

Notes on the Greek New Testament Week 40 – Acts 8:26-9:19a

Day 196: Acts 8:26-33

Verse 26

Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων, Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ 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'

καταβαίνουσαν Verb, pres act ptc, f acc s

καταβαινω come or go down

ἔρημος, 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.

Verse 27

καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐηλύθει προσκυνῆσων εἰς Ἱερουσαλὴμ,

Αἰθίοψ, 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

Κανδάκης 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).

γάζα, ης f treasury

A Persian word by origin.

ἐηλύθει Verb, pluperf act indic, 3 s

έρχομαι

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.

Verse 28

ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἡσαΐαν.

καθημα 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.

Verse 29

εἶπεν δὲ τὸ πνεῦμα τῷ Φίλιππῳ, 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)."

Verse 30

προσδραμων δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινωσκοντος Ἡσαΐαν τὸν προφήτην, καὶ εἶπεν, Ἄρα γε γινωσκεις ἃ ἀναγινωσκεις;

προσδραμων 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

γινωσκω here meaning understand

Verse 31

ὁ δὲ εἶπεν, Πῶς γὰρ ἂν δυναίμην ἔαν μὴ τις ὀδηγήσει με; παρεκάλεσέν τε τὸν Φίλιππον ἀναβάντα καθίσει 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

Verse 32

ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

περιοχῆ, ἡς f passage of Scripture

Isaiah 53:7,8.

προβατον, ου n sheep
σφαγῆ, ἡς 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, ον dumb, silent, without
meaning
ἀνοιγω open
στομα, τος n mouth

Verse 33

Ἐν τῇ ταπεινωσει [αὐτοῦ] ἡ κρίσις αὐτοῦ ἦρθη· τὴν γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

ταπεινωσις, εως f humiliation
κρίσις, εως f judgement, act of
judgement

ἦρθη Verb, aor pass indic, 3 s αἴρω take,
take away

ἡ κρίσις αὐτοῦ ἦρθη 'he was deprived of justice'

γενεα, ας f generation
διηγεομαι tell, relate

Day 197: Acts 8:34-40

Verse 34

Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φίλιππῳ εἶπεν, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός;

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s
ἀποκρινομαι 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

Verse 35

ἀνοιξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσαστο αὐτῷ τὸν Ἰησοῦν.

ἀνοιξας aor ptc ἀνοιγω 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."

Verse 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."

Verse 37

This verse – εἶπεν δε ὁ Φίλιππος Εἰ πιστευεις ἐξ ὅλης της καρδιας, ἐξεστιν. ἀποκριθεις δε Πιστευω τον υἱον του θεου εἶναι τον Ἰησουν Χριστον – 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.

Verse 38

καὶ ἐκέλευσεν στήναι τὸ ἄρμα, καὶ κατέβησαν ἀμφοτέροι εἰς τὸ ὕδωρ ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν.

κελευω order, command
στηναι 2 aor infin ἴστημι 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.

Verse 39

ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτόν 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.

Verse 40

Φίλιππος δὲ εὐρέθη εἰς Ἄζωτον, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτόν 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.

Day 198: Acts 9:1-7**Verse 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

Verse 2

ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τις εὕρη τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ.

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
εὕρη 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 ἀγω

Verse 3

ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίξειν τῇ Δαμασκῷ, ἔξαιφνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ,

ἐν δε τω πορευεσθαι – ἐν τω with infinitive to express time, 'As he was going ...'

ἐγγιζω approach, draw near
ἐξαιφνης 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

Verse 4

καὶ πεσῶν ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ, Σαοὺλ Σαοὺλ, τί με διωκεις;

πεσῶν Verb, aor act ptc, m nom s πιπτω
fall, fall down

Cf. Ezek 1:28; Dan 8:17.

διωκω persecute, seek after, pursue

Verse 5

εἶπεν δέ, Τίς εἶ, κύριε; ὁ δέ, Ἐγὼ εἰμὶ Ἰησοῦς ὃν σὺ διωκεις·

κύριε may here mean 'Sir', 'my Lord', a title of respect. Polhill thinks that Paul use the word 'Lord' in the sense of Exodus 3:13, only finding out in response that the Lord whom he addresses is Jesus.

