering consisted of one he-lamb, one ewe-lamb, one ram, and accompanying meal and drink offerings, according to Num 6:14f."
Bruce

Acts 21:27

Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα τὸν ὄχλον καὶ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας,

μελλω be going, be about

ἑπτα seven

συντελεῖσθαι Verb, pres pass infin συντελεω
end, complete, finish

Bruce suggests that the following events took place at the beginning of the seven days. Polhill thinks they were at the end of the seven days of Paul's cleansing.

On Jews from Asia, cf. 20:19. "Not surprisingly the opposition to Paul came from Asian Jews, probably some from Ephesus. Paul had spent three years in Ephesus and part of the time in their synagogue (19:8). They knew him well. In his Miletus address Paul alluded to plots the Ephesian Jews had already directed against him. Often Diaspora Jews were exceedingly strict in their observance of Jewish ritual (cf. 6:9), and it may have been some of these same Asian Jews who had spread the rumours about Paul throughout Jerusalem (cf. v.21)." Polhill

θεασάμενοι Verb, aor midd dep ptc, m nom
pl θεασμαι see, observe

ἱερον, ου n temple, temple precincts

συνέχεον Verb, imperf act indic, 1 s & 3 pl
συγχεω confound or bewilder, stir up

Cf. 19:32.

ὄχλος, ου m crowd, multitude

ἐπιβαλλω lay (hands) on

χειρ, χειρος f hand, power

Acts 21:28

κράζοντες· Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχῇ διδάσκων, ἔτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίωκεν τὸν ἅγιον τόπον τούτον.

κραζω cry out, call out

βοηθεω help

λαος, ου m people, a people

τοπος, ου m place

πανταχη adv everywhere

διδασκω teach

Cf. 6:13

ἐτι still, yet, moreover

τε και and also

Ἕλληνα, ἴσθραήλ m a Greek, non-Jew

εἰσήγαγεν Verb, aor act indic, 3 s εἰσαγω
bring into, lead into

κοινοῶ defile, make unclean

Gentiles were not permitted beyond the outer court of the Temple.

Acts 21:29

ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος.

Cf. 20:4.

προοραῶ see previously

νομίζω think, suppose, assume

"It was an instance of sheer irony. In the temple for his own purification, Paul was accused of having defiled it." Polhill

Acts 21:30

ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.

ἐκινήθη Verb, aor pass indic, 3 s κινεῶ
move, shake

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
συνδρομη, ης f rushing together

Here alone in the NT.

ἐπιλαμβανομαι take hold of, sieze

εἴλκων Verb, imperf act indic, 1 s & 3 pl
έλκω draw, drag

κλειω shut, shut up, lock

θυρα, ας f door, gate

Acts 21:31

ζητούντων τε αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης ὅτι ὅλη συγχύννεται Ἱερουσαλήμ,

ζητεῶ seek, look for, attempt

ἀποκτεῖναι Verb, aor act infin ἀποκτείνω kill,
put to death

ἀνέβη Verb, aor act indic, 3 s ἀναβαίνω go
up, come up

φασίς, εως f news, report

"It was probably sent up by the soldiers who patrolled the top of the colonnade to watch for riots." Bruce

χιλιάρχος, ου m commander (a high ranking military officer generally in charge of 600-1000 men), high ranking officer
σπειρα, ης f cohort (tenth part of a Roman legion having about 600 men), band of soldiers

ὅλος, η, ον whole, all, complete, entire

συγγεῶ and συγχύννω v. 27

Acts 21:32

ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς, οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον.

ἐξαυτῆς adv immediately, at once

παραλαμβανῶ take

στρατιωτης, ου m soldier

ἑκατονταρχης, ου m centurion

"As more than one centurion was present, we may infer that at least 200 men were called out." Bruce

κατέδραμεν Verb, aor act indic, 3 s

κατατρέχω run down

ἰδόντες Verb, aor act ptc, m nom pl ὄραω

see, recognise

παύω stop; midd stop, cease

τυπῶ beat, strike

Acts 21:33

τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι ἀλύσεισιν δυοῖς, καὶ ἐπυθάνετο τίς εἶη καὶ τί ἐστὶν πεποιηκῶς.

τοτε then, at that time

ἐγγίσας Verb, aor act ptc, m nom s ἐγγίζω
approach, draw near

ἐπιλαμβανομαι take, take hold of, arrest

κελευῶ order, command

δεθῆναι Verb, aor pass infin δεῶ bind, tie

ἀλυσίς, εως f chain, imprisonment

δυο gen & acc δυο dat δυοσιν two

Probably to two soldiers, one on each side.

πυθάνομαι inquire, ask, question

τίς εἶη "Optative in historical sequence (cf. Lk 1:29; 8:9; 18:36; 22:23). Luke is the only NT writer to use this classical construction." Bruce

πεποιηκῶς Verb, perf act ptc, m nom s ποιεῶ

Acts 21:34

ἄλλοι δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.

ἄλλος, η, ο another, other

ἄλλοι δὲ ἄλλο τι ἐπεφώνουν 'different people shouted different things'

ἐπιφωνεῶ shout, cry out

ὄχλος, ου m crowd, multitude

γνῶναι Verb, aor act infin γινώσκω

ἀσφαλής, ες definite; the facts

γνῶναι τὸ ἀσφαλὲς 'learn the truth'.

θορυβος, ου m confusion, disturbance

κελευῶ v. 33

παραμβολη, ης f barracks; camp; army

Acts 21:35

ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βασταζέσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου,

ὅτε conj when

ἀναβαθμος, ου m (flight of) steps

συνέβη Aorist act indic, 3 s συμβαινῶ

happen, come about

βασταζῶ carry, bear

στρατιωτης, ου m soldier

βια, ας f force, violence, use of force

Acts 21:36

ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζοντες· Αἴρε αὐτόν.

ἀκολουθεῶ follow, accompany

πληθος, ους n crowd, multitude

λαος, ου m people

κραζῶ cry out, call out

αἶρω take, take away

αἶρε αὐτον 'take him away' cf. 22:22; Lk 23:18; Jn 19:15.

Acts 21:37

Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ· Εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς σέ; ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις;

μελλῶ be going, be about, intend

εἰσαγῶ bring into, lead into

παρεμβολη, ης v.34

ἔξεστιν impersonal verb it is permitted, it is lawful, it is possible

ἔφη Verb, imperf act ind, 3s φημι say

Ἑλληνιστὶ adv in the Greek language

Acts 21:38

οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;

Αἰγύπτιος, α, ου Egyptian

"According to Josephus this Egyptian came to Jerusalem about AD 54, claiming to be a prophet, and led a multitude of 30,000 to the Mount of Olives, promising that the city walls would fall down at his command, that they might march in. Felix sent soldiers against them, who killed 400 and captured 200. The Egyptian himself escaped and disappeared. No doubt some, impressed by his apparently miraculous deliverance, looked for his triumphant return. Luke's report seems quite independent of Josephus's. The more moderate figure of 4,000 given here is more likely." Bruce.

ἀναστατώσας Verb, aor act ptc, m nom s

ἀναστατωῶ agitate, incite to revolt

ἐξαγαγῶν Verb, aor act ptc, m nom s ἐξαγῶ
lead or bring out

ἐρημος, ου f uninhabited region, desert

τετρακισχιλιοι, αι, α four thousand

σικαριος, ου m terrorist, cut-throat,

assassin (member of a fanatical group of Jewish nationalists)

"They began to be active in the time of Felix, and after murdering the former High Priest Jonathan (cf. 4:6), appeared as bitter enemies of the Romans and of pro-Roman Jews. They mingled with the crowds at festivals and stabbed their opponents unobserved. Their activities added to the horrors of Jerusalem's last days." Bruce

Acts 21:39

εἶπεν δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεὺς τῆς Κιλικίας, οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπιτρέψόν μοι λαλήσαι πρὸς τὸν λαόν.

Ταρσευς, εως m man of Tarsus

ἀσημος, ον insignificant

πολις, εως f city, town

πολιτης, ου m citizen, fellow-citizen

δεομαι ask, beg, pray

ἐπιτρεπῶ let, allow, permit

Acts 21:40

ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ, πολλῆς δὲ σιγῆς γενομένης προσεφώνησεν τῇ Ἑβραϊδὶ διαλέκτῳ λέγων

ἐπιτρέψαντος Verb, aor act ptc, m gen s

ἐπιτρεπῶ let, allow, permit

ἐστὼς Verb, perf act ptc, m nom s ἵστημι pf

& pluperf stand, stand firm

ἀναβαθμος, ου v. 35

κατασειῶ motion, make a sign

χειρ, χειρος f hand, power

Cf. 13:16

σιγη, ης f silence

προσφωνεῶ call to, address

Ἑβραΐς, ἴδος f Hebrew language (i.e. Aramaic)

διαλεκτος, ου f language

Acts 22:1

Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.

Cf. 7:2.

νυνὶ now

ἀπολογία, ας f verbal defence, answer

Acts 22:2

Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς μᾶλλον παρέσχον ἡσυχίαν· καὶ φησὶν·

μαλλον adv more; rather, instead, more than that

παρέσχον Verb, aor act indic, 1 s & 3 pl
παρεχω act & midd cause, bring about
ἡσυχια, ας f silence, quietness
φησὶν Verb, pres act indic, 3 s φημι say

Acts 22:3

Ἐγὼ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῶου νόμου, ζηλωτῆς ὑπάρχων τοῦ θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον,

γεγεννημένος Verb, perf pass ptc, m nom s
γεννω pass be born
ἀνατεθραμμένος Verb, perf pass ptc, m nom s
ἀνατρεφω bring up, rear, train

Suggests that he lived in Jerusalem from early childhood.

πολις, εως f city, town
πόδας Noun, acc pl πους, ποδος m foot

Cf. 5:34.

πεπαιδευμένος Verb, perf pass ptc, m nom s
παιδευω instruct, train, teach
ἀκρίβεια, ας f strictness, exactness
πατρως, α, ον belonging to or coming from one's ancestors

Cf. 24:12; Mk 7:3; 1 Pet 1:18

ζηλωτης, ου m one who is zealous
ὑπαρχω be (equivalent to εἰμι)

For a similar description by Paul see Phil 3:4ff., also 21:20; Rom 10:2; Gal 1:14.

σημερον today

Acts 22:4

ὡς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας,

ὁδος, ου f way, path
διωκω persecute
ἄχρι prep with gen until, as far as
θανατος, ου m death

Cf. v.20.

δεσμευω tie (up), bind
παραδιδωμι hand or give over, deliver up
φυλακη, ης f prison, imprisonment
τε και and also

Acts 22:5

ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ ἵνα τιμωρηθῶσιν.

ἀρχιερευς, εως m high priest, member of high priestly family
μαρτυρεω bear witness, testify
πρεσβυτεριον, ου n body of elders

Cf. Lk 22:66; 1 Tim 4:14.

ἐπιστολη, ης f letter
δεξάμενος Verb, aor midd dep ptc, m nom s
δεχομαι receive

Cf. 9:2ff.

πορευομαι go, proceed, travel
ἄξων Verb, fut act ptc, m nom s ἄγω

The future participle is used here expressing purpose (cf. 8:27; 24:11,17).

ἐκεῖσε adv there, at that place
δεδεμένους Verb, perf pass ptc, m acc pl δεω
bind, tie
τιμωρεω punish, have (someone) punished

Acts 22:6

Ἐγένετο δὲ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιεστράψαι φῶς ἰκανὸν περὶ ἐμέ,

ἐγγίζω approach, draw near
μεσημβρια, ας f noon, midday

Cf. 26:13; 8:26.

ἐξαίφνης suddenly, unexpectedly
περιεστραπτω flash around

Cf. 9:3.

φως, φωτος n light
ἰκανος, η, ον great

Acts 22:7

ἔπεσά τε εἰς τὸ ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαοὺλ Σαοὺλ, τί με διώκεις;

ἔπεσά Verb, aor act indic, 1 s πιπτω fall, fall down

ἔδαφος, ους n ground
διωκω persecute

Cf. 9:4.

Acts 22:8

ἐγὼ δὲ ἀπεκρίθην· Τίς εἶ, κύριε; εἶπέν τε πρὸς ἐμέ· Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις.

ἀπεκρίθην Verb, aor midd dep indic, 1 s
ἀποκρινομαι answer, reply
Ναζωραιος, ου m inhabitant of Nazareth, Nazarene

ὁ Ναζωραῖος is not found in the parallel accounts in 9:5 or 26:15. "The full designation 'Jesus of Nazareth' was appropriate to the Jewish audience before whom Paul was relating his experience." Polhill

Acts 22:9

οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.

ἐθεάσαντο Verb, aor midd dep indic, 3 pl
θεαομαι see

λαλεω speak, talk

Compare 9:7 and the note in that place.

Acts 22:10

εἶπον δέ· Τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρὸς με· Ἀναστάς πορεύου εἰς Δαμασκόν, κάκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι.

εἶπον Verb, aor act indic, 1s & 3pl λεγω
ἀνίστημι 2 aor rise, stand up
κάκεῖ (καὶ ἐκεῖ) and there
λαληθήσεται Verb, fut pass indic, 3 s λαλεω
speak, talk

τέτακταί Verb, perf pass indic, 3 s τασσω
appoint, set aside, command

ποιῆσαι Verb, aor act infin ποιεω

Acts 22:11

ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν.

ἐνέβλεπον verb, imperf act indic, 1 s & 3 pl
ἐμβλεπω see

δοξα, ης f glory

ἐκεῖνος, η, ο demonstrative adj. that

χειραγωγεω lead by the hand

Cf. 9:8.

συνειμι be present, be with

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

Acts 22:12

Ἀνανίας δὲ τις ἀνὴρ εὐλαβῆς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων,

εὐλαβῆς, ες devout, reverent

μαρτυρεω pass be well spoken of

κατοικεω live, settle, inhabit

"Ananias is here referred to as a pious Jew, in terms calculated to appeal to pious Jews, and the part played by him in Paul's conversion is emphasised." Bruce

Acts 22:13

ἐλθὼν πρὸς ἐμὲ καὶ ἐπιστὰς εἶπέν μοι· Σαοὺλ ἀδελφέ, ἀνάβλεψον· καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.

ἐφιστημι come up to, approach

ἀνάβλεψον Verb, aor act imperat, 2 s

ἀναβλεπω look up, regain one's sight,
be able to see

Cf. 9:17.

καγὼ a compound word = καὶ ἐγώ

Acts 22:14

ὁ δὲ εἶπεν· Ὁ θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ,

Cf. 9:15f. "Ananias communicated to Paul the revelation he had received from the Lord concerning him." Bruce

προεχειρίσατό Verb, aor midd dep indic, 3 s

προχειρίζομαι midd choose or appoint
for oneself

σε Pronoun, acc s συ

γινῶναι Verb, aor act infin γινωσκω

θέλημα, ατος n will, wish, desire

Cf. Rom 2:18; 12:2; Col 1:9.

ἰδεῖν Verb, aor act infin ὁραω see

δικαιος, α, ον righteous, just

For 'the Righteous One' as a Messianic title, cf. 3:14.

στομα, τος n mouth

Acts 22:15

ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἐώρακας καὶ ἤκουσας.

ἔση Verb, fut indic, 2 s εἰμι

μαρτυς, μαρτυρος m witness, matryr

Cf. 9:15.

ἐώρακας Verb, perf act indic, 2 s ὁραω trans
see, observe

Cf. 9:15 and 26:16, also 4:20.

Acts 22:16

καὶ νῦν τί μέλλεις; ἀναστάς βάπτισαι καὶ ἀπόλουσαι τὰς ἀμαρτίας σου ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.

μελλω (finite verb without infin) delay, wait

βάπτισαι Verb, aor midd imperat, 2 s

βαπτίζω baptise, wash

ἀπόλουσαι Verb, aor midd dep imperat, 2 s

ἀπολουομαι cleanse oneself, wash
away (sin)

"The imperatives are in the middle voice: 'get yourself baptized and get your sins washed away' ... His baptism was the 'outward and visible sign' of his inward spiritual cleansing."
Bruce

ἁμαρτια, ας f sin
ἐπικαλεω midd call upon, appeal to

Cf. 2:38.

Acts 22:17

Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλήμ
καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι
με ἐν ἑκστάσει

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
ὑποστρέψαντι Verb, aor act ptc, m dat s
ὑποστρεφω return, turn back
προσευχομαι pray
ἱερον, ου n temple, temple precincts
ἑκστασις, εως f trance, vision

The grammatical construction is rather awkward.

Acts 22:18

καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦσον καὶ
ἐξελθε ἐν τάχει ἐξ Ἱερουσαλήμ, διότι οὐ
παραδέξονται σου μαρτυρίαν περὶ ἐμοῦ.

ἰδεῖν v.14
σπεῦσον Verb, aor act imperat, 2 s σπευδω
hasten, hurry
ταχος, ους n speed, quickness; ἐν τ.
speedily, quickly, without delay
διοτι because, for
παραδεχομαι accept, receive
μαρτυρια, ας f testimony, witness

Cf. 9:29f.

Acts 22:19

κἀγὼ εἶπον· Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ
ἤμην φυλακίζων καὶ δέρων κατὰ τὰς
συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ·

κἀγω v.13
εἶπον Verb, aor act indic, 1s & 3pl λεγω
ἐπισταμαι know, understand
ἤμην Verb, imperf act indic, 1s εἰμι
φυλακίζω imprison
δερω beat, strike, hit

"Paul argues that he is the very man to convince the Jews. We may paraphrase his argument: 'They know how whole-heartedly I opposed the Christians; they remember the part I played at Stephen's martyrdom; they must realise therefore that there must be overwhelmingly cogent reasons for my change of attitude.'" Bruce

Acts 22:20

καὶ ὅτε ἐξεχύννεται τὸ αἷμα Στεφάνου τοῦ
μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ
συνευδοκῶν καὶ φυλάσσω τὰ ἱμάτια τῶν
ἀναιρούντων αὐτόν.

ὅτε conj when, at which time
ἐξεχύννεται Verb, imperf pass indic, 3 s
ἐκχεω and ἐκχυννω pour out, shed
(blood)

αἷμα, ατος f blood
μαρτυς, μαρτυρος dat pl μαρτυσιν m
witness, martyr
ἐφεστως Verb, perf act ptc, m nom s
ἐφιστημι come up to, stand by

Cf. 7:58; 8:1a.

συνευδοκεω approve of, agree to
φυλασσω keep, guard
ἱματιον, ου n garment, clothing, robe
ἀναιρεω do away with, kill

At that time, Paul would seem to have believed that his ministry could be most effective in Jerusalem where he was known and all would see the dramatic change that had taken place in his life. But Christ had a different plan, one which must have seemed strange to Paul in the immediate years following.

Acts 22:21

καὶ εἶπεν πρὸς με· Πορεύου, ὅτι ἐγὼ εἰς ἔθνη
μακρὰν ἐξαποστελῶ σε.

ἔθνη Noun, nom & acc pl ἔθνος, ους n
nation, people
μακραν far, far off, at some distance
ἐξαποστελῶ Verb, fut act indic, 1 s
ἐξαποστελλω send out

Acts 22:22

Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου καὶ
ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες· Αἶρε ἀπὸ
τῆς γῆς τὸν τοιοῦτον, οὐ γὰρ καθῆκεν αὐτὸν
ζῆν.

ἄχρι prep with gen until, as far as
ἐπαίρω raise, lift up

"The mention of the Gentiles was the last straw so far as the audience was concerned, it reminded them of their main grievance against Paul. It was not that they did not believe in proselytizing Gentiles, but Paul was offering Gentiles equal privileges with Jews without requiring them to submit to the obligations of the Law." Bruce

αἶρω take, take away
γη, γης f earth

Cf. 21:36.

