

Notes on the Greek New Testament
Week 39 – Acts 7:44-8:25

Day 191: Acts 7:44-50**Verse 44**

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακε,

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.

πατηρ, πατρος m father

ἐρημος, ου f deserted place, desert

διατασσω command, give instructions

τυπος, ου see v.43

ἑώρακει Verb, pluperf act indic, 3 s ὄραω see

Cf. Ex 25:9.

Verse 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 Δαυίδ,

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."

κατασχεσις, εως f possession, act of possessing; κ. των ἐθνων dispossessing the nations

ἐξῴσεν Verb, aor act indic, 3 s ἐξωθεω drive out

προσωπον, ου n face, presence

Verse 46

ὃς εὗρεν χάριν ἐνωπιον τοῦ θεοῦ καὶ ἤτήσατο εὗρεῖν σκηνῶμα τῷ οἴκῳ Ἰακωβ.
αἰτεω ask, request

σκηνῶμα, τος n house, dwelling place

οἶκῳ Ἰακωβ and θεῷ Ἰακωβ 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 Ἰακωβ.

Verse 47

Σολομῶν δὲ οἰκοδόμησεν αὐτῷ οἶκον.

οἰκοδόμησεν Verb, aor act indic, 3 s

οἰκοδομεω build, build up

Verse 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

Verse 49

Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι, λέγει κύριος, ἢ τίς τόπος τῆς καταπαύσεως 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

Verse 50

οὐχὶ ἡ χεῖρ 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 leveled 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.

Day 192: Acts 7:51-8:1a**Verse 51**

Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίας καὶ τοῖς ὡσίν, 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."

σκληροτραχηλος, 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
ἀντιπιπτω resist, fight against

Cf. Is. 43:10.

Verse 52

τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγέλλαντας περὶ τῆς ἐλευσεως τοῦ δικαίου οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς ἐγένεσθε,

Cf. Mt 23:29-37.

διωκω persecute, seek after, pursue, follow
ἀποκτεινω and ἀποκτενω, -ννω kill, put to death
προκαταγγελλω announce beforehand
ἐλευσις, εως f coming
προδοτης, ου m traitor, betrayer, treacherous person
φονευς, εως m murderer

Verse 53

οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

οἵτινες Pronoun, m nom pl οστις, ἡτις, ὅτι who, which, whoever, whichever
ἐλάβετε Verb, aor act indic, 2 pl λαμβανω διαταγη, ης f decree, ordinance

Cf. Gal 3:19; Heb 2:2.

φυλασσω keep

Verse 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
βρυχω grind, gnash
ὄδους, ὄδοντος m tooth

Cf. Ps 35:16.

Verse 55

ὑπάρχων δὲ πλήρης πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ,

ὑπαρχω be (equivalent to εἶμι)
πληρης, 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 ἵστανω stand
δεξιός, α, ον right, δεξια 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."

Verse 56

καὶ εἶπεν, Ἴδου θεωρῶ τοὺς οὐρανοὺς διηγουμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.

θεωρεω see, watch, observe
διηγουμένους Verb, perf pass ptc, m acc pl
διανοιγω open

Cf. Mat 26:64; Mk 14:62; Lk 22:69.

Verse 57

κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν, καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν,

κραζω cry out, call out
μεγας, μεγαλη, μεγα large, great
συνέσχον Verb, aor act indic, 1 s & 3 pl
συνεχω surround, stop up (of ears)
οὖς, 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.

Verse 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

Verse 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."

Verse 60

θεὸς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ, Κύριε, μὴ στήσης αὐτοῖς ταύτην τὴν ἁμαρτίαν. καὶ τοῦτο εἶπων 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 ἴστημι 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.

Verse 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."

Day 193: Acts 8:1b-8**Verse 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."

Verse 2

συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ.

συγκομιζω bury
εὐλαβης, ες devout, reverent
κοπετος, ου m weeping, mourning

Verse 3

Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

λυμαινομαι harass, destroy

Here alone in the NT. The word is used of a wild beast tearing at flesh.

κατα τους οίκους εἰσπορευομενος '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.

Verse 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."

Verse 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."

Verse 6

προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ ἀκούειν αὐτοῦ 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.