Verse 6

ἀλλὰ ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι ὃ τί σε δεῖ ποιεῖν.

ἀνάστηθι Verb, aor act imperat, 2 s
ἀνιστημι rise, stand up
εἴσελθε Verb, aor act imperat, 2 s
εἰσερχομαι enter, go in
λαληθήσεται fut pass 3s λαλεω speak, talk
σε Pronoun, acc s συ
δεῖ impersonal verb it is necessary, must

Verse 7

οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἔνεοί, ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες.

συνοδευω travel with
εἰστήκεισαν Verb, pluperfect act indic, 3 pl
ἴστημι 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
θεωρεω see, watch, observe, notice

Day 199: Acts 9:8-12

Verse 8

ἠγέρθη δὲ Σαῦλος ἀπὸ τῆς γῆς, ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν· χειραγωγοῦντες 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

Verse 9

καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

τρεῖς, 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.

Verse 10

Ἦν δέ τις μαθητὴς ἐν Δαμασκῶ ὀνόματι Ἄνανίας, καὶ εἶπεν πρὸς αὐτὸν ἐν ὄραματι ὁ κύριος, Ἄνανία. ὁ δὲ εἶπεν, Ἴδου ἐγώ, κύριε.

ὄραμα, τος n vision

Ἄνανία Proper name, voc s Ἄνανίας

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

Verse 11

ὁ δὲ κύριος πρὸς αὐτόν, Ἀναστάς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν καὶ ζήτησον ἐν οἰκίᾳ Ἰουδα Σαῦλον ὀνόματι Ταρσέα· ἰδοὺ γὰρ προσεύχεται,

ἀναστάς 2 aor ptc ἀνιστημι rise

πορεύθητι Verb, aor pass dep imperat, 2 s

πορευομαι go

ῥυμη, ης f street, alley

εὐθευς, εια, υ straight

ζήτησον Verb, aor act imperat, 2 s ζητεω

seek, search for

Ταρσευς, εως m man of Tarsus

Verse 12

καὶ εἶδεν ἄνδρα [ἐν ὄραματι] Ἄνανιαν ὀνόματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως ἀναβλέψῃ.

εἶδεν Verb, aor act indic, 3 s ὄραω 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

ἀναβλεψῃ aor subj ἀναβλεπω regain

one's sight, be able to see

Day 200: Acts 9:13-19a**Verse 13**

ἀπεκρίθη δὲ Ἄνανίας, 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.

Verse 14

καὶ ᾧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντα τοὺς ἐπικαλουμένους τὸ ὄνομά σου.

ᾧδε adv here, in this place

ἐξουσια, ας f authority

δῆσαι 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.

Verse 15

εἶπεν δὲ πρὸς αὐτόν ὁ κύριος, Πορεύου, ὅτι σκευὸς ἐκλογῆς ἐστὶν μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνωπιον 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

ἐνωπιον prep with gen before

ἔθνος, ους n nation, people; τα ἐ.

Gentiles

βασιλευς, εως m king

Including at least Agrippa II (25:23ff.) and Nero (27:24).

Verse 16

ἐγώ γάρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπερ τοῦ ὀνόματός μου παθεῖν.

ὑποδείξω fut ὑποδεικνυμι show, make known, warn

ὅσος, η, ον see v.13

δεῖ 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.

Verse 17

Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθείς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν, Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς ὁ ὀφθαλμοὶ σοι ἐν τῇ ὁδῷ ἣ ἦρχου, 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

ὀφθαλμοὶ 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 πνεύματος ἁγίου "Such filling was necessary for the prophetic service indicated in verse 15 (cf Mk 13:11)." Bruce

Verse 18

καὶ εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστὰς ἐβαπτίσθη.

ἀπέπεσαν Verb, aor act indic, 3 pl

ἀποπιπτω fall from

λεπις, ἰδος f flake, (fish)scale

Verse 19a

καὶ λαβὼν τροφήν ἐνίσχυσεν.

λαβὼν Verb, aor act ptc, m nom s λαμβανω

τροφή, ης f food, nourishment

ἐνίσχυω regain strength