τοιουτος, αυτη, ουτον correlative pronoun and
adjective such, of such kind

καθῆκεν Verb, Imperf act indic, 3s καθηκει
impersonal verb it is fitting

"The imperf. indic. in classical Gk. may indicate necessity or possibility when the opposite is taking place; but the usage is extended in Koine to cover what in classical Gk. would be expressed by the present." Bruce

ζω live, be alive

Acts 22:23

κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα,

κραυγαζω call out, shout

ῥιπτω throw, throw down, throw off

Field suggests that here it means waving items of their clothing.

ἱματιον, ου n garment, clothing, robe, cloak

κονιορτος, ου m dust

βαλλω throw

ἀηρ, ερος m air, space

Acts 22:24

ἐκέλευσεν ὁ χιλιάρχος εἰσαγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἶπας μάλιστα ἀνετάζεσθαι αὐτὸν ἵνα ἐπιγνῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.

κελευω order, command

χιλιάρχος, ου m commander

εἰσαγω bring into, lead into

παραμβολη, ης f barracks; camp

μαστιξ, ιγος f whip, beating with a whip

"The scourge (Lat. *Flagrum, flagellum*), was a murderous instrument of torture, quite different from the Lictor's rods at Philippi. Here Paul at once protests his Roman citizenship, which, by the Valerian and Porcian Laws..., exempted him from such treatment. A slave or alien might be scourged in order to make him confess the truth" Bruce. It was not uncommon for the victim to die as a result of the *flagellum*.

ἀνετάζεσθαι Verb, pres pass infin ἀνεταζω
examine, interrogate

ἐπιγνῶ Verb, aor act subj ἐπιγινωσκω
perceive, understand

αἰτια, ας f reason, cause

οὕτως thus, in this way

ἐπιφωνεω shout, cry out

Paul's speech in Aramaic had not been understood by the Commander. All he knew was that Paul's words had stirred up the crowd.

Acts 22:25

ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμασίν εἶπεν πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;

προέτειναν Verb, aor act indic προτεινω tie
up (with straps) or stretch out (for a beating)

ἱμας, αντος n strap

ἐστῶτα Verb, perf act ptc, n nom/acc pl
ἰστημι stand, stand firm

ἑκατονταρχης, ου and ἑκατονταρχος, ου m
centurion

ἀκατακριτος, ον without trial by law,
uncondemned

ἔξεστιν impersonal verb it is permitted, it is
lawful

μαστιζω beat with a whip, whip

Cf. 16:37; 22:25ff.

Acts 22:26

ἀκούσας δὲ ὁ ἑκατοντάρχης προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν λέγων· Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστιν.

προσερχομαι come or go to, approach

ἀπαγγελλω announce, proclaim

μελλω (before an infin) be going, be about

Acts 22:27

προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖός εἶ; ὁ δὲ ἔφη· Ναί.

ἔφη Verb, imperf act ind, 3s φημι say

ναί yes, yes indeed, certainly

Acts 22:28

ἀπεκρίθη δὲ ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γεγέννημαι.

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρῖνομαι answer

πολυς, πολλη, πολυ gen πολλου, ης, ου much,
many

κεφαλαιον, ου n sum of money

πολιτεια, ας f citizenship

ἐκτησάμην Verb, aor midd dep indic, 1 s

κταομαι acquire, gain

γεγέννημαι Verb, perf pass indic, 1 s γεννω
pass be born, cause

According to Ramsay, a large number of Jews became citizens of Tarsus as early as 171 BC

Acts 22:29

εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν δεδεκώς.

ἀπέστησαν Verb, aor act indic, 3 pl
ἀφισταμαι leave, stand away from
ἀνετάζω see v.24.
ἐφοβήθη Verb, aor pass dep indic, 3 s
φοβεομαι fear, be afraid
ἐπιγνοὺς Verb, aor act ptc, m nom s
ἐπιγνωσκω v.24

Cf. 16:38.

δεδεκώς Verb, perf act ptc, m nom s δεω
bind, tie

Acts 22:30

Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλὲς τὸ τί κατηγορεῖται ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

ἐπαυριον the next day
βουλομαι want, wish, intend
γνῶναι Verb, aor act infin γνωσκω
ἀσφαλής, ες definite; the facts

Cf. 21:34

κατηγορεω accuse, bring charges against
λυω loose, set free

I.e. from prison.

κελευω order, command
συνερχομαι come together, assemble
ἀρχιερεὺς, εως m high priest, member of
high priestly family
συνεδριον, ου n Sanhedrin (the highest
Jewish council in religious and civil
matters)

Cf. 4:5,15. "They constituted the chief Jewish court, and if Paul had broken the Jewish law in a matter of which Rome took cognizance, it was their business to try and sentence him, and the Roman governor's to ratify a capital sentence." Bruce

καταγαγὼν Verb, aor act ptc, m nom s
καταγω bring down, bring
ἔστησεν Verb, aor act indic, 3 s ἴστημι

Acts 23:1

ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· Ἄνδρες ἀδελφοί, ἐγὼ πάση συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς ἡμέρας.

ἀτενίζω fix eyes on, look intently at, fasten attention on
συνειδήσις, εως f conscience
ἀγαθος, η, ον good, useful, fitting

Cf. 1 Pet 3:16,21; 1 Tim 1:5,19, also Acts 24:16; 1 Tim 3:9; 2 Tim 1:3; Heb 13:18; 1 Pet 2:19.

πεπολίτευμαι Verb, perf pass dep indic, 1 s
πολιτευομαι live, conduct one's life
ἄχρι until

Acts 23:2

ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα.
ἐπέταξεν Verb, aor act indic, 3 s ἐπιτασσω
command, order
παρεστῶσιν Verb, perf act ptc, m & n dat pl
παριστημι and παριστανω stand before,
stand by, stand over
τυπτω beat, strike
στομα, τος n mouth

Acts 23:3

τότε ὁ Παῦλος πρὸς αὐτὸν εἶπεν· Τύπτειν σε μέλλει ὁ θεός, τοῖγε κεκονιαμένε· καὶ σὺ κἄθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι;

τοτε then, at that time
μελλω (before an infin) be going, be about

He was assassinated in 66 AD, probably by Zealots, because of his pro-Roman policy.

τοιχος, ου m wall
κεκονιαμένε Verb, perf pass ptc, m voc s
κονιαω whitewash

Cf Matt 23:27. However, Bruce does not think Paul is alluding to Jesus' words but, "if he alludes to anything, it may be to the wall of Ezek 13:10ff, which looked stable enough, but collapsed before a stormy wind."

καθημαι sit, sit down
παρανομεω act contrary to the law

"The Jewish law presumed innocence until guilt was proved." Bruce

κελευω see 22:30

Acts 23:4

οἱ δὲ παρεστῶτες εἶπαν· Τὸν ἀρχιερέα τοῦ θεοῦ λοιδορεῖς;

παρεστῶτες see v.2
λοιδορεω curse, speak evil of, insult

Cf. Jn 18:22

Acts 23:5

ἔφη τε ὁ Παῦλος· Οὐκ ἤδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γὰρ ὅτι Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

ἔφη Verb, imperf act ind, 3s φημι say
ἤδειν Verb, pluperf act indic, 1 s οἶδα (verb perf in form but with present meaning)
know, understand

"Various reasons have been suggested for Paul's failure to recognise him; e.g., his alleged weak eyesight, a change of High Priest since Paul's last visit, or irony ('I did not think that a man who spoke like that could possibly be the High Priest')." Bruce

γέγραπται Verb, perf pass indic, 3 s γραφω
ἀρχων, οντος m ruler, official, authority,
judge

λαος, ου m people, a people

ἐρεῖς Verb, fut act indic, 2 s λεγω

κακως badly, severely

Cf. Ex 22:28 (LXX 27).

Acts 23:6

Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων ἐκραζεν ἐν τῷ συνεδρίῳ· Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.

γνοὺς Verb, aor act ptc, m nom s γινωσκω
εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one
μερος, ους n part, piece
ἕτερος, α, ον other

The Sanhedrin "largely consisted of the high priestly aristocracy and the ruling elders, who were primarily Sadducees. The Pharisees were in the minority and were represented among the scribes who sat in the Sanhedrin." Polhill On Sadducees and Pharisees see Acts 5:34.

κραζω cry out, call out

ἐλπις, ιδος f hope

ἀναστασις, εως f resurrection, raising up
νεκρος, α, ον dead

"The hope of Israel, as Paul saw it, was bound up with the resurrection of Christ, and thus with the general principle (held by the Pharisees) of the resurrection of the dead... That his argument was not frivolous is shown by the presence of Pharisees in the Jerusalem church (15:4; 21:20)." Bruce

Acts 23:7

τοῦτο δὲ αὐτοῦ λαλοῦντος ἐγένετο στάσις τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος.

εἰπόντος Verb, aor act ptc, m gen s λεγω
ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
στασις, εως f dispute, argument, riot
ἐσχίσθη Verb, aor pass indic, 3 s σχιζω
split, disunite

πληθος, ους n crowd, multitude

Acts 23:8

Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφοτέρα.

εἶναι Verb, pres infin εἰμι

μητε and not; μητε ... μητε neither ... nor

"By this denial [of the resurrection] they renounced the Messianic hope in the form which it had taken in post-exilic times." Bruce

ὁμολογεω confess, declare

ἀμφοτεροι, αι, α both, all

Acts 23:9

ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες τινὲς τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες· Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος –

κραυγη, ης f shout, cry

μεγας, μεγαλη, μεγα large, great

ἀνιστημι 2 aor rise, stand up

γραμματευς, εως m scribe, expert in
Jewish law

"The scribes were mostly Pharisees: see on 4:5; cf. Mk 2:16; Lk 5:30. With their reaction to Paul's words, cf. the scribe's admiration of Christ's reply to the Sadducees on the question of resurrection, Mk 12:28; Lk 20:39." Bruce

διαμαχομαι protest violently

οὐδεις, οὐδεμα, οὐδεν no one, nothing

κακος, η, ον evil, bad, wrong, harm

λαλεω speak, talk

ἢ or

Acts 23:10

πολλῆς δὲ γινομένης στάσεως φοβηθεὶς ὁ χιλιάρχος μὴ διασπασθῆ ὁ Παῦλος ὑπ' αὐτῶν ἐκέλευσεν τὸ στρατευμα καταβὰν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

πολυς, πολλη, πολυ gen πολλου, ης, ου much,
many

στασις, εως v.7

φοβηθεὶς Verb, aor pass dep ptc, m nom s

φοβεομαι fear, be afraid

διασπασθῆ Verb, aor pass subj, 3 s διασπαω

pull or tear apart

κελευω order, command

στρατευμα, τος n troops, soldiers

καταβὰν Verb, aor act ptc, n nom/acc s

καταβαινω come or go down

"From the Fortress of Antonia (the παρεμβολη); the Sanhedrin apparently met in the outer Temple precincts." Bruce

ἀρπαζω take by force, take away

μεσος, η, ον middle

παρεμβολη, ης f barracks; camp

Acts 23:11

Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν· Θάρσει, ὥς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

ἐπιουσα, ης f the next day
 νυξ, νυκτος f night
 ἐφιστημι come up to, stand over
 θαρσεω (only in imperat) Take courage!
 διεμαρτύρω Verb, aor midd dep indic, 2 s
 διαμαρτυρομαι declare solemnly
 οὕτως and οὕτω thus, in this way
 δεῖ impersonal verb it is necessary
 μαρτυρεω bear witness, testify

Confirming Paul's own desire, cf. 19:21.

Acts 23:12

Γενομένης δὲ ἡμέρας ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον.

συστροφη, ης f uproar; plot, conspiracy

Some MSS read *τινες των Ἰουδαιων* to harmonise with v.13.

ἀναθεματιζω curse, invoke a curse on oneself, bind with a solemn vow
 μητε and not; μητε ... μητε neither ... nor

"The Rabbis held that relief could be given from such vows as could not be fulfilled 'by reason of constraint'." Bruce

φαγεῖν Verb, aor act infin ἐσθιω eat
 πιειν Verb, aor act infin πινω drink
 οὗ adv where; ἕως οὗ until
 ἀποκτεινω and ἀποκτενω, -ννω kill, put to death

Acts 23:13

ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι·

πλειων, πλειον οἱ πλεον more
 τεσσαρακοντα forty
 συνωμοσια, ας f conspiracy, plot
 ποιησάμενοι Verb, aor midd ptc, m nom pl
 ποιω

Acts 23:14

οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις εἶπαν· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὅτι who

προσερχομαι come or go to, approach
 ἀρχιερευς, εως see 22:30
 πρεσβυτερος, α, ον elder

I.e. to the Sanhedrin.

ἀναθεμα, τος n cursed, under the curse of God

ἀναθεματιζω v.12

The use of a noun with its cognate verb is a Semitic construction.

μηδεις, μηδεμια, μηδεν no one, nothing
 γευομαι taste, eat

Acts 23:15

νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως καταγάγη αὐτὸν εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσει αὐτὸν ἔτοιμοι ἐσμεν τοῦ ἀνελεῖν αὐτόν.

ἐμφανίζω inform, make known, report
 συνεδριον, ου n Sanhedrin

I.e. 'along with the rest of the Sanhedrin'. The plotters would have revealed their intent only to the party within the Sanhedrin which was implacably opposed to Paul.

ὅπως that, in order that
 καταγω bring down, bring
 μελλω be going, be about, intend
 διαγινωσκω investigate, examine, decide

Includes the ideas of both inquiry and decision cf. 24:22; 25:21.

ἀκριβεστερος, α, ον more strictly, more accurately
 ἐγγίζω approach, draw near
 ἐτοιμος, η, ον ready, prepared
 ἀνελεῖν Verb, aor act infin ἀναιρεω do away with, kill

Luke is fond of *του* with the infinitive, cf. 3:2,12; 7:19; 10:25; 14:9; 15:20; 20:3; 21:12; 26:18.

At the close of the verse the Western text (614 2147 it^h syr^h (mg)) adds *εἰν δεη και αποθανειν* ('even though we must die too').

Acts 23:16

Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ.

ἀδελφη, ης f sister
 ἐνεδρα, ας f ambush, plot
 παραγενόμενος Verb, aor midd dep ptc, m
 nom s παραγινομαι come, be present

Bruce suggests that *παραγινομαι* should be taken with *ἀκουσας* i.e. that Paul's nephew was present when the plot was divulged. "If he was present at the conspiracy, either his relation to Paul was unknown, or Paul's bitterest enemies may have been those of his own household, in which case the presence of one of Paul's relatives would have occasioned no misgivings."

εἰσερχομαι enter, go in
 παρεμβολη, ης f barracks; camp
 ἀπαγγελλω announce, proclaim

Paul's imprisonment did not prevent him from receiving visitors, or from giving orders to a centurion.

Acts 23:17

προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατονταρχῶν ἔφη· Τὸν νεανίαν τοῦτον ἄπαγε πρὸς τὸν χιλιάρχον, ἔχει γὰρ ἀπαγγεῖλαι τι αὐτῷ.

προσκαλεσάμενος Verb, aor midd dep ptc, m nom s προσκαλεομαι call to oneself
 εἰς, μια, ἐν one, a
 ἔφη Verb, imperf act ind, 3s φημι say
 νεανίας, ου m young man
 ἀπάγαγε Verb, aor act imperat, 2 s ἀπαγω lead, bring before
 ἀπαγγεῖλαι Verb, aor act infin ἀπαγγελλω v.16

Acts 23:18

ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χιλιάρχον καὶ φησίν· Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σέ, ἔχοντά τι λαλήσαι σοι.

παραλαμβανω take
 ἤγαγεν Verb, aor act indic, 3 s ἀγω
 φησίν Verb, pres act indic, 3 s φημι say
 δεσμιος, ου m prisoner

A title used by Paul himself, cf Eph 3:1; 4:1

ἔρωταω ask, request, urge
 νεανισκος, ου m young man
 ἀγαγεῖν Verb, aor act infin ἀγω
 λαλεω speak, talk

Acts 23:19

ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο· Τί ἐστὶν ὃ ἔχεις ἀπαγγεῖλαι μοι;

ἐπιλαβόμενος aor midd dep ptc, m nom s
 ἐπιλαμβανομαι take, take hold of
 χειρ, χειρος f hand

Suggests that he was quite young and perhaps nervous of speaking with a high ranking Roman officer.

ἀναχωρεω withdraw, go away
 κατ' ἰδιαν privately
 πυνθανομαι inquire, ask
 ἀπαγγεῖλαι Verb, aor act infin ἀπαγγελλω

Acts 23:20

εἶπεν δὲ ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαι σε ὅπως αὔριον τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὡς μέλλον τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ·

συντιθεμαι agree, arrange
 ἐρωταω v.18
 ὅπως v.15
 αὔριον Adverb αὔριον tomorrow
 καταγάγῃς Verb, aor act subj, 2 s καταγω bring down

Cf. verse 15

μέλλον is supported by κ 33 181, μέλλων p⁷⁴ A B E 81, μέλλοντα P 049 056 88 Byz^{pt}, μέλλοντες Byz^{pt} TR. The majority of the UBS committ preferred the reading μέλλον.

πυνθανομαι v.19

Acts 23:21

σὺ οὖν μὴ πεισθῆς αὐτοῖς, ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσεράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν ἔτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.

πεισθῆς Verb, aor pass subj, 2 s πειθω persuade; pass obey, listen to
 ἐνεδρευω lie in ambush, lie in wait
 οἵτινες v.14
 ἀναθεματιζω see v.12 for this and following
 ἀνέλωσιν aor act subj, 3 pl ἀναιρεω v. 15
 ἔτοιμος, η, ον ready, prepared
 προσδεχομαι wait for, expect, receive
 ἐπαγγελια, ας f promise

The meaning here is 'consent'.

Acts 23:22

ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίσκον παραγγείλας μηδενὶ ἐκλαλήσαι ὅτι ταῦτα ἐνεφάνισας πρὸς ἐμέ.

ἀπολυω release, send away, dismiss
 νεανισκος, ου v.18
 παραγγελλω command, instruct
 μηδεις, μηδεμα, μηδεν no one, nothing
 ἐκλαλεω tell
 ἐμφανιζω v.15

Acts 23:23

Καὶ προσκαλεσάμενός τις δύο τῶν ἑκατονταρχῶν εἶπεν· Ἐτοιμάσατε στρατιώτας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἵπεις ἑβδομήκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός,

προσκαλεσάμενος Verb, aor midd dep ptc, m nom s προσκαλεομαι summon
 δυο gen & acc δυο dat δυσιν two
 ἑκατονταρχης, ου m centurion

έτοιμαζω prepare, make ready
 στρατιωτης, ου m soldier
 διακοσιοι, αι, α two hundred
 όπως that, in order that
 πορευθῶσιν Verb, aor pass dep subj, 3 pl
 πορευομαι go, travel
 ἵππευς, εως m horseman, cavalryman
 ἑβδομηκοντα seventy
 δεξιολαβος, ου m (meaning uncertain)
 perhaps soldier, infantryman

"The escort was composed of heavy infantry, cavalry and light-armed troops, the three constituents of the Roman army. The unusual word δεξιολαβος ... seems to mean 'spearmen'." Bruce

τριτος, η, ον third
 νυξ, νυκτος f night

The Western text of verses 23-24 contains a number of interpolations.

Acts 23:24

κτήνη τε παραστήσαι ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασωσῶσιν πρὸς Φήλικα τὸν ἡγεμόνα,
 κτηνος, ους n animal, pack animal

Horses or mules.