Verse 7

πολλοὶ γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν·

ἀκαθαρος, 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

Verse 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.

Day 194: Acts 8:9-16**Verse 9**

Ἄνθρω δὲ τις ὀνόματι Σίμων προὔπηρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν,
 προὔπαρχω be or exist previously
 μαγεύω 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

Verse 10

ὃν προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἢ καλουμένη Μεγάλη.
 προσεῖχον 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."

Verse 11

προσεῖχον δὲ αὐτῷ διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέσαι αὐτούς.
 ἰκανός, η, ον sufficient, large, great; δια τὸ ἰκανῶ χρόνῳ for a long time
 μαγεία, ας f magic, magic arts
 ἐξεστακέσαι Verb, perf act infin ἐξιστημι

Verse 12

ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.

Verse 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.

προσκαρτερεῶ devote oneself to, keep close company with
 θεωρεῶ see, watch, observe, notice

"He who had amazed others was himself now amazed." Stott.

Verse 14

Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἢ Σαμαρεία τὸν λόγον τοῦ θεοῦ ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάννην,

δέδεκται Verb, perf mid/pass dep indic, 3 s
 δίδωμι receive

"Along with his brother James he [John] had once wished to call down fire from heaven on the Samaritans (Lk 9:54)." Bruce.

Verse 15

οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν ὅπως λάβωσιν πνεῦμα ἅγιον·
 οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὁ τι who, which
 προσηύξαντο Verb, aor mid dep indic, 3 pl
 προσευχομαι pray
 ὅπως (or ὅπως ἂν) 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 Ac. 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!

Verse 16

οὐδέπω γὰρ ἦν ἐπὶ οὐδενὶ αὐτῶν
ἐπιπεπτικός, μόνον δὲ βεβαπτισμένοι
ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.

οὐδέπω adv not yet
ἐπιπεπτικός Verb, perf act ptc, m nom s
ἐπιπιπῶ fall upon, come upon
βεβαπτισμένοι Verb, perf pass ptc, m nom
pl βαπτίζω
ὑπῆρχον Verb, imperf act indic, 1 s & 3 pl
ὑπαρῶ 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."

Day 195: Acts 8:17-25

Verse 17

τότε ἐπέτιθεσαν τὰς χεῖρας ἐπὶ αὐτούς,
καὶ ἐλάμβανον πνεῦμα ἅγιον.

ἐπιτιθημι place on, place
χειρ, χειρος f hand

A clear indication of acceptance.

Verse 18

ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως
τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ
πνεῦμα, προσήνεγκεν αὐτοῖς χρήματα

ἰδὼν Verb, aor act ptc, m nom s ὄραω trans
see

ἐπιθεσις, εως f laying on (of hands)
δίδεται Verb, pres pass indic, 3 s διδωμι

Many MSS add το ἅγιον after το πνευμα.

προσήνεγκεν Verb, aor act indic, 3 s
προσφερω offer, present
χρημα, τος n mostly pl possessions,
wealth, money

Verse 19

λέγων, Δότε κάμοι τὴν ἐξουσίαν ταύτην
ἵνα ὡς ἐάν ἐπιθῶ τὰς χεῖρας λαμβάνη
πνεῦμα ἅγιον.

δοτε Verb, aor act imperat, 2 pl διδωμι
κάμοι abbreviated form of και ἐμοι 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.

Verse 20

Πέτρος δὲ εἶπεν πρὸς αὐτόν, Τὸ ἀργύριόν
σου σὺν σοὶ εἶη εἰς ἀπωλειαν, ὅτι τὴν
δωρεάν 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
 νομιζω think, suppose
 κταομαι acquire, gain

Verse 21

οὐκ ἔστιν σοι μερίς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ, ἢ γὰρ καρδία σου οὐκ ἔστιν εὐθεία ἔναντι τοῦ θεοῦ.

μερίς, ἰδος 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

Verse 22

μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεται σοι ἢ 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

ἐπινοια, ας f intent, purpose

Here alone in the NT. Often has the sense 'evil intent'

Verse 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.

συνδεσμος, 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

Verse 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."

Verse 25

Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλὰς τε κωμῶν 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

ὑποστρεφω 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 ὑμᾶς 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.