παριστημι present; provide
 ἐπιβιβαζω set or place upon
 διασωσῶσιν Verb, aor act subj, 3 pl διασωζω
 bring safely through
 ἡγεμων, ονος m governor, ruler, prince

Acts 23:25

γράφας ἐπιστολὴν ἔχουσιν τὸν τύπον τοῦτον·

γραφω write
 ἐπιστολη, ης f letter
 τυπος, ου m pattern

ἔχουσιν τὸν τύπον τοῦτον 'having this form' i.e. the letter went something like this.
 "Whether Luke had access at Caesarea to the actual letter or not, this reproduction of it is very true to life, especially in the exaggerated place which Lysias gives to his own part in the events, and in the slight twisting of the truth at the end of ver. 27." Bruce

Acts 23:26

Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν.

κρατιστος, η, ον most excellent

Cf. 24:3; 26:25; Lk 1:3.

χαίρω rejoice; imperat used as a greeting

Acts 23:27

τὸν ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν ἐπιστάς σὺν τῷ στρατεύματι ἐξελάμην, μαθὼν ὅτι Ῥωμαῖός ἐστιν,

συλλαμβανω sieze, arrest
 μελλω be going, be about, intend
 ἀναιρω do away with, kill
 ἐφιστημι come up to, approach, appear
 στρατευμα, τος n troops, soldiers, army
 ἐξελάμην Verb, aor midd indic, 1 s ἐξαιρω
 pull out, midd rescue, save
 μαθων Verb, aor act ptc, m nom s μανθανω
 learn, find out

Lucius's version of the events rewrites the history in order to reflect well on himself. In reality it was only later, when he had ordered Paul to be scourged, that he learned he was a Roman.

Acts 23:28

βουλόμενός τε ἐπιγνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον εἰς τὸ συνέδριον αὐτῶν.

βουλομαι want, desire, wish, intend
 ἐπιγνωσκω perceive, understand
 αἰτια, ας f reason, cause, accusation

Cf. 13:28; 25:18,27; 28:18.

ἐγκαλεω bring charges against, accuse
 κατήγαγον Verb, aor act indic, 1s & 3 pl
 καταγω bring down, bring

κατήγαγον εἰς τὸ συνέδριον αὐτῶν omitted by B 81 (due to homoeoteleuton ?), but added in the margin of B.

Acts 23:29

ὃν εὔρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα.

εὔρον Verb, aor act indic, 1 s & 3 pl εὔρισκω
 ζητημα, τος n controversial question, point of disagreement
 μηδεις, μηδεμια, μηδεν no one, nothing
 ἄξιος, α, ον worthy, deserving, fitting
 θανατος, ου m death
 ἢ οἱ
 δεσμος, ου m (& n) bond, chain, imprisonment

"As in the Gospel, Luke is at pains to emphasise Pilate's finding no fault with Jesus (Lk 23:4, 14f., 22), so now in the mouth of many official witnesses he emphasises Paul's innocence of the charge brought against him (cf. 25:18; 26:31f.)." Bruce

ἐγκλημα, τος n charge, accusation

Acts 23:30

μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα ἔσεσθαι ἐξαυτῆς ἐπεμψα πρὸς σέ, παραγγείλας καὶ τοῖς κατηγοροῖς λέγειν πρὸς αὐτὸν ἐπὶ σοῦ.

μηνυθείσης Verb, aor pass ptc, f gen s
μηνεω make known, inform, report
ἐπιβουλή, ης f plot
ἔσεσθαι Verb, fut infin εἰμι

"The fut. infin. hardly existed in the Koine; ἔσεσθαι is the one real exception, and rare at that." Bruce

ἐξαυτῆς adv immediately, at once
πεμψω send

An epistolary aorist.

παραγγελλω command, instruct
κατηγοροῖς Noun, dat pl κατηγορος, ου m
accuser

"The Textus Receptus, following x E Ψ 056 0142 and many minuscules, concludes the sentence with an appropriate epistolary close, ἐρρωσο ['farewell']. Other witnesses, influenced by 15:29, add ἐρρωσθε. If either of these closing formulas had been present originally, it is difficult to account for its absence from p^{74vid} A B 33 it^{gig} cop^{sa,bo} al (in 15:29 no known witness lacks ἐρρωσθε)." *UBS Textual Commentary*

Acts 23:31

Οἱ μὲν οὖν στρατιῶται κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα·

στρατιωτής, ου m soldier
διατασσω command, give instructions
ἀναλαμβάνω take up, take
ἤγαγον Verb, aor act indic, 1 s & 3 pl ἄγω
νύξ, νυκτος ν.23

Antipatris was about 10 miles north of Lydda and 25 miles south of Caesarea. In all, Caesarea was about 60 miles north of Jerusalem – two days' march.

Acts 23:32

τῇ δὲ ἐπαύριον ἔασαντες τοὺς ἰππεῖς ἀπέρχεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς τὴν παρεμβολήν·

ἐπαυριον the next day
ἔασαντες Verb, aor act ptc, m nom pl ἔαω
allow, leave, let go
ἵππευς, εως m horseman, cavalryman
ὑποστρεφω return, turn back

The subject is still the soldiers of the previous verse.

παρεμβολή, ης f barracks; camp; army

Acts 23:33

οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι παρέστησαν καὶ τὸν Παῦλον αὐτῷ.

οἵτινες Pronoun, m nom pl οἷστις, ἦτις, ὅ τι
who, which

The subject has now changed to the horsemen who continued to escort Paul.

ἀναδόντες Verb, aor act ptc, m nom pl
ἀναδίδωμι deliver
ἐπιστολή, ης f letter
ἡγεμων, ονος m governor, ruler, prince
παριστημι and παριστανω present, bring
into one's presence

Acts 23:34

ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχείας ἐστὶν καὶ πυθόμενος ὅτι ἀπὸ Κίλικίας,

ἀναγινωσκω read
ἐπερωταω ask, question
ποιος, α, ον interrog pro. what, which

Here used as an equivalent to τινος.

ἐπαρχεία, ας f province
πυθόμενος Verb, aor midd dep ptc, m nom s
πυνθανομαι learn (by enquiry)

Acts 23:35

Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται· κελεύσας ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι αὐτόν.

διακουω hear (a legal case)
ἔφη Verb, imperf act ind, 3s φημι say
ὅταν when, whenever, as often as
κατηγορος, ου m accuser
παραγένωνται Verb, aor midd dep subj, 3 pl
παραγίνομαι come, arrive
κελευω order, command
πραιτωριον, ου n headquarters or
residence (of an army or governor)

"The praetorium (originally the headquarters of the praetor or military commander) was the original residence of the Roman governor of a province; the word is used here of a palace in Caesarea, built by Herod the Great, which served as a residence for the procurator. Cf. Mk 15:16 and Jn 18:28 (of the procurator's Jerusalem headquarters)." Bruce

φυλασσω keep, guard

Acts 24:1

Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλλου τινός, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου.

πεντε (indeclinable) five
καταβαίνω come or go down

ρήτωρ, ορος m lawyer, advocate
 οἵτινες see 23:33
 ἐμφανίζω report; ἐ. κατα bring charges
 against
 ἡγεμων, ονος see 23:33

Acts 24:2

κληθέντος δὲ αὐτοῦ ἤρξατο κατηγορεῖν ὁ
 Τέρτυλλος λέγων· Πολλῆς εἰρήνης
 τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων
 γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς
 προνοίας

κληθέντος Verb, aor pass ptc, m gen s καλεω

The reference is to Paul being called into the
 'courtroom'

ἄρχω midd begin
 κατηγορεω accuse, bring charges against
 πολυς, πολλη, πολυ much, many
 εἰρηνη, ης f peace
 τυγχανω obtain, receive

"The flattering mention of the 'great peace'
 enjoyed under Felix's rule is in glaring contrast
 to the facts related by Josephus and Tacitus."
 Bruce

διορθωμα, τος n improvement, reform
 ἔθνος, ους n nation, people
 σος, ση, σον possessive adj. your, yours
 προνοια, ας f foresight, provision, care

"Felix had scarcely done this. He had, in fact,
 made life miserable for the Jews, as was
 witnessed by the proliferation of rebellious
 movements during his term in response to his
 total lack of sympathy for or understanding of
 them. But again, the Romans liked to be called
 benefactors; and their 'foresight' (Latin
providentia) was often inscribed on their
 coins." Polhill

Acts 24:3

πάντη τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε
 Φηλιξ, μετὰ πάσης εὐχαριστίας.

παντη adv in every way
 τε και and also
 πανταχου everywhere
 ἀποδεχομαι welcome, receive,
 acknowledge

'We acknowledge this'

κρατιστος, η, ον most excellent
 εὐχαριστια, ας f thanksgiving

Acts 24:4

ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ
 ἀκοῦσαι σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ.

πλειων, πλειον ογ πλεον more
 ἐγκοπτω hinder, detain

Cf. 1 Thes 2:18. The sense here could be
 'weary', cf. Job 19:2; Isa 43:23.

παρακαλεω exhort, encourage, urge
 συντομως adv briefly
 ἐπιεικεια, ας f kindness, forbearance,
 graciousness

Acts 24:5

εὐρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ
 κινουῦντα στάσεις πᾶσι τοῖς Ἰουδαίοις τοῖς
 κατὰ τὴν οἰκουμένην πρωτοστάτην τε τῆς τῶν
 Ναζωραίων αἵρέσεως,

Cf. Lk 23:2.

λοιμος, ου m nuisance, trouble maker
 κινεω move, shake, stir up
 στασις, εως f dispute, discord, riot, revolt
 οικουμενη, ης f inhabited earth, Roman
 Empire

A Roman official would be more likely to act
 against revolutionaries who threatened the *pax*
Romanum than to safeguard the concerns of
 Jewish law.

πρωτοστατης, ου m ring-leader

Here only in NT.

Ναζωραιος, ου m inhabitant of Nazareth,
 Nazarene
 αἵρεσις, εως f religious party, faction, false
 teaching

"This word ... implies that by the Jews the
 Christians were still regarded as a heretical
 Jewish sect... In Hebrew, Christians are called
Nosrim to this day." Bruce

Acts 24:6

ὃς καὶ τὸ ἱερόν ἐπέειρασεν βεβηλῶσαι, ὃν καὶ
 ἐκρατήσαμεν,

ἱερον, ου n temple, temple precincts
 πειραζω tempt, attempt
 βεβηλωω desecrate
 κρατεω hold, hold fast, sieze, arrest

"An excessively refined description of an
 attempt at a lynching!" Bruce

Acts 24:6b-8a

The longer reading, from vv.6b-8a, though part of the Textus Receptus and AV is poorly attested. The shorter text, ending with ἐκρατήσαμεν is supported by p⁷⁴ א B P 049 81 326 330 *et al.* The western text, with a number of textual variants, adds, και κατα τον ημετερον νομον ηθελησαμεν κριναι. παρελθων δε Λυσιας ο χλιαρχος μετα πολλης βιας εκ των χειρων ημων απηγαγε, κελουσα τους κατηγορους αυτου ερχεσθαι επι σε. Metzger, in the *Textual Commentary* to the UBS text writes, "In the opinion of some scholars (e.g. Blass, Clark, Lagrange, Lake and Cadbury), the Western reading, which passed into the Textus Receptus, is necessary to the sense of the verses, for the aorist ἐκρατησαμεν seems to require some sequel. On the other hand, however, the abruptness of ἐκρατησαμεν may have prompted a desire for addition and completeness, and it is difficult to account for the omission of the disputed words if they were original. One of the effects of the addition is to change the reference of οὐ in ver 8 from Paul to Lysius, but whether this is to be interpreted as favouring or opposing the addition is disputed." Bruce thinks the longer reading 'bears marks of genuineness'.

Acts 24:8

παρ' οὗ δυνήση αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι ὃν ἡμεῖς κατηγοροῦμεν αὐτοῦ.

παρα preposition with gen from, with δυνήση Verb, fut midd dep indic, 2 s
δυναμαι
ἀνακρινω question, judge, evaluate
ἐπιγινωσκω perceive, understand
κατηγορεω accuse, bring charges against

Acts 24:9

συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες ταῦτα οὕτως ἔχειν.

συνεπέθεντο Verb, aor midd indic, 3 pl
συνεπιτιθεμαι join in the attack
φασκω allege, claim, assert
οὕτως adv. thus, in this way

Acts 24:10

Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν· Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ περὶ ἔμαντοῦ ἀπολογοῦμαι,

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρίνομαι answer, reply, say
νευω motion, nod
ἡγεμων, ονος m governor, ruler
ἐτος, ους n year

"Felix had been governor of the whole province for about 5 years, but if we add his term of office in Samaria during the proconsulship of Cumanus... the total will be about 8 or 9 years." Bruce

κριτης, ου m judge
ἔθνος, ους n nation, people
ἐπισταμαι know, understand
εὐθύμως adv cheerfully, confidently
ἀπολογομαι speak in one's own behalf, defend oneself

Cf. 26:2

Acts 24:11

δυναμένου σου ἐπιγνῶναι, ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι δώδεκα ἀφ' ἧς ἀνέβην προσκυνήσων εἰς Ἱερουσαλήμ,

ἐπιγινωσκω perceive, understand
πλειων, πλειον οr πλεον more
δωδεκα twelve
ἀνέβην Verb, aor act ind, 1s ἀναβαινω go up, come up
προσκυνήσων Verb, fut act ptc, m nom s
προσκυνεω worship

The future participle expresses purpose, cf ποιησων v.17. Bruce says that προσκυνεω was frequently used to mean 'to be on pilgrimage' and that this may well be the sense here. Paul's point is that a pilgrim would hardly seek to stir up trouble.

Acts 24:12

καὶ οὕτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα διαλεγόμενον ἢ ἐπίστασιν ποιοῦντα ὄχλου οὕτε ἐν ταῖς συναγωγαῖς οὕτε κατὰ τὴν πόλιν, οὕτε not, nor (οὕτε ... οὕτε neither ... nor) ἱερον, ου n temple, temple precincts
εὐρόν Verb, aor act indic, 1 s & 3 pl εὐρισκω
διαλεγομαι discuss, debate, address
ἢ οr
ἐπίστασις, εως f stirring up
ὄχλος, ου m crowd, multitude

Cf. ὀχλοποιεω 17:5.

πολις, εως f city, town

Acts 24:13

οὐδὲ παραστήσαι δύνανταί σοι περὶ ὧν νυνὶ κατηγοροῦσίν μου.

παριστημι and παριστανω present

Here meaning 'provide proof'

νυνι now
κατηγορεω accuse, bring charges against

Acts 24:14

ὁμολογῶ δὲ τοῦτό σοι ὅτι κατὰ τὴν ὁδὸν ἦν λέγουσιν αἴρεσιν οὕτως λατρεύω τῷ πατρίῳ θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς ἐν τοῖς προφήταις γεγραμμένοις,

ὁμολογεῶ confess, declare, give thanks
ὁδός, ου f way, path, road, journey
αἵρεσις, εως see v.5

Christians referred to themselves as followers of 'The Way'; it was non-Christians who referred to them as αἵρεσις.

οὕτως thus, in this way
λατρεῶ serve, worship
πατρός, α, ον coming from one's ancestors

"Judaism was a *religio licita*, and Paul ever insisted that he had not forsaken the faith of his fathers." Bruce

πιστεῶ believe (in), have faith (in)
νόμος, ου m law
προφήτης, ου m prophet
γεγραμμένοις Verb, perf pass ptc, m & n dat
πλ γραφῶ write

Acts 24:15

ἐλπίδα ἔχων εἰς τὸν θεόν, ἦν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων·

ἐλπίς, ιδος f hope
προσδεχομαι wait for, expect
ἀναστασις, εως f resurrection, raising up
μελλῶ (before an infin) be going
ἔσεσθαι Verb, fut infin εἶμι

On μέλλειν ἔσεσθαι cf. 11:28; 27:10; see also on 23:30.

δικαίος, α, ον righteous, just
τε καὶ and also
ἀδικός, ον evil, sinful, unjust

Cf. Dan 12:2; Jn 5:28f.; Rev 20:12ff. "This is the only recorded place where Paul explicitly mentions the resurrection of the unjust." Bruce "To mention the resurrection of the unjust could only imply one thing – the coming judgment. Paul was not about to miss the opportunity for witness. Even the Gentiles present, who might not comprehend the idea of the resurrection, would have some understanding of the judgment (cf. 24:25)." Polhill

Acts 24:16

ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν θεόν καὶ τοὺς ἀνθρώπους διὰ παντός.

Bruce says that the ἐν has causal force and the phrase ἐν τούτῳ means 'Therefore'.

ἀσκεῶ endeavour, do one's best

Here alone in the NT.

ἀπρόσκοπος, ον blameless, faultless, inoffensive

Cf. 1 Cor 10:32; Phil 1:10.

συνείδησις, εως f conscience

Cf. 23:1.

Acts 24:17

δι' ἐτῶν δὲ πλείονων ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς,

ἔτος, ους n year
πλείων, πλείον more, most, many

δι' ἐτῶν δὲ πλείονων 'And after an interval of several years'

ἐλεημοσύνη, ης f giving money to a needy person, money given to a needy person, gift

ποιήσων Verb, fut act ptc, m nom s ποιῶ

ἔθνος, ους n nation, people

παραγίνομαι come, arrive

προσφορά, ας f offering, sacrifice, gift

On the offering which Paul collected, see 1 Cor 16:1ff; 2 Cor 8:1ff; Rom 15:25ff and Acts 20:4. "Paul took [the offering] ... very seriously; not only was it in his eyes a requital in some measure of the spiritual debt owed by the Gentile churches to those from whom the Gospel first proceeded, but a means of conciliating the Judaistic extremists in the Jerusalem church, and of thus welding Jews and Gentiles in the Church into one body, by making each section feel dependent on, and grateful to, one another." Bruce

Acts 24:18

ἐν αἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου,

εὐρόν Verb, aor act indic, 1 s & 3 pl εὐρίσκω
ἡγνισμένον Verb, perf pass ptc, m acc s

ἀγνίζω purify, cleanse

ἱερον, ου n temple, temple precincts

ὄχλος, ου m crowd, multitude

θορυβος, ου m confusion, disturbance, riot

Acts 24:19

τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς ἐμέ,

ἔδει Verb, imperf indic, 3 s (impers) δεῖ
impersonal verb it is necessary, ought
παρεῖμι be present

Note: παρεῖναι is the aorist infin of two different verbs:

i) παρεῖμι 'to be present' (Acts 24:19; Gal 4:18,20);

ii) παρημι 'to neglect' (Lk 11:42).

Paul is making the legal point that the eyewitnesses of his supposed transgression have made no appearance in the court.

κατηγορεω accuse, bring charges against
ἔχουεν Verb, pres act opt, 3 pl ἔχω

Acts 24:20

ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὔρον ἀδίκημα
στάντος μου ἐπὶ τοῦ συνεδρίου

ἢ οἱ

αὐτοὶ οὗτοι cf.v.15.

εἰπάτωσαν Verb, aor act imperat, 3 pl λεγω
εὔρον Verb, aor act indic, 1 s & 3 pl εὔρισκω
ἀδίκημα, τος n crime, sin, wrong
στάντος Verb, 2 aor act ptc, m gen s ἵστημι 2
aor & pf stand, stop, stand firm

Acts 24:21

ἢ περὶ μᾶς ταύτης φωνῆς ἧς ἐκέκραξα ἐν
αὐτοῖς ἐστὼς ὅτι Περὶ ἀναστάσεως νεκρῶν
ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.

εἰς, μια, ἐν gen ἑνος, μιας, ἑνος one, a, an,
single

ἐκέκραξα Verb, irreg aor act indic, 1 s κραζω
cry out, call out

ἐστὼς Verb, perf act ptc, m nom s ἵστημι
ἀναστασις, εως f resurrection, raising up
νεκρος, α, ον dead

κρίνω judge, pass judgement on
σημερον today

This was the *one* matter that had emerged during his trial before the Sanhedrin. And so Paul "insists that the only valid charge that can be brought against him is a theological one, and one in which all who believe in the resurrection should share." Bruce

Acts 24:22

Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον
εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἶπας· Ὅταν Λυσίας ὁ
χιλιάρχος καταβῆ διαγνώσομαι τὰ καθ' ὑμᾶς·

ἀνεβάλετο Verb, aor midd indic, 3 s
ἀναβαλλομαι postpone, adjourn
ἀκριβέστερος, α, ον more strictly, more
accurately

"The sense is here elative, 'pretty accurately' (cf. καλλιον). Felix may have been indebted for his knowledge to his wife Drucilla." Bruce

εἰδὼς Verb, perf act ptc, m nom s οἶδα
know, understand

ὁδος, ου f way, path, road, journey

ὅταν when, whenever, as often as

χιλιάρχος, ου m commander

καταβῆ Verb, aor act subj, 3 s καταβαινω
come or go down

διαγνώσομαι Verb, fut midd dep indic, 1 s
διαγινοσκω investigate, decide

Lysius had already sent his report and indicated that he saw the whole thing as a matter of Jewish religious law, and that Paul had done nothing worthy of death or even imprisonment, cf. 23:29. Hence it would appear that Felix was simply putting off making a verdict that might anger the Jews.

Acts 24:23

διαταζόμενος τῷ ἑκατοντάρχῃ τηρεῖσθαι
αὐτὸν ἔχειν τε ἄνεσιν καὶ μηδένα κωλύειν τῶν
ιδίον αὐτοῦ ὑπηρετεῖν αὐτῷ.

διαταζόμενος Verb, aor midd ptc, m gen s
διατασσω command, give instructions
ἑκατονταρχης, ου m centurion
τηρεῖσθαι Verb, pres pass infin τηρεω keep
ἀνεσις, εως f relief

Describes the relaxed nature of Paul's imprisonment.

μηδεις, μηδεμα, μηδεν no one, nothing
κωλυω hinder, prevent, forbid
ιδιος, α, ον one's own

τῶν ιδίων αὐτοῦ 'of his own (friends)'

ὑπηρετεω serve, render service, provide
for, look after (one's needs)

Acts 24:24

Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ
σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὔσῃ Ἰουδαία
μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ
περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως.

παραγενόμενος Verb, aor midd dep ptc, m
nom s παραγινομαι come, arrive
ιδιος, α, ον see v.23

"We are to regard *ἰδια* as an example of the 'exhausted' *ιδιος* (according to Deissmann), merely serving as a possessive." Bruce

οὔσῃ verb, present part, f dat s εἶμι

μετεπέμψατο Verb, aor midd dep indic, 3 s
μεταπεμπομαι send for, summon

A number of MSS omit Ἰησοῦν

Acts 24:25

διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ
ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος
ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν
ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν
μετακαλέσομαι σε·

διαλεγομαι discuss, debate, speak
δικαιοσυνη, ης f righteousness, what is
right

ἐγκρατεια, ας f self-control

A very relevant subject. Drucilla was the third wife of Felix and, at the tender age of sixteen, he had enticed her away from her former husband, Azius, king of Emesa.

κριμα, τος n judgement, condemnation,
punishment
μελλω (ptc. without infin) coming, future
έμφοβος, ον full of fear
άπεκρίθη Verb, aor midd dep indic, 3 s
άποκρινομαι answer, say

Τò νῦν ἔχον 'for the present' – A Hellenistic
idiom.

πορευομαι go
καιρος, ου m time
μεταλαβων Verb, aor act ptc, m nom s
μεταλαμβανω receive, have

καιρὸν δὲ μεταλαβὼν 'and when I have spare
time'

μετακαλεομαι send for, summon

Acts 24:26

ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ
ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν
μεταπεμπόμενος ὠμίλει αὐτῷ.

ἅμα at the same time
ἐλπίζω hope, hope for
χρημα, τος n mostly pl money
δοθήσεται Verb, fut pass indic, 3 s διδωμι

Such bribes, though forbidden by Roman law,
were commonplace.

διο therefore, for this reason
πυκνότερος, α, ον more frequent
μεταπεμπομαι send for, summon
ὠμιλεω talk, converse

"The material consideration mentioned ... was
a subsidiary motive for his frequent intervals
with Paul; we need not doubt his real interest
in theological discussions kept, of course,
within purely academic limits." Bruce

Acts 24:27

Διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ
Φηλιξ Πόρκιον Φῆστον· θέλων τε χάριτα
καταθέσθαι τοῖς Ἰουδαίοις ὁ Φηλιξ κατέλιπε
τὸν Παῦλον δεδεμένον.

διετια, ας f two-year period
πληρωθείσης Verb, aor pass ptc, f acc pl
πληρωω fulfill, accomplish

I.e. when Paul had been in custody for a period
of two years.

ἔλαβεν Verb, aor act indic, 3 s λαμβανω
διαδοχος, ου m successor

ἔλαβεν διάδοχον 'received as successor'

θελω wish, will
καταθέσθαι Verb, aor midd infin κατατιθημι
midd κ. χαριν, κ. χαριτα gain favour with
or do a favour for

'Wishing to ingratiate himself with the Jews'.
Cf. 25:9 where the same phrase is used of
Festus.

καταλειπω leave, leave behind
δεδεμένον Verb, perf pass ptc, m acc s δεω
bind, tie

Acts 25:1

Φῆστος οὖν ἐπιβάς τῇ ἐπαρχείᾳ μετὰ τρεῖς
ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ
Καισαρείας,

ἐπιβάς Verb, aor act ptc, m nom s ἐπιβαινω
arrive, come to
ἐπαρχεια, ας f province

ἐπιβάς τῇ ἐπαρχείᾳ 'having entered upon his
province'

τρεῖς, τρια gen τριων dat τρισιν three
ἀνέβη Verb, aor act indic, 3 s ἀναβαινω go
up, come up

Acts 25:2

ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι
τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ
παρεκάλουν αὐτὸν

ἐνεφάνισάν Verb, aor act indic, 3 pl
ἐμφανίζω inform, make; ἐ. κατα
bring charges against

Cf. 23:15; 24:27.

ἀρχιερευς, εως m high priest, member of
high priestly family
πρωτος, η, ον first, leading, foremost

"Probably yet another way of referring to the
Sanhedrin" Bruce

παρακαλεω exhort, encourage, urge

Acts 25:3

αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως
μεταπέμνηται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν
ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν.

αἰτεω ask, request, demand
χαρις, ιτος f favour
ὅπως that, in order that
μεταπέμνηται Verb, aor midd dep subj, 3 s
μεταπεμπομαι send for, summon
ἐνεδρα, ας f ambush, plot
ἀνελεῖν Verb, aor act infin ἀναιρεω do
away with, kill
ὁδος, ου f way, road, journey

Acts 25:4

ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν
Παῦλον εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ἐν
τάχει ἐκπορεύεσθαι·

ἀπεκρίθη Verb, aor midd dep indic, 3 s
άποκρινομαι answer
τηρεῖσθαι Verb, pres pass infin τηρεω keep
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
μελλω be going, be about
ταχος, ους n speed; ἐν τ. speedily,
quickly, without delay, soon

ἐκπορεύεσθαι Verb, pres midd/pass dep infin
ἐκπορευομαι go or come out

Acts 25:5

Οἱ οὖν ἐν ὑμῖν, φησίν, δυνατοὶ συγκαταβάντες εἰ τί ἐστὶν ἐν τῷ ἀνδρὶ ἄτοπον κατηγορεῖτωσαν αὐτοῦ.

φησίν Verb, pres act indic, 3 s φημι say
δυνατος, η, ον powerful, able

The meaning here is 'men of power or influence' – probably meaning the same as the πρωτοι of v.2.

συγκαταβάντες Verb, aor act otc, m nom pl
συγκαταβαινω go or come down with
ἀνηρ, ἀνδρος m man, husband
ἀτοπος, ον improper, wrong, evil, harmful
κατηγορεω accuse, bring charges against

Acts 25:6

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτῶ ἢ δέκα, καταβάς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι.

διατρίψας Verb, aor act ptc, m nom s
διατριβω remain, stay
πλειων, πλειον ογ πλεον more, most
ὀκτω eight
ἢ ογ
δεκα ten
καταβαινω come or go down
ἐπαυριον the next day
καθίζω intrans sit down, sit, take one's seat
βημα, τος n judicial bench, place of judgement, court

Cf. Mt 27:19; Jn 19:13.

κέλευω order, command
ἀχθῆναι Verb, aor pass infin ἀγω

Acts 25:7

παραγενομένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες ἃ οὐκ ἴσχυον ἀποδείξαι,

παραγενομένου Verb, aor midd dep ptc, m & n gen s παραγινομαι come, arrive, appear
παριστημι and παριστανω present, stand before
καταβεβηκότες Verb, perf act ptc, m nom pl καταβαινω
βαρέα Adj., n nom/acc pl βαρως, εια, υ heavy, weighty, serious
αἰτιωμα, τος n charge, accusation
καταφερω bring, cast against
ἴσχυον Verb, imperf act indic, 1 s & 3 pl ἰσχυω be strong, be able

ἀποδείξει Verb, aor act infin ἀποδεικνυμι
attest, prove

"Paul's accusers assumed a threatening posture, surrounding him both physically and with their accusations." Polhill

Acts 25:8

τοῦ Παύλου ἀπολογουμένου ὅτι Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερόν οὔτε εἰς Καίσαρά τι ἤμαρτον.

ἀπολογεομαι speak in one's own behalf, defend oneself
οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
ἱερον, ου n temple, temple precincts

"In οὔτε εἰς Καίσαρά he replies to a new [charge] ... one of activity contrary to the Emperor's interests. Probably his opponents raked up something on the lines of the old charges at Thessalonica (17:6f.)." Bruce. I.e. charges of disturbing the *Pax Romanum* and teaching things contrary to Caesar.

ἄμαρτανω sin, commit sin

Acts 25:9

ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀποκριθεὶς τῷ Παύλῳ εἶπεν· Θέλεις εἰς Ἱεροσόλυμα ἀναβάς ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ;

θελω wish, will
καταθέσθαι Verb, aor midd infin κατατιθημι
midd κ. χαριν, κ. χαριτα gain favour with or do a favour for

Cf. 24:27 where the same phrase is used of Felix.

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s ἀποκρινομαι
ἀναβαινω go up, come up
ἐκεῖ there, in that place, to that place
κριθῆναι Verb, pres pass infin κρινω

"The suggestion was plausible enough; as the alleged crime was committed at Jerusalem, that might be the most convenient place for the trial, and Festus himself proposed to act as judge (κριθῆναι ἐπ' ἐμοῦ). But, having begun to conciliate the Jews in this much, he might be tempted to conciliate them in more. No doubt they wished Paul to be handed over to their own jurisdiction, but if so, they overreached themselves by accusing him of offences against Caesar." Bruce
"What Festus had in mind is not certain. It may have been something like the hearing before the Sanhedrin arranged by Lysius (23:1-10). Perhaps he envisaged a formal trial with some of the Jewish leaders on his advisory judicial bench." Polhill

Acts 25:10

εἶπεν δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἐστώς εἰμι, οὐ με δεῖ κρίνεσθαι. Ἰουδαίουσιν οὐδὲν ἠδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις.

βῆμα, τος v.6

ἐστώς Verb, perf act ptc, m nom s ἵστημι pf stand, stop, stand firm, hold ground.

οὐ adv where

δεῖ impersonal verb it is necessary, should

κρίνεσθαι Verb, pres pass infin κρίνω

οὐδεις, οὐδεμα, οὐδεν no one, nothing;

οὐδεν not at all

ἀδικεω wrong, treat unjustly, harm

κάλλιον adv very well

ἐπιγινώσκω perceive, understand

Acts 25:11

εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὃν οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς χαρῖσασθαι· Καίσαρα ἐπικαλοῦμαι.

ἀδικῶ is here used in the sense of 'I am guilty'.

ἄξιος, α, ον worthy, deserving

θανάτος, ου m death

πέπραχά Verb, perf act indic, 1 s πρᾶσσω practice, do

παραίτομαι ask for, beg, refuse

ἀποθνήσκω die, face death, be mortal

οὐ παραιτοῦμαι τὸ ἀποθανεῖν 'I do not beg myself off from death'.

κατηγορεω accuse, bring charges against
χαρίζομαι grant, give; hand over
ἐπικαλεω call; midd call upon, appeal to

The right of a Roman citizen which Paul exercised when he saw that his trial before Festus was not likely to be fair or impartial.

Acts 25:12

τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη· Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσει.

τοτε then, at that time

συλλαλεω speak with, talk with

συμβουλιον, ου n council, advisers

"These were the governor's assessors..., of whose advice he might avail himself, though the decision lay in his hands alone. They included both the higher officials of his court and the younger men who accompanied him to gain experience in provincial administration." Bruce

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρίνομαι

ἐπικέκλησαι Verb, perf midd indic, 2 s

ἐπικαλεω

πορεύσει Verb, fut midd dep indic, 2 s

πορευομαι go

"If we understand Paul's appeal in the usual way, as an appeal to the Emperor in person, we may conclude that it was made not so much for the sake of his personal safety, as from a desire to win recognition from the churches in the Empire as practising a *religio licita* distinct from Judaism. Gallio's decision (18:15) may have encouraged him to hope for this." Bruce

Acts 25:13

Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀσπασάμενοι τὸν Φῆστον.

διαγενομένων Verb, aor midd dep ptc, gen pl

διαγινομαι pass (of time)

Ἡμερῶν δὲ διαγενομένων τινῶν 'And after an interval of some time'

βασιλεὺς, εως m king

Agrippa was the 'secular head of the Jewish church', having been granted by Rome the right to appoint the High Priest. In this respect he could be considered 'the king of the Jews'. Bernice was his sister. Their relationship was the subject of scandal.

κατανταω come, arrive

ἀσπάζομαι greet, welcome

I.e. to pay a complimentary visit on his assumption of the proconsulship. The aorist participle ἀσπασάμενοι (p⁷⁴ & A B *et al*) is replaced in some MSS with the future participle ἀσπασομενοι (Ψ 0142 81 ... Byz *et al*). The Textual Commentary on the UBS text states, "Although at one time scholars (including Hort and Blass) suspected the presence of some primitive error, grammarians are more inclined today to allow that, on occasion, the aorist participle may denote, if not indeed future action, at least coincident action. In any case, the external evidence supporting ἀσπασαμενοι is overwhelming, and the reading represents the earliest attainable text of the passage."

Acts 25:14

ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων· Ἄνῆρ τις ἐστὶν καταλειμμένος ὑπὸ Φήλικος δέσμιος,

πλειων, πλειον more, most, many

διατριβω remain, stay

ἐκεῖ there, in that place, to that place

ἀνέθετο Verb, aor midd dep indic, 3 s

ἀνατιθεμαι lay before, present

ἀνῆρ, ἀνδρος m man

καταλειμμένος Verb, perf pass ptc, m nom

s καταλειπω leave, leave behind

δεσμιος, ου m prisoner

Acts 25:15

περὶ οὗ γενομένου μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ καταδίκην·

ἐμφανίζω inform, make; ἐ. κατα bring charges against

Cf. v.2.

πρεσβυτερος, α, ον elder
αἰτεω ask; midd ask for oneself, request
καταδικη, ης f sentence, condemnation

Acts 25:16

πρὸς οὓς ἀπεκρίθη ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.

ἀπεκρίθη Verb, aor midd dep indic, 1 s
ἀποκρίνομαι answer, say
ἔθος, ους n custom, practice
χαρίζομαι grant, give; hand over
πριν and πριν ἢ before
κατηγορεω accuse, bring charges against
προσωπον, ου n face, presence
ἔχοι Verb, pres act opt, 3 s ἔχω

"Optative in historical sequence after ἀπεκρίθην." Bruce

κατηγορος, ου m accuser
τοπος, ου m place, opportunity
τε enclitic particle and, and so
ἀπολογία, ας f verbal defence, defence
λάβοι Verb, aor act opt, 3 s λαμβανω
ἐγκλημα, τος n charge, accusation

In Festus' version of the events he casts himself in the role of Paul's protector.

Acts 25:17

συνελθόντων οὖν ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα·

συνερχομαι come together, assemble
ἐνθαδε adv here, to/in this place
ἀναβολη, ης f delay; (ἀ. μηδεμίαν ποιησάμενος without losing any time)
ποιησάμενος Verb, aor midd ptc, m nom s ποιεω
ἐξῆς on the next day
καθίζω intrans sit down, take one's seat
βημα, τος n judicial bench, place of judgement
κελεύω order, command
ἀχθῆναι Verb, aor pass infin ἀγω

Acts 25:18

περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ ὑπενόουν πονηρῶν, σταθέντες Verb, aor pass ptc, m nom pl
ἰστημι midd & pass stand, stand firm
κατηγορος, ου m accuser
οὐδεις, οὐδεμα, οὐδεν no one, nothing
αἰτια, ας f cause, accusation, guilt
φερω bring
ὑπενόουν Verb, imperf act indic, 1 s & 3 pl
ὑπονοεω suppose, think
πονηρος, α, ον evil, bad, wicked

πονηρων here as a substantive – 'evils', 'crimes'.

A number of MSS read πονηραν agreeing with αἰτιαν (p⁷⁴ A C* *et al*) and a number of other later MSS omit the word altogether. A majority of the UBS committee thought the omission due to copyists who wished to make a smoother text.

Acts 25:19

ζητήματα δὲ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.

ζητημα, τος n controversial question, point of disagreement

ἰδιος, α, ον one's own
δεισιδαιμονια, ας f religion

περὶ τῆς ἰδίας δεισιδαιμονίας 'concerning their own religion'.

τεθνηκότος Verb, perf act ptc, m gen s
θνησκω die; pf be dead
φασκω allege, claim, assert
ζωω live, be alive

"The puzzled allusion of the pagan Festus contains the crux of the dispute; Paul's insistence (ἐφασκεν) on the resurrection (of men in general and of Christ in particular) had impressed itself on his mind." Bruce

Acts 25:20

ἀπορούμενος δὲ ἐγὼ τὴν περὶ τούτων ζήτησιν ἔλεγον εἰ βούλοιο πορευέσθαι εἰς Ἱεροσόλυμα κάκει κρίνεσθαι περὶ τούτων.

ἀπορεω act & midd be at a loss
ζητησις, εως f discussion, controversy
βούλοιο Verb, pres midd/pass dep opt, 3 s
βουλομαι want, desire, wish
κάκει (καὶ ἐκει) and there, there also
κρίνεσθαι Verb, pres pass infin κρινω

Acts 25:21

τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐτὸν πρὸς Καίσαρα.

ἐπικαλεσαμένου Verb, aor midd ptc, m gen s
ἐπικαλεω midd call upon, appeal to
τηρηθῆναι Verb, aor pass infin τηρεω
keep, maintain
σεβαστος, η, ον belonging to the emperor,
imperial; ὁ Σ. the (Roman) emperor
διάγνωσις, εως f decision
κελευω order, command
τηρεῖσθαι Verb, pres pass infin τηρεω
οὗ adv where; ἕως οὗ until
ἀναπέμψω send, send back, send up

Used of 'remanding' to a higher authority.

Acts 25:22

Ἀγρίππας δὲ πρὸς τὸν Φῆστον· Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Αὔριον, φησίν, ἀκούσῃ αὐτοῦ.

αὔριον Adverb αὐριον tomorrow, the next
day, in a short while
φησίν Verb, pres act indic, 3 s φημι say

Acts 25:23

Τῇ οὖν ἐπαύριον ἔλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως καὶ κελεύσαντος τοῦ Φήστου ἦχθη ὁ Παῦλος.

ἐπαυριον the next day
πολυς, πολλη, πολυ gen πολλου, ης, ου much,
many
φαντασια, ας f pomp, outward display
εἰσελθόντων Verb, aor act ptc, gen pl
εἰσερχομαι
ἀκροατηριον, ου n audience hall
τε enclitic particle and, also
χιλιάρχος, ου m commander

"There were in Caesarea five cohorts, each of which would be commanded by a military tribune." Bruce

ἐξοχη, ης f prominence

τοῖς κατ' ἐξοχὴν τῆς πόλεως 'the leading men of the city'.

κελευω order, command
ἦχθη Verb, aor pass indic, 3 s ἄγω

Acts 25:24

καὶ φησιν ὁ Φῆστος· Ἀγρίππα βασιλεῦ καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ δεῖν αὐτὸν ζῆν μηκέτι.

φησιν Verb, pres indic, 3 s φημι say
βασιλεῦ Noun, voc s βασιλευς, εως m king
συμπαρειμι be present with
θεωρεω see, watch, observe, notice
ἅπας, ασα, αν (alternative form of πας) all
πληθος, ους n crowd, multitude

Here 'community', 'people'.

ἐνέτυχόν Verb, aor act indic, 1 s & 3 pl
ἐντυγχανω plead, appeal
τε ... και both ... and, not only ... but also
ἐνθαδε adv here, in this place

The Western text includes the addition, "that I should hand him over to them for punishment without any defence. But I could not hand him over, on account of the commands which we have received from Augustus. But if anyone is going to accuse him, I said he should follow me to Caesarea, where he was in custody; and when they came, they clamoured that he should be put to death." This longer reading also includes additions in the following verse.

βοαω call, cry out, shout
δει it is necessary, must, should
ζαω live, be alive
μηκετι no longer

Acts 25:25

ἐγὼ δὲ κατελαβόμην μηδὲν ἄξιον αὐτοῦ θανάτου πεπραχέναι, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα πέμπειν.

κατελαβόμην Verb, aor midd indic, 1 s
καταλαμβανω midd. realize, understand
μηδεις, μηδεμια, μηδεν no one, nothing
ἄξιος, α, ον worthy, deserving
θανατος, ου m death
πεπραχέναι Verb, perf act infin πρασσω
practice, do
ἐπικαλεσαμένου Verb, aor midd ptc, m gen s
ἐπικαλεω see v.21
σεβαστος, η, ον see v.21

"Festus seems to imply that Paul was himself responsible for the whole situation with the unnecessary appeal, as if he had not himself virtually forced Paul to do so because of his own yielding to Jewish pressure. In any event, Festus at least once again acknowledged Paul's innocence (cf. v.18f.)." Polhill

πεμπω send

"Festus had already decided to send Paul to Rome; he wants Agrippa's help in preparing a report on a puzzling case." Bruce

Acts 25:26

περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω·
διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα
ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς
ἀνακρίσεως γενομένης σχῶ τί γράψω·

ἀσφαλής, ες certain, definite; the facts

γραφῶ write

διὸ therefore, for this reason

προήγαγον Verb, aor act indic, 1 s & 3 pl

προαγω lead or bring out, bring before

μαλιστα especially

βασιλεῦ see v.24

ὅπως (or ὅπως ἄν) that, in order that

ἀνακρισις, εως f preliminary hearing,
investigation

Perhaps used here in the looser sense of
'inquiry'.

σχῶ Verb, fut act indic, 1 s ἔχω

Acts 25:27

ἄλογον γάρ μοι δοκεῖ πέμποντα δέσμιον μὴ
καὶ τὰς κατ' αὐτοῦ αἰτίας σημάναι.

ἄλογος, ον unreasonable

"There is strong irony in Festus's remark. The whole situation was indeed 'senseless.' He had no charges against Paul because there were none to be found. Paul's need to make the appeal, his continued confinement, the entire situation was 'unreasonable'; and it was very much the procurator's own doing." Polhill

δοκεῶ suppose; seem

πεμπῶ send

δεσμιος, ου m prisoner

αἰτία, ας f reason, accusation

σημάναι Verb, aor act infin σημαίνω

indicate, make known

Acts 26:1

Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη·
Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. τότε ὁ
Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο·

"The testimony before Agrippa was the fulfilment of Jesus' commission to Paul that he would witness before kings (Acts 9:15) and of his promise to his disciples that he would give them 'words and wisdom' to make that witness a bold one (Luke 21:12-15)." Polhill

ἔφη Verb, imperf act ind, 3s φημι say

ἐπιτρέπω let, allow, permit

σεαυτου, ης reflexive pronoun yourself

τοτε then, at that time

ἐκτείνω stretch out, extend

χειρ, χειρος f hand, power

Bruce suggests that this may have been a salute of respect.

ἀπολογεομαι speak in one's own behalf,
defend oneself

Bruce comments, "Of all Paul's speeches in Acts, this may best claim to be regarded as his *Apologia pro Vita Sua*. The speech (vv. 2-23) may be divided thus:

i) Exordium (vv. 2f);

ii) As a Pharisee, he stands for the hope of Israel, which includes a belief in the resurrection (vv. 4-8);

iii) He recalls his persecuting zeal (vv. 9-11);

iv) The heavenly vision (vv. 12-18);

v) His preaching activity in obedience thereto (vv. 19f.);

vi) His arrest (ver 21);

vii) The substance of his preaching (vv. 22f.)."

Acts 26:2

Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων,
βασιλεῦ Ἀγρίππα, ἡγήμαι ἐμαυτὸν μακάριον
ἐπὶ σοῦ μέλλων σήμερον ἀπολογεῖσθαι,

ἐγκαλεῶ bring charges against, accuse

βασιλεῦ Noun, voc s βασιλευς, εως m king

"The position of the vocative is unusual (cf. vv. 7,13,27), for stylistic effect. The style and language of this speech are mostly of a high literary quality." Bruce

ἡγεομαι think, regard, consider

ἡγήμαι a perfect with present meaning, "one of the literary touches characteristic of the speech before Agrippa." Blass

μακάριος, α, ον blessed, fortunate

μελλῶ be going, be about

σήμερον today

Acts 26:3

μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ
Ἰουδαίους ἔθων τε καὶ ζητημάτων· διὸ δέομαι
μακροθύμως ἀκοῦσαί μου.

μαλιστα especially

γνωστης, ου m one familiar with

σε Pronoun, acc s συ

ἔθος, ους n custom, practice

τε και and also

ζητημα, τος n dispute, point of
disagreement

διὸ therefore, for this reason

δεομαι ask, beg, pray

μακροθυμως patiently

Acts 26:4

Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος τὴν
ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἔν τε
Ἱεροσολύμοις ἴσασι πάντες Ἰουδαῖοι,

μεν ουν 'well then'

βιωσις, εως f way of life

νεοτης, ητος f youth, youthfulness

ἀρχη, ης f beginning
 ἔθνος, ος n nation, people

"Here the phrase may refer particularly to his fellow-Jews in Cilicia, as it seems to be contrasted with the following ἔν τε Ἱεροσολύμοις." Bruce

ἴσασι Verb, perf act indic, 3 pl (irreg) οἶδα
 (verb perf in form but with present meaning) know, understand

The classical form ἴσασι is used here in place of the Koine οἶδασι. Blass comments on the quality of Paul's schooling at Tarsus where he must have been taught such classical forms of expression – forms which he does not employ in the Koine of his epistles.

Acts 26:5

προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.

προγινώσκω know already, know beforehand

ἄνωθεν from the beginning, for a long time

ἐὰν if

θέλω wish, will

μαρτυρεῶ bear witness, testify

Cf. 22:5.

ἀκριβεστατος, η, ον strictest (superl. from ἀκριβης)

αἵρεσις, εως f religious party, faction

ἡμετερος, α, ον our

θρησκεία, ας f religion, worship

'Cultus' or 'ritual', cf. 2:18; Jas 1:26f.

ζῶω live, be alive

Acts 26:6

καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἔστηκα κρινόμενος,

ἐλπίς, ἰδος f hope

Cf. 23:6; 24:15; 28:20

πατήρ, πατρός m father

ἐπαγγελία, ας f promise, what is promised

ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ 'for the hope of the promise made by God to our fathers'. Cf. Lk 1:55, 72; Rom 9:4f.

ἔστηκα Verb, perf act indic, 1 s ἵστημι pf stand

Acts 26:7

εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ·

δωδεκαφυλον, ου n the twelve tribes

ἐκτενεία, ας f earnestness

Other occurrences of this word in 12:5 and Lk 22:44 both refer to prayer.

νύξ, νυκτός f night

λατρεῶω serve, worship

ἐλπίζω hope, hope for, expect

κατανταῶ arrive, reach, attain

B has the future infinitive καταντησεῖν

ἐγκαλεῶ see v.2

βασιλεῦ see v.2

Acts 26:8

τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει;

ἄπιστος, ον unbelieving; unbelievable, incredible

κρινῶ judge

παρ ὑμῖν emphatic, 'among you Jews'

νεκρός, α, ον dead

ἐγείρω raise

The resurrection of the dead is the 'hope' to which Paul has been referring: it was promised to the patriarchs, anticipated with longing by the twelve tribes and has now been realised in Jesus the Christ.

Acts 26:9

Ἐγὼ μὲν οὖν ἔδοξα ἐμαντῶ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι·

Ἐγὼ μὲν οὖν emphatic. Bruce expands the thought in this phrase as follows, "Pharisee though I was, and thus in theory a believer in the resurrection of the dead, I yet judged it incredible in this particular case, and thought it my duty to oppose such a heresy."

δοκεῶ think, suppose

ὄνομα, τος n name, person

Ναζωραῖος, ου m inhabitant of Nazareth

δεῖ impersonal verb it is necessary, should

ἐναντιος, α, ον against, contrary to,

opposed to

πρασῶω practice, do

Acts 26:10

ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τε τῶν ἁγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβόν, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον,

ἅγιος, α, ον holy; οἱ ἅγιοι God's people

φυλακή, ης f prison, imprisonment

κατακλειῶ shut up, put in prison

ἀρχιερεὺς, εως m high priest, member of high priestly family

ἐξουσία, ας f authority, power

Cf. 9:2,14

ἀναιρεω do away with, kill, destroy

Cf. 8:4 where the cognate noun ἀναιρεσει is used of Stephen's death.

κατήνεγκα Verb, aor act indic, 1 s καταφερω
bring, cast against
ψηφος, ου f pebble, stone; vote

Acts 26:11

καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις
τιμωρῶν αὐτοὺς ἠνάγκαζον βλασφημεῖν,
περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως
καὶ εἰς τὰς ἔξω πόλεις.

συναγωγή, ης f synagogue
πολλάκις often, repeatedly, frequently
τιμωρεω punish, have (someone) punished
ἀναγκαζω force, compel, urge

The imperfect has the force of 'I tried to compel them'

βλασφημεω speak against, blaspheme

"To say ἀνάθεμα Ἰησοῦς (cf. 1 Cor 12:3), or something similar." Bruce

περισσῶς all the more, even more
ἐμμαιομαι be enraged or infuriated;
περισσῶς ἐμμαιομαι be insanely furious
διωκω persecute, seek after, pursue
ἐξω outside, away; foreign

τὰς ἔξω πόλεις "Cities outside Palestine; probably he was thinking of Damascus in particular." Bruce

Acts 26:12

Ἐν οἷς πορευόμενος εἰς τὴν Δαμασκὸν μετ'
ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν ἀρχιερέων

ἐν οἷς 'under which circumstances'.

πορευομαι go, proceed, travel
ἐξουσια, ας see v.10
ἐπιτροπή, ης f commission

Acts 26:13

ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ,
οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου
περιλάμπαν με φῶς καὶ τοὺς σὺν ἐμοὶ
πορευομένους·

μεσος, η, ον middle
ὁδος, ου f way, road, journey
εἶδον Verb, aor act ind, 1s & 3pl ὁραω trans
see, observe, perceive
οὐρανοθεν adv from heaven
λαμπροτης, ητος f brightness
ἡλιος, ου m the sun
περιλάμπω shine around
φως, φωτος n light
ἐμοὶ Pronoun, dat s ἐγω

Acts 26:14

πάντων τε καταπεσόντων ἡμῶν εἰς τὴν γῆν
ἤκουσα φωνὴν λέγουσαν πρὸς με τῇ Ἑβραϊδὶ
διαλέκτῳ· Σαοὺλ Σαοὺλ, τί με διώκεις;
σκληρόν σοι πρὸς κέντρα λακτίζειν.

καταπεσόντων Verb, aor act ptc, gen pl
καταπιτω fall, fall down
γῆ, γῆς f earth

"In the other versions of the story Paul only is said to have fallen; this is one of several additions in this account; it does not necessarily contradict 9:7 (ἵστηκεισαν); if his companions fell with him, they probably rose before he did." Bruce

Ἑβραΐς, ἴδος f Hebrew language (i.e. Aramaic)

διαλεκτος, ου f language

διωκω see v.11

σκληρος, α, ον hard, difficult (σκληρον σοι it is hard for you)

κεντρον, ου n sting, goad

λακτιζω kick

Bruce says, "Paul evidently had been uneasy in mind about his persecution of the Christians, especially since the death of Stephen, whose arguments had been convincing him against his will." Polhill dissents from this interpretation saying, "This however, was not how Paul's Gentile audience would have understood the words. In the many instances where the proverb occurs in Greek literature, it always has the meaning of resisting one's destiny or fighting the will of the gods. That meaning fits Paul's situation. In persecuting Christ, Paul was fighting the will of the One who had set him apart from birth (cf. Gal 1:15). Like a beast of burden kicking against his master's goads, he would only find the blows more severe with each successive kick. He was fighting the will of God (cf. Acts 5:39). It was a futile, senseless task."

Acts 26:15

ἐγὼ δὲ εἶπα· Τίς εἶ, κύριε; ὁ δὲ κύριος εἶπεν·
Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις·

εἶπα Verb, aor act indic, 1 s (less usual form)
λεγω

Acts 26:16

ἀλλὰ ἀνάστηθι καὶ στήθι ἐπὶ τοὺς πόδας σου·
εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε
ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδές με ὧν τε
ὀφθήσομαί σοι,

ἀνάστηθι Verb, aor act imperat, 2 s ἀνιστημι
rise, stand up

στήθι Verb, 2 aor act imperat, 2 s ἵστημι 2
aor stand, stand firm

πόδας Noun, acc pl πους, ποδος m foot

Bruce points out the parallel with Ezek 2:1, "where the words are spoken to Ezekiel, who had fallen to the ground when first he saw 'visions of God'; their repetition to Paul under similar circumstances suggests that he, too, was now called to prophetic service."

ὄφθην Verb, aor pass indic, 1 s ὄραω see; pass. appear

Cf. 1 Cor 15:8.

προχειρίσασθαι Verb, aor midd dep infin
προχειρίζομαι midd choose or appoint for oneself

Cf. 22:14.

ὕπηρετης, ου m assistant, servant
μάρτυρα Noun, acc s μαρτυς, μαρτυρος m witness

τε ... τε both ... and, not only ... but also
εἶδές Verb, aor act indic, 2 s ὄραω

με is omitted by most MSS, including p⁷⁴ & A C² E P Ψ Byz, but is included in B C^{*vid} al.

ὀφθήσομαι Verb, fut pass indic, 1 s ὄραω pass. appear, be shown

These words outline Paul's claim to be an apostle:

- i) He had been chosen personally by Christ to serve as a witness to him;
- ii) He was to act as a witness to what he had seen (cf. Acts 22:15, also 1:21,22; 4:20).

Acts 26:17

ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σε

ἐξαιρεω pull out, midd rescue, save

Cf. Jer 1:8.

σε Pronoun, acc s συ

λαος, ου m people, a people

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

ἀποστελλω send, send out

Acts 26:18

ἀνοίξαι ὀφθαλμούς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτῶν εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πιστεῖ τῇ εἰς ἐμέ.

ἀνοίγω open

Cf. Is 42:7.

ἐπιστρέφω turn back, turn round, turn

σκοτος, ους n darkness, evil

φως, φωτος n light

ἐξουσια, ας f authority, power

Cf. Is 42:16; Col 1:13.

λαβεῖν Verb, aor act infin λαμβανω

ἄφεσις, εως f forgiveness, cancellation

ἁμαρτια, ας f sin

Cf. Col 1:14.

κληρος, ου m lot, share, part
ἡγιασμένοις Verb, perf pass ptc, m & n dat pl
ἁγιαζω sanctify, make holy

Cf. Col 1:12.

πιστεῖ Noun, dat s πιστις, εως f faith, trust, belief

Dative of instrument.

Acts 26:19

Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθῆς τῇ οὐρανίῳ ὄπτασίᾳ,

ὄθεν therefore, for which reason
ἀπειθῆς, ες disobedient, rebellious
οὐρανόσιος, ον heavenly, from heaven
ὄπτασια, ας f vision

For other visions received by Paul cf. 28:9; 22:17; 23:11; 27:23; 2 Cor 12:1ff.; 2 Tim 4:17.

Acts 26:20

ἀλλὰ τοῖς ἐν Δαμασκῷ πρώτῳν τε καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἅξια τῆς μετανοίας ἔργα πράσσοντας.

πρωτον first, in the first place, first of all
χωρα, ας f country, region, territory

πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας ('in all the region of Judea') is ungrammatical in context, though the addition of εἰς before πᾶσαν has all the appearance of a scribal 'correction' to this difficult construction.

Blass suggests that there is a primitive error in the text which should read εἰς πᾶσαν τε χωραν Ἰουδαιοις καὶ τοις ἔθνεσιν ('in every land to both Jews and Gentiles'). "Paul's reference would then be to his missionary pattern of beginning in the synagogue before turning to the Gentiles." Polhill

ἔθνεσιν Noun, dat pl ἔθνος

ἀπαγγελλω announce, proclaim

μετανοεω repent

ἐπιστρέφω see v.18

ἅξιος, α, ον worthy, deserving, fitting

μετανοια, ας f repentance

πρασσω practice, do

Cf. Lk 3:8. "None more firmly than Paul rejected works, before or after conversion as a ground of salvation; none more firmly demanded good works as a consequence of salvation." G.H.Lang

Acts 26:21

ἐνεκα τούτων με Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι.

ἐνεκα because of, for the sake of

συλλαβόμενοι Verb, aor midd ptc, m nom pl
 συλλαμβανω act & midd sieze, arrest
 ἱερον, ου n temple, temple precincts
 πειραομαι try, attempt
 διαχειρίσασθαι Verb, aor midd infin
 διαχειρίζομαι kill, murder

Acts 26:22

ἐπικουρίας οὖν τυχῶν τῆς ἀπὸ τοῦ θεοῦ ἄχρι
 τῆς ἡμέρας ταύτης ἔστηκα μαρτυρόμενος
 μικρῶ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε
 οἱ προφηταὶ ἐλάλησαν μελλόντων γίνεσθαι καὶ
 Μωϋσῆς,

ἐπικουρία, ας f help

"The one NT occurrence of the good classical
 word ἐπικουρία." Bruce

τυχῶν Verb, aor act ptc, m nom s τυγχανω
 obtain, receive

ἄχρι until, as far as

ἔστηκα Verb, perf act indic, 1 s ἵστημι pf
 stand, stand firm

μαρτυρεω bear witness, testify

τε και and also

μεγας, μεγαλη, μεγα large, great

Cf. v.29.

οὐδεις, οὐδεμα, οὐδεν no one, nothing
 ἐκτος outside, outside of, except
 προφητης, ου m prophet
 λαλεω speak, talk
 μελλω be going, be about

"Paul insists throughout that his Gospel was
 but the logical and necessary fulfilment of the
 OT revelation: cf. Rom 1:2; 16:26; 1 Cor
 15:3f." Bruce

Acts 26:23

εἰ παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ
 ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν
 τῷ τε λαῷ καὶ τοῖς ἔθνεσιν.

παθητος, η, ον subject to suffering, must
 suffer

εἰ παθητος ὁ Χριστος 'whether the Messiah is
 to suffer'. Bruce sees this and the following
 phrases as a series of headings from a
 collection of Messianic proof texts or
 Testimonies by which Luke sums up the
 arguments from the OT used by Paul before
 Agrippa – showing that 'Christ must suffer' etc.

πρωτος, η, ον first, leading, foremost
 ἀναστασις, εως f resurrection, raising up
 νεκρος, α, ον dead

cf. 1 Cor 15:20

φως, φωτος n light

καταγγελλω proclaim, make known

λαος, ου m people, a people

Cf. 13:45; Lk 2:32. λαος here as elsewhere
 used of the people of Israel.

Acts 26:24

Ταῦτα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος
 μεγάλη τῇ φωνῇ φησιν· Μαίην, Παῦλε· τὰ
 πολλά σε γράμματα εἰς μανίαν περιτρέπει.

ἀπολογομαι speak in one's own behalf,
 defend oneself

μεγας, μεγαλη, μεγα large, great

φησιν Verb, pres indic, 3 s φημι say

μαινομαι be out of one's mind, be insane

γραμμα, τος n letter, learning

μανια, ας f madness, insanity

περιτρεπω drive (εἰς μανιαν) insane

"The remark was not offensive; both μαινομαι
 and μανια are cognate with μαντις, 'seer',
 'inspired person'; Plato, for example, declares
 that without μανια no one can be a true poet."
 Bruce

Acts 26:25

ὁ δὲ Παῦλος· Οὐ μαινομαι, φησίν, κράτιστε
 Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης
 ῥήματα ἀποφθέγγομαι.

κρατιστος, η, ον most excellent

Cf. 23:26; 24:3.

ἀληθεια, ας f truth, reality; ἐν ἀ. truly
 σωφροσυνη, ης f good sense, sound
 judgement

In Mk 5:15 and the parallel Lk 8:35
 σωφροσυνη is the antithesis of demon
 possession (cf. 2 Cor 5:13).

ῥημα, ατος n word, thing, matter
 ἀποφθεγγομαι speak, declare

Used of a solemn or inspired utterance, cf.
 2:4,14.

Acts 26:26

ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς, πρὸς ὃν
 καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ
 αὐτὸν τούτων οὐ πείθομαι οὐθέν, οὐ γὰρ ἐστὶν
 ἐν γωνία πεπραγμένον τοῦτο.

ἐπισταμαι know, understand

παρρησιαζομαι speak boldly, have courage

λαλεω speak, talk

λανθανω be hidden, escape notice, lose
 sight of

πειθω persuade, convince

οὔθεις, οὔθεμα, οὔθεν equivalent to οὐδεις,
 οὐδεμα, οὐδεν no one, nothing

γωνια, ας f corner

πεπραγμένον Verb, perf pass ptc, m acc & n
 nom/acc s πρασσω practice, do

A Classical expression. "The expression 'not in a corner' is often found in Greek philosophical writings, particularly in contexts where philosophers are accused of withdrawing into their 'ivory towers' and not confronting the larger society in the markets and streets. This meaning well fits Paul's situation. His witness has been fully public. He had met the Athenians in the marketplace and addressed them on the Areopagus. He had stood before magistrates at Philippi and before the proconsul Gallio in Corinth. He had preached to the crowd in the temple square and spoken before the Jewish Sanhedrin. His case had been heard by the Roman governors Felix and Festus and now by the Jewish king himself. Paul's activity was certainly no affair done in a secluded corner but open to full public view." Polhill

"This proverb contains the element of litotes so dear to Luke and Paul; the evangelistic events had taken place and the Gospel had been preached openly." Bruce

Acts 26:27

πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις.

πιστεω believe (in), have faith (in)

βασιλεῦ see v.2

οἶδα (verb perf in form but with present meaning) know

"Paul now turns to the King himself with a direct appeal to his corroborating testimony. If Agrippa believed the prophets as Paul was persuaded he did, then he must agree with Paul, whose message contained 'nothing beyond what the prophets and Moses said should happen'." Bruce

Acts 26:28

ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι.

ὀλιγος, η, ον little, small

Χριστιανος, ου m Christian

ποιῆσαι Verb, aor act infin ποιω

There are several translations/interpretations of this verse depending partly on the sense given to ἐν ὀλίγῳ – 'with so few words', 'in such a short time' ...

Bruce argues that this is an idiomatic expression meaning, 'in short, you are trying to persuade me to act as a Christian.' He considers that it was failure to understand this idiom led to variant readings: A has πειθη for πειθεις while for ποιησαι Byz has γενεσθαι (from v.29).

Acts 26:29

ὁ δὲ Παῦλος· Εὐξαίμην ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὅποῖος καὶ ἐγὼ εἰμι παρεκτὸς τῶν δεσμῶν τούτων.

εὐξαίμην Verb, aor midd dep opt, 1 s

εὐχομαι pray, wish, long

Εὐξαίμην ἂν I could pray, "the classical use of the optative with ἂν to express a softened assertion... The whole sentence is very elegantly expressed." Bruce

καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ "'with a few words or with many', 'with ease or with difficulty' – playing on Agrippa's ἐν ὀλίγῳ" Bruce

μόνον adv only, alone

σήμερον today

τοιούτος, ατη, ουτον similar, like

ὅποῖος, α, ον of what sort, such as

παρεκτος except, apart from

δεσμος, ου m (& n) bond, chain

Acts 26:30

Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμῶν ἢ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς,

ἀνέστη Verb, 2 aor act indic, 3 s ἀνίστημι

rise, stand up

ἡγεμων, ονος m governor, ruler

Bruce says that the alternation τε ... καὶ ... τε ... καὶ is purely stylistic.

συγκαθημαι sit with

Acts 26:31

καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι Οὐδὲν θανάτου ἢ δεσμῶν ἄξιον τι πράσσει ὁ ἄνθρωπος οὗτος.

ἀναχωρήσαντες Verb, aor act ptc, m nom pl

ἀναχωρεω withdraw, go away

λαλεω speak, talk

ἀλληλων, ος, ους one another

οὐδεις, οὐδεμα, οὐδεν no one, nothing

θανατος, ου m death

ἢ ορ

ἄξιος, α, ον worthy, deserving, fitting

πρασσω see v.26

The present tense refers to Paul's whole and continuing manner of life. "Here and in the next verse Luke emphasises the official agreement on Paul's innocence: cf. Herod and Pilate's agreement on Christ's innocence in Lk 23:14f." Bruce

Acts 26:32

Ἀγρίππας δὲ τῷ Φίλω εἶπε· Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.

ἔφη Verb, imperf act ind, 3s φημι say
ἀπολελύσθαι Verb, perf pass infin ἀπολυω
release, set free
ἐπεκέκλητο Verb, pluperfect midd indic, 3 s
ἐπικαλεω midd call upon, appeal to

"The pluperfect expresses more than the aorist would have done; Paul's appeal to Caesar was not a mere act in the past, but had put him into a definite position in the eyes of the law."
Bruce

Acts 27:1

Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρουσδε δεσμώτας ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ σπειρῆς Σεβαστῆς.

ἐκρίθη Verb, aor pass indic, 3 s κρίνω here
= decide
ἀποπλεω set sail, sail away
παραδίδωμι hand or give over

The subject here is not specified. 'They' probably means the Roman authorities. The Western text includes a number of expansions aimed at relieving the abruptness of the text.

τινας Pronoun, m & f acc pl τις
ἕτερος, α, ον other
δεσμωτης, ου m prisoner
ἑκατονταρχης, ου m centurion
ὄνομα, τος n name
σπειρα, ης f cohort (tenth part of a Roman legion having about 600 men), band of soldiers
σεβαστος, η, ον belonging to the emperor, imperial

Ramsay suggests a corps of officer-couriers detailed for communication service between the Emperor and his armies.

Acts 27:2

ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῶ μέλλοντι πλεῖν εἰς τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνοσδε Θεσσαλονικέωσδε·

ἐπιβαινω go on board, embark
πλοιον, ου n boat, ship

Ἀδραμυττηνῶ "Of Adramyttium, in Mysia, opposite Lesbos. The ship was a coasting vessel, and Julius no doubt expected to find a ship bound for Rome at one of the ports in Asia at which the Adramyttian ship touched."
Bruce

μελλω be going, be about, intend
πλεω sail

τοπος, ου m place
ἀνήχθημεν Verb, aor pass indic, 1 pl ἀναγω
midd or pass set sail

"It has generally been supposed, with reason, that Aristarchus accompanied Paul to Rome (cf. Col 4:10; Philem 24); it is possible, however, that he was at this time on his way home to Thessalonica." Bruce

Acts 27:3

τῇ τε ἑτέρῃ κατήχθημεν εἰς Σιδῶνα, φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεπεν πρὸς τοὺς φίλους πορευθέντι ἐπιμελείας τυχεῖν.

τῇ τε ἑτέρῃ 'on the next day'
κατήχθημεν Verb, aor pass indic, 1 pl
καταγω bring down; pass put in (εἰς) at
φιλανθρώπως considerately, kindly
χρησάμενος Verb, aor midd dep ptc, m nom s
χραομαι act, behave
ἐπιτρεπω let, allow, permit
φίλος, ου m and φιλη, ης f friend

Harnack suggested that οἱ φίλοι may have been another name by which Christians knew each other (cf. 3 Jn 15).

πορευθέντι Verb, aor pass dep ptc, m dat s
πορευομαι
ἐπιμελεια, ας f care, attention

Here alone in NT, although the cognate verb is used of medical attention in Lk 10:34f.

τυχεῖν Verb, aor act infin τυγχανω obtain,
receive, experience

Acts 27:4

κακεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους, κακεῖθεν ἀναχθέντες

ἀναγω see v.2

ὑποπλεω sail under the shelter of
ἀνεμος, ου m wind

ἐναντιος, α, ον against, opposed to

Acts 27:5

τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας.

πέλαγος, ους n depths (of the sea); open
sea

Κιλικια, ας f Cilicia

διαπλεύσαντες Verb, aor act ptc, m nom pl
διαπλεω sail across

κατερχομαι come down, disembark

Myra was one of the chief ports of the Egyptian service.

Acts 27:6

κάκει εὐρών ὁ ἑκατοντάρχης πλοῖον
Ἀλεξανδρινόν πλέον εἰς τὴν Ἰταλίαν
ἐνεβίβασεν ἡμᾶς εἰς αὐτό.

κάκει (καὶ ἐκεῖ) and there, there also
πλοῖον see v.2

πλεον Verb, pres act ptc, n nom/acc s πλεω
see v.2

ἐνεβίβασεν Verb, aor act indic, 3 s ἐμβιβαζω
put aboard

Probably a ship carrying grain (see v.38).
"Egypt was the chief granary of Rome, and the
corn-trade between Rome and Egypt was of
the greatest importance." Bruce

Acts 27:7

ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ
μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ
προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν
τὴν Κρήτην κατὰ Σαλμώνην,

ἱκανος, η, ον large, great, much

βραδυπλοεω sail slowly

μόλις adv with difficulty

γενόμενοι Verb, aor midd dep ptc, m nom pl
γίνομαι

Cnidus was a Peloponnesian colony on the
Carian promontory of Tropium – between the
islands of Cos and Rhodes.

προσεαω allow to go further

ἀνεμος see v.4

ὑποπλεω see v.4

Acts 27:8

μόλις τε παραλεγόμενοι αὐτὴν ἤλθομεν εἰς
τόπον τινὰ καλούμενον Καλοῦς Λιμένας ὧ
ἐγγὺς ἦν πόλις Λασαία.

παραλεγομαι sail or coast along

τοπος see v.2

καλος, η, ον good, fine, beautiful

λιμνην, ενος m harbour

A harbour sheltered by small islands but not a
good winter harbour.

ἐγγυς adv near

πολις, εως f city, town

Acts 27:9

Ἰκανοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη
ἐπισηλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν
ἤδη παρεληλυθέναι, παρήνει ὁ Παῦλος

ἱκανος, η, ον large, great, much

χρονος, ου m time, period of time

διαγενομένου Verb, aor midd dep ptc, m & n
gen s διαγινομαι pass (of time)

ἤδη adv now, already

ἐπισηλοῦς Adjective, m & n gen s

ἐπισηλης, ες dangerous, risky

πλους, πλοος m voyage

νηστεια, ας f fasting, the Fast (of the Day
of Atonement)

ἤδη adv now, already

παρεληλυθέναι Verb, perf act infin

παρερχομαι pass, pass by

From the information given, Bruce reckons
that the year was 59 and the date would have
been a little later than the first week in
October. The dangerous season for navigation
apparently lasted from mid September to mid
November.

παραινεω advise, urge

Acts 27:10

λέγων αὐτοῖς· Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως
καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ
τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν
ἔσεσθαι τὸν πλοῦν.

θεωρεω see, observe

ὑβρις, εως f injury, damage (of ships)

ζημια, ας f loss

μονος, η, ον adj only, alone

φορτιον, ου n burden, load

πλοῖον, ου n boat, ship

ψυχη, ης f life, 'soul', living being, person

μελλω (before an infin) be going, be about

ἔσεσθαι Verb, fut infin εἶμι

πλους see v.9

Acts 27:11

ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ
ναυκλήρῳ μᾶλλον ἐπέειθετο ἢ τοῖς ὑπὸ Παύλου
λεγόμενοις.

ἑκατονταρχης, ου m centurion

κυβερνητης, ου m (uncertain meaning)

captain, navigator

ναυκληρος, ου m ship owner, captain

"The ναυκληρος was a merchant-shipowner,
who usually acted as captain of his own ship.
As the ship was part of a state-service (see on
v.6), the ναυκληρος ... was thus a contractor
for the state transport of corn." Bruce

μαλλον rather, instead, more than that

πειθω persuade; pass obey, listen to

ἢ or, than

Acts 27:12

ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς
παραχειμασίαν οἱ πλείονες ἔθεντο βουλήν
ἀναχθῆναι ἐκεῖθεν, εἴ πως δύναιντο
καταντήσαντες εἰς Φοίνικα παραχειμάσαι,
λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ
κατὰ χῶρον.

ἀνευθετος, ον unsuitable

Because its entrance was open to the prevailing
wind.

λιμην, ενος m harbour

ὑπαρχω be (equivalent to εἶμι)
 παραχειμασια, ας f wintering
 πλειων, πλειον or πλεον most, the majority
 ἔθεντο Verb, aor midd indic, 3 pl τιθημι
 midd set, decide, resolve
 βουλη, ης f intention, plan, decision
 ἀναχθῆναι Verb, aor pass infin ἀναγω midd
 or pass set sail
 ἐκειθεν from there
 εἰ πως if perhaps, if maybe
 δύναιτο Verb, pres midd pass dep opt, 3 pl
 δυναμαι

εἰ πως δύναιτο 'in order that, if possible, they might'

καταντήσαντες Verb, aor act ptc, m nom pl
 κατανταω come, arrive, reach, attain
 Φοίνικα Proper name, acc s Φοινίξ
 παραχειμαζω spend the winter
 βλέπω see, look; here 'look out', 'face'
 λίβα Noun, acc s λιψ m the south west
 wind (κατα λ. facing southwest).
 χωρος, ου m northwest wind (κατα χ.
 facing northwest)

The exact location is uncertain, but is thought to be what is known today as Phineka Bay, a bay on the west side of Cape Mourous about 33 miles east of the western extremity of southern Crete. It faces northwest and southwest, just as Acts describes Phoenix.

Acts 27:13

ὑποπνεύσαντος δὲ νότου δόξαντες τῆς
 προθέσεως κεκρατηκέναι ἄραντες ἄσσον
 παρελέγοντο τὴν Κρήτην.

ὑποπνεω blow gently
 νοτος, ου m south wind, south
 δόξαντες Verb, aor act ptc, m nom pl δοκεω
 think, suppose
 προθεσις, εως f purpose, plan, will
 κεκρατηκέναι Verb, perf act infin κρατεω
 hold, hold fast, sieze

'They thought that they had obtained what they wanted' NIV

ἄραντες Verb, aor act ptc, m nom pl αἶρω
 take, take up; here = 'set out', set sail'
 ἄσσον adv as close as possible
 παραλεγομαι sail or coast along

Acts 27:14

μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος
 τυφωνικός ὁ καλούμενος Εὐρακύλων·

μετ' οὐ πολὺ 'after not much', i.e. 'shortly after'

βαλλω trans throw; intrans sweep down
 (of a storm)

ἔβαλεν κατ' αὐτῆς 'there rushed down from it'
 i.e. from Crete.

ἄνεμος, ου m wind

τυφωνικός, η, ον whirlwind-like (τ. ἄνεμος
 a very strong wind)
 Εὐρακύλων, ωνος m north-east wind,
 Euraquilo

The word is not found elsewhere, though the wind is well known. The oddity of the compound word led to a number of textual variants.

"The wind was actually E.N.E, and blowing down from Mt. Ida, would be very dangerous to a ship with one large sail; if it did not capsize her, it would probably drive her to the Syrtes." Bruce

Acts 27:15

συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ
 δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ ἐπιδόντες
 ἐφερόμεθα.

συναρπασθέντος Verb, aor pass ptc, m gen s
 συναρπαζω seize, drag
 πλοιον, ου n boat, ship
 ἀντοφθαλμεω head into, face
 ἐπιδόντες Verb, aor act ptc, m nom pl
 ἐπιδιδωμι give, hand over, give up
 φερω bring, carry, bear

ἐπιδόντες ἐφερόμεθα 'we scudded before it'

Acts 27:16

νησίον δὲ τι ὑποδραμόντες καλούμενον Καῦδα
 ἰχύσαμεν μόλις περικρατεῖς γενέσθαι τῆς
 σκάφης,

νησιον, ου n small island
 ὑποδραμόντες Verb, aor act ptc, m nom pl
 ὑποτρεχω run under the shelter of

There are a number of variant spellings of the name Καῦδα. Today the island is known as Gozzo.

ἰχύσαμεν Verb, aor act indic, 1 pl ισχυω be
 strong, be able
 μολις adv with difficulty, hardly, scarcely
 περικρατεῖς Adjective, m/f gen s περικρατης,
 ες in control of
 σκαφη, ης f ship's boat

'we were hardly able to make the lifeboat secure' NIV. Bruce translates the phrase, "we were able with difficulty to secure the boat" and goes on to comment, "The dingy was normally towed at the stern, not kept on deck.

The 1st person ισχυσαμεν suggests that Luke himself helped (any landlubber could haul on a rope), and μολις has been thought to hint at the painful memory of his blisters."

Acts 27:17

ἦν ἄρα ντες βοηθείαις ἐχρῶντο ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.

ἄρα ντες Verb, aor act ptc, m nom pl αἰρω
take, take up

βοηθεια, ας f help, support; perhaps rope, cable

ἐχρῶντο Verb, imperf midd/pass dep indic, 3 pl χρᾶμαι use, make use of

ὑποζωννύντες Verb, pres act ptc, m nom pl ὑποζωννυμι undergird, strengthen (a ship with cables during a storm)

φοβεομαι fear, be afraid (of)

Συρτις, εως f the Surtis

"The Syrtes are quicksands off the Libyan coast. They were still far distant, but the wind might blow for days, and it was driving them right in the direction of the greater Syrtis, west of Cyrene." Bruce

ἐκπέσωσιν Verb, aor act subj, 3 pl ἐκπιπτο
fall off, fall away

χαλάω lower, let down

σκευος, ους n object, thing

There seem to be two possible meanings to this ambiguous phrase:

- i) 'dropping a sea anchor' – something which trailed in the water and acted as a brake.
- ii) 'Lowering the rigging' i.e. stowing all sails and spars on deck.

φέρω bring, carry, bear, lead

οὕτως ἐφέροντο 'in such a state they drifted'

Acts 27:18

σφοδρῶς δὲ χειμαζομένων ἡμῶν τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο,

σφοδρῶς adv violently, greatly
χειμαζομαι be storm-tossed, undergo bad weather

ἐξῆς on the next day

ἐκβολη, ης f throwing overboard

Cf. Jonah 1:5.

Acts 27:19

καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔρριψαν.

τρίτος, η, ον third

αὐτοχειρ, ος with one's own hand(s)

σκευη, ης f tackle, gear (of a ship)

The precise meaning is unclear. It might be ships tackle in general, though Smith supposes that the main yard is meant, "an immense spar, probably as long as the ship, which would require the united efforts of passengers and crew to launch overboard."

ἔρριψαν Verb, aor act indic, 3 pl ῥιπτο
throw down, put down

Acts 27:20

μητε δὲ ἡλίου μητε ἄστρον ἐπιφανόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο ἐλπὶς πᾶσα τοῦ σῶζεσθαι ἡμᾶς.

μητε and not; μητε ... μητε neither ... nor ἡλιος, ου m the sun

ἄστρον, ου n star, constellation

ἐπιφαινω appear, give light

Thus they were ignorant of their course.

πλειων, πλειον οἱ πλεον more, many

χειμων, ωνος m storm, bad weather

ὀλιγος, η, ον little, small

ἐπικειμαι lie upon, press hard

λοιπος, η, ον rest: (το) λοιπον adv. finally, from now on

περιηρεῖτο Verb, imperf pass indic, 3 s

περιαιρω take away, remove

"The imperfect implies that the situation was continually getting worse." Bruce

ἐλπὶς, ιδος f hope, ground of hope

σωζω save, rescue, heal

Acts 27:21

Πολλῆς τε ἀσιτίας ὑπαρχούσης τότε σταθεῖς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν· Ἐδεὶ μὲν, ὧ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.

ἀσιτια, ας f lack of appetite

ὑπαρχω be (equivalent to εἰμι)

"Their abstinence from food might have been due to various reasons – difficulty of cooking, spoiling of food by sea-water, sea-sickness, etc." Bruce

τοτε then, at that time

σταθεῖς Verb, aor pass ptc, m nom s ἵστημι 2
aor stand, stand firm

μεσος, η, ον middle; ἐν μ., εἰς μ. in the middle, among

ἔδει Verb, imperf indic, 3 s (impers) δεῖ

impers. vb it is necessary, must, should

πειθαρχεω obey, listen to

ἀναγω lead up; midd or pass set sail

"We appreciate this human touch in Paul; he is a man of like passions with us and not above saying 'I told you so!'" Bruce

His words also serve to underline the fact that, having been proved right in what he said previously, it is worth listening to him now.

κερδαινω gain, spare oneself (a loss)

ὕβρις, εως f mistreatment, damage (of ships)

ζημια, ας f loss

Acts 27:22

καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν, ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου·

και τα νυν and now, yet even now
 παραινέω advise, urge
 εὐθυμεῖω take courage, be happy
 ἀποβολή, ης f loss, rejection
 ψυχή, ης f life, 'soul', person
 οὐδείς, οὐδεμία, οὐδέν no one, nothing
 ἔσται Verb, fut indic, 2 s εἰμι
 πλὴν prep with gen. except, but only,
 besides

Acts 27:23

παρέστη γάρ μοι ταύτη τῇ νυκτὶ τοῦ θεοῦ, οὗ εἰμι, ᾧ καὶ λατρεύω, ἄγγελος

παρέστη Verb, 2 aor act indic, 3 s παριστήμι
 stand before
 νύξ, νυκτός f night
 λατρεύω serve, worship

Acts 27:24

λέγων· Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστήναι, καὶ ἰδοὺ κεχάρισται σοὶ ὁ θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ.

φοβεομαι fear, be afraid
 σε Pronoun, acc s συ
 δεῖ v.21
 παραστήναι Verb, 2 aor act infin παριστήμι
 v.23
 κεχάρισται Verb, perf midd/pass dep indic, 3
 s χαρίζομαι grant, give

Suggests Paul had been praying for the lives of these men and that his prayer had been granted.

πλεω sail

Acts 27:25

διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι.

διὸ therefore, for this reason
 εὐθυμεῖω v.22

πιστεύω γὰρ τῷ θεῷ 'for I trust in God' i.e. I believe what he says.

οὕτως and οὕτω thus, in this way
 ἔσται Verb, fut indic, 2 s εἰμι
 τρόπος, ου m way, manner; ὅν τ. in the same way as, as, like
 λελάληται Verb, perf pass indic, 3 s λαλέω
 speak, talk

Acts 27:26

εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.

νησος, ου f island

ἐκπεσεῖν Verb, aor act infin ἐκπιπῶ fall
 away, run aground (of ships)

Acts 27:27

Ὡς δὲ τεσσαρεσκαίδεκάτῃ νύξ ἐγένετο διαφορομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν.

τεσσαρεσκαίδεκατος, η, ου fourteenth
 νύξ, νυκτός f night
 διαφέρω carry across, drive about

διαφορομένων ἡμῶν 'while we were drifting across'

Ἀδρίας, ου m Sea of Adria

Not to be confused with the modern Adriatic.

μεσος, η, ου v.21
 ὑπενόουν Verb, imperf act indic, 1 s & 3 pl
 ὑπονοεῶ suppose, think, suspect
 ναυτής, ου m sailor
 προσάγω come near

There are a number of variant readings for προσάγειν including προσάχειν (B*). Metzger's note in the *UBS Textual Commentary* reads, "The reading of B* προσάχειν is a Doric form (unattested elsewhere) for the more usual Attic προσήγειν, 'to resound.' Moulton-Howard regard it as a 'very attractive reading,' and suggest that it was 'a term used by sailors from Crete, Cyprus, Lesbos, Corinth, or some other maritime country outside the Ionic-Attic area,' and later used more generally as a technical term... "On the other hand, the harshness of προσάγειν in the context (literally, land 'was approaching' them) may have been the occasion for the rise of other readings."

χώρα, ας f country, land

"Ramsay ... suggests that they heard the breakers... According to Smith ... no ship can enter St Paul's Bay from the east without passing within a quarter of a mile of the point of Koura, and when she comes within this distance (and not until then) it is impossible not to observe the breakers, which are particularly violent at Koura in a N.E. wind." Bruce

Acts 27:28

καὶ βολίσαντες εὗρον ὄργυιᾶς εἴκοσι, βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὄργυιᾶς δεκαπέντε·

βολίζω take a sounding (for depth of water)
 εὗρον Verb, aor act indic, 1 s & 3 pl εὕρισκω
 ὄργυια, ας f fathom (six feet)
 εἴκοσι twenty

βραχύς, εια, υ little, short, small

διαστήσαντες Verb, aor act ptc, m nom pl
 διῆστημι pass (of time), sail farther on

παλιν again, once more

Acts 27:29

φοβούμενοι τε μή που κατά τραχεῖς τόπους
ἐκπέσωμεν ἐκ πρύμνης ῥίψαντες ἀγκύρας
τέσσαρας ἤρχοντο ἡμέραν γενέσθαι.

πού enclitic adv somewhere; μη που lest
somewhere

τραχυς, εια, υ rough; κατα τ. τοπους on a
rocky coast

τοπος, ου m place

ἐκπέσωμεν Verb, aor act subj, 1 pl ἐκπιπτο
fall off, fall away; run aground (of ships)

πρυμνα, ης f stern

ῥίψαντες Verb, aor act ptc, m nom pl ῥιπτο
throw, throw down, put down

ἀγκυρα, ας f anchor

τέσσαρες neut τέσσαρα gen τεσσαρων four

Anchoring from the stern was not the normal
procedure but was necessary in this case to
keep the ship facing into the shore before the
wind.

ἤρχοντο Verb, imperf midd/pass dep indic, 3
pl εὐχομαι pray, wish, long

Acts 27:30

τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ
πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν
θάλασσαν προφάσει ὡς ἐκ πύργου ἀγκύρας
μελλόντων ἐκτείνειν,

ναυτης, ου v.27

ζητεω seek, attempt

φυγεῖν Verb, aor act infin φευγω flee, run
away from

πλοιον, ου n boat, ship

χαλαω lower, let down

σκαφη, ης f ship's boat

θαλασσα, ης f sea

προφασις, εως f false motive, pretence

πρωρα, ης f bow (of a ship)

ἀγκυρα, ας f anchor

μελλω (before an infin) be going, intend

ἐκτεινω stretch out, extend

Acts 27:31

εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς
στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ
πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.

ἑκατονταρχης, ου m centurion

στρατιωτης, ου m soldier

ἐὰν if

μείνωσιν Verb, aor act subj, 3 pl μενω
remain, stay

σωζω save, rescue

"For the third time in this narrative, Paul
shows outstanding presence of mind. Had the
sailors made good their escape, there would
not have been enough skilled hands to work
the ship. As it was, all they had to do was to
wait for the storm to abate, and then row
ashore in the dingy. But the soldiers seem to
have misunderstood Paul's advice." Bruce

Acts 27:32

τότε ἀπέκοψαν οἱ στρατιῶται τὰ σχοινία τῆς
σκάφης καὶ εἶασαν αὐτὴν ἐκπεσεῖν.

τοτε then, at that time

ἀποκοπτο cut off, cut away

σχοινιον, ου n rope

εἶασαν Verb, aor act indic, 3 pl εἶω allow,
permit

ἐκπεσεῖν v.29

"In doing this, the soldiers took effective
means to prevent the sailors escaping, but also
rendered the business of getting ashore more
difficult." Bruce

Acts 27:33

Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν γίνεσθαι παρεκάλει
ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς λέγων·
Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν
προσδοκῶντες ἄσιτοι διατελεῖτε, μὴθὲν
προσλαβόμενοι·

ἄχρι until; ἄχρι οὗ until, when

ἄχρι normally means 'until' but here seems to
mean 'when'.

ἤμελλεν Verb, imperf act indic, 3 s μελλω
be going, be about

παρακαλεω exhort, encourage, urge

ἅπας, ασα, αν (alternative form of πας) all; pl
everyone

μεταλαμβανω receive, share in, take

τροφη, ης f food, nourishment

τεσσαρεσκαιδετατος, η, ον fourteenth

σήμερον today

Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν an
idiomatic Greek expression, 'this is the
fourteenth day...'

προσδοκαω wait, wait for, expect

ἄσιτος, ον without food

διατελεω continue, go, be

ἄσιτοι διατελεῖτε 'you continue without food.'

μὴθὲν equivalent to μὴδὲν nothing, not at all

προσλαβόμενοι Verb, aor midd ptc, m nom pl
προσλαμβανομαι accept, receive; eat
(food)

Acts 27:34

διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς, τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θριξ ἀπὸ τῆς κεφαλῆς ἀπολείται.

διο therefore, for this reason

"The use of προς with the genitive is literary and is the one NT occurrence." Bruce

ὑμετερος, α, ον possessive adj of 2 pl your

A few MSS read ἡμετερας

σωτηρια, ας f salvation

"The taking of food was essential to their health, and the physical well-being which it would promote might play its part in saving their lives." Bruce

ὑπαρχω be (equivalent to εἰμι)

θριξ, τριχος f hair

κεφαλη, ης f head

ἀπολείται Verb, fut midd indic, 3 s ἀπολλυμι
destroy; midd be lost, perish

Acts 27:35

εἶπας δὲ ταῦτα καὶ λαβὼν ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας ἤρξατο ἐσθιειν.

λαβων Verb, aor act ptc, m nom s λαμβανω

ἄρτος, ου m bread, a loaf, food

εὐχαριστεω thank, give thanks

ἐνώπιον prep with gen before, in the presence of, in front of

κλαω break (only of bread)

"We need not find a sacramental significance in Paul's act, though we are naturally reminded of the occasions when Jesus acted similarly." Bruce

ἄρχω rule, govern; midd begin

ἐσθιω and ἐσθω eat, consume

Acts 27:36

εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς.

εὐθυμος, ον encouraged

γενόμενοι Verb, aor midd dep ptc, m nom pl γινομαι

προσελάβοντο Verb, aor midd dep indic, 3 pl προσλαμβανομαι v.33

Acts 27:37

ἡμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ διακόσται ἐβδομήκοντα ἕξ.

ψυχη, ης f life, 'soul', person

διακοσιοι, αι, α two hundred

ἐβδομηκοντα seventy

ἕξ six

The numbers are probably mentioned here because the food had to be rationed.

The reading in B and cop^{sa} ὡς ἐβδομηκοντα ἕξ 'about seventy six' probably arose from a misreading of Greek letters used to represent numbers.

Acts 27:38

κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.

κορεσθέντες Verb, aor pass ptc, m nom pl κορεννυμι fill; pass be full, have enough

ἐκούφιζον Verb, imperf act indic, 1 s & 3 pl κουφιζω lighten, make weight less

ἐκβαλλω throw out, expel, cast out

σιτος, ου m grain, wheat

θαλασσα, ης f sea

Acts 27:39

Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο εἰ δύναιντο ἐξῶσαι τὸ πλοῖον.

ότε conj when, at which time

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

ἐπιγινωσκω perceive, recognise

κόλπος, ου m chest, lap, bay

κατανοεω notice, observe

αἰγιαλος, ου m beach, shore

ἐβουλεύοντο Verb, aor midd dep indic, 3 pl βουλομαι wish, intend, plan

δύναιντο Verb, pres midd pass dep opt, 3 pl δυναμαι

"Classical use of opt. in historic sequence for ἔαν δυνωμεθα of direct speech." Bruce

ἐξῶσαι Verb, aor act infin ἐξωθεω run aground (of ships)

The reading ἐκσωσαι 'to bring the ship safe to shore,' (B* C 88) apparently arose from an error in hearing.

πλοιον, ου n boat, ship

Acts 27:40

καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα τῆ πνεύση κατεῖχον εἰς τὸν αἰγιαλόν.

ἄγκυρα, ας f anchor

περιελόντες Verb, aor act ptc, m nom pl περιαιρω take away, remove

εἶων Verb, imperf act indic, 1 s & 3 pl εἶω leave, let go

θαλασσα, ης f sea

ἅμα at the same time

ἀνέντες Verb, aor act ptc, m nom pl ἀνημι loosen, unlash

ζευκτηρια, ας f rope(s)

πηδαλιον, ου n rudder

ἐπάραντες Verb, aor act ptc, m nom pl
 ἐπαιρω raise, lift up
 ἄρτεμων, ωνος m foresail
 πνεω blow (of wind)
 κατεχω hold fast, keep

Acts 27:41

περιπεσόντες δὲ εἰς τόπον διθάλασσον
 ἐπέκειλαν τὴν ναῦν, καὶ ἡ μὲν πρῶρα ἐρείσασα
 ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ
 τῆς βίας.

περιπεσόντες Verb, aor act ptc, m nom pl
 περιπιπῶ fall into the hands of,
 encounter
 τοπος, ου m place
 διθαλασσος, ον between the seas; τοπος δ.
 sandbank, reef or cross-currents
 ἐπέκειλαν Verb, aor act indic, 3 pl ἐπικελλω
 run aground
 ναυς acc ναυ f ship
 πρῶρα, ης f bow (of a ship)
 ἐρείσασα Verb, aor act ptc, f nom s ἐρειδω
 stick fast
 ἔμεινεν Verb, aor act indic, 3 s μενω
 remain, stay
 ἀσαλευτος, ον immovable; unshakable
 πρυμνα, ης f stern
 λυω loose, release, set free

ἐλύετο 'began to be broken up'

βια, ας f force, violence

κ* A B omit τῶν κυματῶν (waves). Metzger, *Textual Commentary*, writes, "While it may be true, as Ropes points out, that 'the curtness of ὑπο τῆς βίας led to various expansions,' it is also true that the penchant of Alexandrian scribes for brevity of expression may account for the deletion of τῶν κυματῶν."

Acts 27:42

τῶν δὲ στρατιωτῶν βουλή ἐγένετο ἵνα τοὺς
 δεσμώτας ἀποκτείνωσιν, μή τις ἐκκολυμβήσας
 διαφύγῃ.

στρατιωτης, ου m soldier
 βουλη, ης f purpose, intention, plan
 ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
 δεσμωτης, ου m prisoner
 ἀποκτεινω kill, put to death
 ἐκκολυμβήσας Verb, aor act ptc, m acc pl
 ἐκκολυμβω swim away
 διαφύγη Verb, aor act opt, 3 s διαφευγω
 escape

"The concern of the soldiers that the prisoners might escape is understandable... Roman law held guards personally responsible for their charges, and those who allowed prisoners to escape could pay with their own lives (cf. 12:19)." Polhill.

Acts 27:43

ὁ δὲ ἑκατοντάρχης βουλόμενος διασῶσαι τὸν
 Παῦλον ἐκόλυσεν αὐτοὺς τοῦ βουλήματος,
 ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν
 ἀπορίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι,

ἑκατονταρχης, ου m centurion
 βουλομαι see v.39
 διασῶσαι Verb, aor act infin διασωζω bring
 safely through, rescue
 κωλυω hinder, prevent, forbid
 βουλημα, τος n purpose, intention
 κελευω order, command
 κολυμβω swim
 ἀπορίψαντας Verb, aor act ptc, m acc pl
 ἀποριπῶ leap off, jump overboard
 πρώτος, η, ον first
 ἐξιέναι Verb, pres infin ἐξειμι leave, head
 for

Acts 27:44

καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ
 ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου· καὶ οὕτως
 ἐγένετο πάντα διασωθῆναι ἐπὶ τὴν γῆν.

λοιπος, η, ον rest, remaining, other
 σανις, ιδος f board, plank

ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου "'on some of the things from the ship'; or, conceivably, 'on some of the (people) from the ship', i.e. on the backs of the crew. Observe that τινῶν is gen., while σανισιν is dat." Bruce

οὕτως thus, in this way

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
 διασωθῆναι Verb, aor pass infin διασωζω
 see v.43

Acts 28:1

Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελίτη ἡ
 νῆσος καλεῖται.

διασωθέντες Verb, aor pass ptc, m nom s
 διασωζω see 27:43

τοτε then, at that time

ἐπέγνωμεν Verb, aor act indic, 1 pl
 ἐπιγνωσκω perceive, recognise

Μελιτη, ης f Malta

νησος, ου f island

Acts 28:2

οἱ τε βάρβαροι παρείχον οὐ τὴν τυχοῦσαν
 φιλανθρωπίαν ἡμῖν, ἄψαντες γὰρ πυρᾶν
 προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν
 ἐφροσῶτα καὶ διὰ τὸ ψῦχος.

βαρβαρος, ον non-Greek, foreigner, native

The use of βαρβαρος is a characteristic mark of Greek authorship.

παρείχον Verb, imperf act indic, 1 s & 3 pl
 παρεχω act & midd cause, do, offer

τυχοῦσαν Verb, aor act ptc, f acc s τυγχανῶ
obtain, experience; οὐχ ὁ τυχῶν
unusual, extraordinary
φιλάνθρωπια, ας f kindness, hospitality
ἄπτω light, ignite
πυρα, ας f a fire
προσελάβοντο Verb, aor midd dep indic, 3 pl
προσλαμβάνομαι welcome, receive

προσελάβοντο πάντας ἡμᾶς 'brought us all to it.'

ὑετος, ου m rain
ἐφεςτώτα Verb, perf act ptc, m acc s
ἐφιστημι approach, appear

"'impending', or better, 'which had set in'."
Bruce

ψυχος, ους n cold

Acts 28:3

συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι
πλήθος καὶ ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα
ἀπὸ τῆς θέρμης ἐξελθοῦσα καθήψε τῆς χειρὸς
αὐτοῦ.

συστρέψαντος Verb, aor act ptc, m gen s
συστρεφῶ gather up (wood)
φρυγανον, ου n dry wood, stick
πλήθος, ους n crowd, multitude

φρυγάνων τι πλήθος 'a bundle of brushwood'
Bruce

ἐπιθέντος Verb, aor act ptc, m nom s
ἐπιτιθημι place on, put, add
ἔχιδνα, ης f snake, viper

"There are now no poisonous snakes in Malta. It has been suggested that it was the *coronella austriaca*, which looks like a viper but which is not poisonous (Ramsay ...). There may, however, have been vipers there in Paul's time." Bruce

θερμη, ης f heat
ἐξελθοῦσα Verb, aor act ptc, f nom s
ἐξερχομαι
καθαπτω fasten upon
χειρ, χειρος f hand, power

Acts 28:4

ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον
ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον·
Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος ὃν
διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ
εἴασεν.

Whether or not the snake was poisonous, the natives clearly thought it so.

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see, observe
κρεμάμενον Verb, pres midd ptc, m acc & n
nom/acc s κρεμαννυμι hang
θηριον, ου n animal, wild animal

ἀλλήλων, οἰς, ους reciprocal pronoun one another

παντως surely, certainly
φονευς, εως m murderer

διασωθέντα Verb, aor pass ptc, m acc s
διασωζω see 27:43

δικη, ης f punishment, divine justice

"The Maltese may have referred to a goddess of their own, whose native name Luke replaces by Δικη, just as the names of the Lycaonian deities in 14:12 are replaced by Zeus and Hermes." Bruce

ζω live, be alive

εἴασεν Verb, aor act indic, 3s εἰάω allow, permit, let go

Acts 28:5

ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ
ἔπαθεν οὐδὲν κακόν·

ἀποτινάξας Verb, aor act ptc, m nom s
ἀποτινασσω shake off

πυρ, ος n fire

ἔπαθεν Verb, aor act indic, 3s πασχω
suffer, experience

οὐδεις, οὐδεμα, οὐδεν no one, nothing
κακος, η, ον evil, bad, harm

Acts 28:6

οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ
καταπίπτειν ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν
προσδοκόντων καὶ θεωρούντων μηδὲν ἄτοπον
εἰς αὐτὸν γινόμενον, μεταβαλόμενοι ἔλεγον
αὐτὸν εἶναι θεόν.

προσδοκαω wait, wait for, expect

μελλω be going, be about

πίμπρασθαι Verb, pres pass dep infin

πιμπραμαι swell up, burn with fever

The usual medical word for inflammation.

ἢ οἱ

καταπιπτω fall, fall down

ἄφνω adv suddenly

νεκρος, α, ον dead

ἐπὶ πολυ after some time

θεωρεω see, observe, notice

μηδεις, μηδεμα, μηδεν no one, nothing

ἄτοπος, ον improper, harmful

μεταβαλλομαι change one's mind

εἶναι Verb, pres infin εἶμι

"The sudden reversal of opinion about Paul may be compared and contrasted with the attitude of the Lycaonians in 14:11f., who first acclaimed him as a god, and later nearly stoned him to death." Bruce

Acts 28:7

Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.

τοπος, ου m place

ἐκεινος, η, ο demonstrative adj. that

ὑπαρχω be (equivalent to εἶμι)

χωριον, ου n piece of land, field, estate

πρωτος, η, ον first, leading, foremost

'In the district round that place there was an estate belonging to the chief man of the island.'

νησος, ου f island

ὄνομα, τος n name, title

Ποπλιος the Greek form of Publius

ἀναδεξάμενος Verb, aor midd dep ptc, m nom s ἀναδεχομαι receive, welcome

τρεῖς, τρια gen τριων dat τρισιν three

φιλοφρόνως hospitably, kindly

ξενίζω entertain as a guest

Acts 28:8

ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον κατακεῖσθαι, πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος ἐπιθεῖς τὰς χεῖρας αὐτῷ ἰάσατο αὐτόν.

πυρετος, ου m fever

The plural may imply intermittent attacks of fever.

δυσεντεριον, ου n dysentery

συνεχω hem in, hold prisoner; pass. be sick, suffer with, be siezed

κατακειμαι lie (in bed), be sick

εἰσερχομαι enter, go in, come in

προσευχομαι pray

ἐπιθεῖς Verb, aor act ptc, m nom s ἐπιτιθημι place on

χειρ, χειρος f hand

Cf. 9:7; Lk 4:40; Mt 16:18

ἰαομαι heal, cure, restore

Acts 28:9

τούτου δὲ γενομένου καὶ οἱ λοιποὶ οἱ ἐν τῇ νήσῳ ἔχοντες ἀσθενείας προσήρχοντο καὶ ἐθεραπεύοντο,

λοιπος, η, ον rest, remaining, other

νησος see v.7

ἀσθενεια, ας f weakness, illness

προσήρχοντο Verb, imperf midd/pass dep indic, 3 pl προσερχομαι come or go to, approach

θεραπευω heal, cure

Bruce draws attention to the difference between θεραπευω, which can mean simply 'receive medical attention' and ἰαομαι. He says, "Harnack suggests that they received medical attention from Luke." Harnack draws attention particularly to the ἡμας of the following verse.

Acts 28:10

οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὰς χρείας.

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

τιμη, ης f honour, respect, price

Bruce suggests that 'fees' rather than 'honours' suits the medical context.

τιμαω honour, acknowledge the status of, give financial aid to

ἀναγω lead up; midd or pass set sail

ἐπέθεντο Verb, aor midd indic, 3 pl ἐπιτιθημι put on; midd. put on board

χρεια, ας f need, want

Acts 28:11

Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακῶτι ἐν τῇ νήσῳ Ἀλεξανδρίῳ, παρασήμῳ Διοσκουροῖς.

τρεῖς see v.7

μην, μηνος m month

ἀνήχθημεν Verb, aor pass indic, 1 pl ἀναγω midd or pass set sail

πλοιον, ου n boat, ship

παρακεχειμακῶτι Verb, perf act ptc, m & n dat s παραχειμαζω spend the winter

νησος see v.7

Ἀλεξανδρινος, η, ον of Alexandria

παρασημος, ον marked with a figurehead

Διοσκουροι, ων m Dioscuri (meaning heavenly twins)

The sons of Zeus, Castor and Pollux, were "patrons of navigation, and were commonly worshipped by sailors, receiving invocations and vows in bad weather." Bruce

Acts 28:12

καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς,

καταχθέντες Verb, aor pass ptc, m nom pl

καταγω bring down; pass put in at

Συρακουσαι, ων f Syracuse

"Syracuse, the famous port on the east coast of Sicily, with two harbours, was the chief city of the island." Bruce

ἐπεμείναμεν Verb, aor act indic, 1 pl ἐπιμενω remain, stay

A delay caused either by a drop in wind or by business that the ship may have had in this port.

Acts 28:13

ὅθεν περιελόντες κατηντήσαμεν εἰς Ῥήγιον.
καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου
δευτεραῖοι ἦλθομεν εἰς Ποτιόλους,

ὅθεν where, from where

περιελόντες Verb, aor act ptc, m nom pl
περιαιρεῶ take away, remove

The exact meaning is uncertain, but appears to be a nautical term. It may mean, 'weighing anchor' (cf. 27:40). The uncertainty over the term seems to have given rise to the variant reading περιελθόντες 'sailing around' or 'tacking'.

κατανταῶ come, arrive, reach

"Rhegium (mod. Reggio di Calabria) was a Greek colony in the toe of Italy, about 6 or 7 miles across the strait from Messina (Messina) in Sicily. Its harbour was important because of its position on the strait." Bruce

εἰς, μία, ἐν gen ἑνός, μίας, ἑνός one
ἐπιγενομένου Verb, aor midd dep ptc, m & n
gen s ἐπιγίνομαι spring up
νοτος, οὐ m south wind, south
δευτεραῖος, α, οὐ in two days or on the
second day

"Puteoli, in the bay of Naples, was the principal port in S Italy." Bruce

Acts 28:14

οὗ εὐρόντες ἀδελφοὺς παρεκλήθημεν παρ'
αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ· καὶ οὕτως εἰς
τὴν Ῥώμην ἦλθαμεν.

οὕ adv where

παρακαλεῶ exhort, encourage, urge

The difficulty of prisoners being invited to stay seems to have given rise to the variant reading, ἐπιμειναντες, the participle changing the sense to 'we were encouraged, staying with them for seven days.'

Polhill says, "It is remarkable how completely Julius and Paul's Roman guards have disappeared from the narrative since the end of chap. 27. Perhaps this indicates the great amount of freedom Paul enjoyed under his privileged custody and the high degree of trust he had established with his Roman guards."

ἐπιμενῶ remain, stay

ἑπτα seven

οὕτως thus, in this way

I.e. Paul's goal was as good as reached.

Acts 28:15

κάκειθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν
ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου
καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος
εὐχαριστήσας τῷ θεῷ ἔλαβε θάρσος.

κάκειθεν and from there

ἀπαντησις, εὐς f meeting

"ἀπαντησις appears to have been a sort of technical term for the official welcome of a newly arrived dignitary by a deputation which went out of the city to greet him and to escort him there; there is thus deep significance in the use of this word to describe the welcome received by Paul from the Roman church."

Bruce

ἄχρι as far as

Ἀππίου Φορον Forum of Appius

A market town about 43 miles south of Rome on the Appian Way.

τρεις see v.7

ταβερνη, ης f rest-house, inn, tavern

The 'three taverns' was about 10 miles further on. Polhill suggests that here the party was here met by a second group of Christians from Rome.

ἰδὼν Verb, aor act ptc, m nom s ὄραω see

εὐχαριστεῶ thank, give thanks

ἔλαβε Verb, aor act indic, 3 s λαμβανῶ

θάρσος, οὐς n courage

"He might well be encouraged by this assurance that he was by no means friendless in the Eternal City. He had long had a desire to go there (cf. 19:21); he had communicated to the Roman Christians the exposition of his Gospel about three years previously; now his prayer was granted and, in circumstances unforeseen when he wrote his epistle, he saw them face to face." Bruce

Acts 28:16

Ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην, ἐπετρέπη τῷ
Παύλῳ μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι
αὐτὸν στρατιώτῃ.

ὅτε conj when, at which time

εἰσερχομαι enter, go in, come in

ἐπετρέπη Verb, aor pass indic, 3 s ἐπιτρέπω
let, allow, permit

The Western text includes an expansion which passed into the Byz and thence to the AV.

μενῶ remain, stay

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

φυλασσω keep, guard

στρατιωτης, οὐ m soldier

Bruce says that Paul would have been lightly chained by the wrist to his guard.

Acts 28:17

Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν ἔλεγεν πρὸς αὐτούς· Ἐγὼ, ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων,

συγκαλέσασθαι Verb, aor midd infin
συγκαλεω call together; midd call to oneself

πρωτος, η, ον first, leading, prominent

Cf 25:2

συνερχομαι come together, assemble
οὐδεις, οὐδεμια, οὐδεν no one, nothing
ἐναντιος, α, ον against, contrary, opposed
λαος, ου m people, a people
ἢ οἱ
ἔθος, ους n custom, practice
πατρωος, α, ον belonging to/ coming from one's ancestors

Cf. 24:12ff.

δεσμιος, ου m prisoner
παρεδόθην Verb, aor pass indic, 1 s
παραδιδωμι hand over, deliver up
χειρ, χειρος f hand, power

Acts 28:18

οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολύσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί·

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὁ τι who, which

ἀνακρινω examine, question
βουλομαι want, desire, wish
ἀπολυω release, set free

Cf. 24:8

μηδεις, μηδεμια, μηδεν no one, nothing
αἰτια, ας f reason, guilt
θανατος, ου m death
ὑπαρχω be (equivalent to εἰμι)

Cf. 25:18 also 13:28

Acts 28:19

ἀντιλεγόντων δὲ τῶν Ἰουδαίων ἠναγκάσθη ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορεῖν.

ἀντιλεγω object to, oppose
ἠναγκάσθη Verb, aor pass indic, 1 s
ἀναγκάζω force, compel
ἐπικαλέσασθαι Verb, aor midd infin
ἐπικαλεω midd call upon, appeal to
ἔθνος, ους n nation, people
κατηγορεω accuse, bring charges against

"He insists that he is strictly on his defence; he has no complaint to make against his people."
Bruce. Cf. 23:6

Acts 28:20

διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι, ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικεῖμαι.

αἰτια see v.18

παρακαλεω encourage, urge, invite
ἰδεῖν Verb, aor act infin ὄραω see
προσλαλεω speak to or with
ἕνεκα (ἐνεκεν and εἵνεκεν) prep with gen because of, for the sake of
ἐλπις, ιδος f hope

"The expectation of the Messiah, and the belief in the resurrection which, for Paul, was so closely tied up with it." Bruce

ἄλυσις, εως f chain, imprisonment
περικεῖμαι be bound

Acts 28:21

οἱ δὲ πρὸς αὐτὸν εἶπαν· Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρόν.

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
γραμμα, τος n letter, communication
δεχομαι receive

παραγενόμενός Verb, aor midd dep ptc, m
nom s παραγινομαι come, arrive
ἀπαγγελλω announce, proclaim
πονηρος, α, ον evil, bad, wicked

"It may be surprising that the Jerusalem authorities had made no communication to the Roman Jews about Paul, but that is no reason for rejecting the truth of this statement. It is indeed, doubtful whether they communicated with Rome at all about Paul, probably realising that if they could not proceed successfully against him before provincial magistrates, there was still less hope of success before the supreme court of the Empire. Roman law was severe on unsuccessful prosecutors; it is likely therefore that they allowed the case to go by default." Bruce

Acts 28:22

ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς, περὶ μὲν γὰρ τῆς αἵρέσεως ταύτης γνωστὸν ἡμῖν ἐστὶν ὅτι πανταχοῦ ἀντιλέγεται.

ἀξιοω consider worthy, think (something) best
φρονεω think, have in mind
αἵρεσις, εως f religious party, false teaching
γνωστος, η, ον known
πανταχου everywhere
ἀντιλεγω object to, oppose

Acts 28:23

Ταζάμενοι δὲ αὐτῷ ἡμέραν ἤκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ πειθὼν τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν ἀπὸ πρωῒ ἕως ἑσπέρας.

ταζάμενοι Verb, aor midd ptc, m nom pl
 τασσω designate, set aside
 ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
 ξενία, ας f place of lodging
 πλειων, πλειον more, most, many
 ἐκτιθεμαι explain, expound
 διαμαρτυρομαι declare solemnly and emphatically
 πειθω persuade, convince, win over

"bearing witness of the Kingdom of God and seeking to persuade them about Jesus.' The kingdom of God and the story of Jesus are clearly connected in the preaching of the Gospel." Bruce

νομος, ου m law
 πρωῒ adv early morning, morning
 ἑσπερα, ας f evening

Acts 28:24

καὶ οἱ μὲν ἐπειθόντο τοῖς λεγομένοις οἱ δὲ ἠπίστουν,
 ἐπειθόντο Verb, imperf pass indic, 3 pl πειθω

Bruce says that ἐπειθόντο means 'give heed', 'the imperfect does not necessarily imply that they were actually persuaded.'

ἀπιστεω fail or refuse to believe

Acts 28:25

ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἔν ὅτι Καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν

ἀσυμφωνος, ον in disagreement
 ἀλλήλων, οἰς, ους one another
 ἀπολυω see v.18
 εἰπόντος Verb, aor act ptc, m gen s λεγω
 ῥημα, ατος n word, thing, matter
 εἷς, μια, ἐν one, a, an, single
 ἅγιος, α, ον holy, consecrated, set apart to/by God; οἱ ἅγιοι God's people
 λαλεω speak, talk
 προφητης, ου m prophet
 πατηρ, πατρος m father

Many later MSS read ἡμῶν. The tone of censure as well as external attestation, favour the reading ὑμῶν.

Acts 28:26

λέγων· Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν· Ἀκοῆ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·

πορεύθητι Verb, aor pass dep imperat, 2 s
 πορευομαι go, proceed, travel, conduct
 one's life
 λαος, ου m people, a people
 εἰπόν Verb, aor act imperat, 2 s λεγω
 ἀκοη, ης f report, news, hearing
 συνῆτε Verb, aor subj, 2 pl συνιημι
 understand, comprehend
 βλέπω see, look, be able to see
 ἴδητε Verb, aor act subj ὁραω observe,
 perceive

Cf Mt 13:13ff and parallels. "Paul had already used it [Is 6:9f] of the unbelieving Jews in Rom 11:8. The point of the repeated quotation is to show that the Jewish rejection of Jesus as the Christ was a fulfilment of prophecy." Bruce.

Acts 28:27

ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.

ἐπαχύνθη Verb, aor pass dep indic, 3 s
 παχνομαι grow dull or insensitive
 οὖς, ὠτος n ear, hearing
 βαρεως with difficulty
 καμμυω close (of eyes)
 μήποτε lest, otherwise
 ἴδωσιν Verb, aor act subj, 3 pl ὁραω v.26
 συνῶσιν Verb, aor act subj, 3 pl συνιημι v. 26
 ἐπιστρεφω turn back, return, turn
 ἰασομαι Verb, aor midd dep subj, 1 s ἰαομαι
 heal, cure, restore

Acts 28:28

γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.

γνωστος, η, ον known
 ἔστω Verb, pres act imperat, 3s εἰμι
 ἔθνεσιν Noun, dat pl ἔθνος, ους n nation,
 people; τα ἑ. Gentiles
 ἀποστελλω send, send out
 σωτηριον, ου n salvation, saving power

Cf. Ps 67:2

ἀκούσονται Verb, fut midd dep indic, 3 pl
 ἀκουω

"Thus, while Ac. records the expansion of the Gospel among the Gentiles, it also records progressively its rejection by the greater part of the Jewish nation. Cf. Paul's treatment of the problem thus raised in Rom 9-11." Bruce

Acts 28:29

The words of this verse are omitted by the majority of older MSS. The Western expansion was incorporated in the Byz text and thence found its way into the AV.

Acts 28:30

Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντα τοὺς εἰσπορευομένους πρὸς αὐτόν,

ἐνέμεινεν Verb, aor act indic, 3 s ἐμμενω
stay

διετια, ας f two-year period

ὅλος, η, ον whole, complete

ἰδιος, α, ον one's own

μισθωμα, τος n expense; rented quarters

"'on his own earnings' or 'at his own expense' rather than 'in his own hired lodgings', a sense which cannot be proved for μισθωμα. The condition of Paul's *libera custodia* probably permitted of his carrying on his tent-making." Bruce

ἀποδεχομαι welcome, receive

Acts 28:31

κηρύσσων τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

κηρυσσω preach, proclaim

Cf v.23

διδασκω teach

παρρησια, ας f openness, boldness

ἀκωλυτως adv unhindered

Bruce suggests that Acts ends in this 'indecisive' way firstly because Luke had completed narrating the fulfilment of the plan sketched out in 1:8, and secondly because Luke was probably writing at the end of these two years of imprisonment (probably early in 62 AD) – there was nothing more for him to record.