

**Notes on the Greek New Testament**  
**Week 48 – Acts 15:36-16:28**

**Day 236: Acts 15:36-41****Verse 36**

Μετὰ δὲ τινὰς ἡμέρας εἶπεν πρὸς Βαρναβᾶν Παῦλος, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς κατὰ πόλιν πᾶσαν ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσιν.

τινας Pronoun, m & f acc pl τὶς ἐπιστρεφω turn back, return  
δη indeed, then, therefore, now

δη reinforcing the preceding hortatory subjunctive

ἐπισκεψώμεθα Verb, aor midd dep subj, 1 pl ἐπισκεπτομαι visit, care for

Often in the sense of visiting one for whom one has some responsibility

κατηγγείλαμεν Verb, aor act indic, 1 pl καταγγελλω proclaim, preach

πῶς ἔχουσιν an idiom meaning, 'how they are doing'

**Verse 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 συμπαραλαμβάνω take/bring along with

**Verse 38**

Παῦλος δὲ ἤξιον τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον μὴ συμπαραλαμβάνειν τοῦτον.

ἄξιω consider worthy, think (something) best

ἀποστάντα Verb, aor act ptc, m acc s ἀφισταμαι leave, go away, desert

μη συμπαραλαμβάνειν τουτον 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 συμπαραλαβεῖν Mark – Paul refuses συμπαραλαμβάνειν, to have with them day to day one who had shown himself unreliable." On the incident referred to cf. 13:13.

**Verse 39**

ἐγένετο δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρναβᾶν παραλαβόντα τὸν Μάρκον 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, οἱς, οὖς reciprocal pronoun one another

παραλαβόντα Verb, aor act ptc, m acc s

παραλαμβάνω take, accept

ἐκπλεῦσαι Verb, aor act infin ἐκπλεω

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.

**Verse 40**

Παῦλος δὲ ἐπιλεξάμενος Σιλᾶν ἐξῆλθεν παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν.

ἐπιλεξάμενος Verb, aor midd ptc, m nom s

ἐπιλεγω call, name; midd choose

παραδοθεὶς Verb, aor pass ptc, m nom s

παραδίδωμι hand over, deliver up

Cf. 14:26

**Verse 1**

διήρχετο δὲ τὴν Συρίαν καὶ [τὴν] Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.

διέρχομαι 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

**Day 237: Acts 16:1-8****Verse 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, οὐ μ disciple, pupil, follower  
ἐκεῖ there, in that place  
πιστός, ἡ, οὐ faithful, believing

Cf. 2 Tim 1:5. "That a Jewess married a Gentile reflects a less exclusive standard than in Palestine." Bruce

**Verse 2**

ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν.

μαρτυρεῶ bear witness; pass be well spoken of

**Verse 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 Ἑλλήν ὁ πατὴρ αὐτοῦ ὑπῆρχεν.

θελῶ wish, will

λαβὼν Verb, aor act ptc, m nom s λαμβανῶ  
περιέτεμεν Verb, aor act indic, 3 s

περιτεμῶ 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, οὐ μ place

ἦδεισαν 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

ὑπαρχῶ be (equivalent to εἶμι)

Bruce says that the tense probably indicates that his father was dead.

**Verse 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 κρινῶ

πρεσβυτερος, α, οὐ 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.

**Verse 5**

αὶ μὲν οὖν ἐκκλησία ἐστερεοῦντο τῇ πίστει καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

στερεῶ make strong, strengthen

πίστει Noun, dat s πιστις, εως f faith, belief, the Christian faith

περίσσευω increase

ἀριθμος, οὐ μ number, total

"The third of six brief reports of progress, cf. 6:7; 9:31." Bruce

**Verse 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

**Verse 7**

ἔλθόντες δὲ κατὰ τὴν Μυσίαν ἐπιείραζον εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ·

κατὰ τὴν Μυσίαν i.e. opposite the eastern border of Mysia.

πειράζω test, tempt, attempt

εἶασεν Verb, aor act indic, 3 s εἶαω 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

**Verse 8**

παρελθόντες δὲ ἀπὸ Τρωάδος 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 παρελθόντες may be used here instead of διελθόντες to indicate that they did not stay to preach in Mysia." Bruce

**Day 238: Acts 16:9-15****Verse 9**

καὶ ὄραμα διὰ [τῆς] νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδῶν τις ἦν ἕστως καὶ παρακαλῶν αὐτὸν καὶ λέγων, Διαβὰς 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

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

His message made plain that he was a Macedonian.

ἕστως Verb, perf act ptc, m nom s ἵστημι stand, stand firm

παρακαλεω exhort, encourage, beg

διαβὰς 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

**Verse 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

**Verse 11**

Ἀναχθέντες δὲ ἀπὸ Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ δὲ ἐπιούσῃ εἰς Νέαν Πόλιν,

ἀναχθέντες 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, ης 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

### Verse 12

κάκειθεν εἰς Φιλίππους, ἧτις ἐστὶν πρωτη[ς] μερίδος τῆς Μακεδονίας πόλις, κολωνία. ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.

κάκειθεν and from there - formed from  
καὶ ἐκειθεν  
ὅστις, ἧτις, ὅ τι who, which  
μερις, 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 πρωτη της μεριδος...

One suggested amendment is to read πρωτης 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.

κολωνια 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

### Verse 13

τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πύλης παρὰ ποταμὸν οὗ ἐνομιζομεν προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξιν.

ἔξω out, outside  
πυλη, ης f gate, door  
ποταμος, ου m river, stream  
νομιζω think, suppose

οὗ ἐνομιζομεν προσευχην εἶναι 'where we thought that there would be a place of prayer.'

καθιζω 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.

### Verse 14

καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων σεβομένη τὸν θεόν, ἤκουεν, ἧς ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.

πορφυροπωλις, ἰδος f (woman) dealer in purple dye/cloth

Bruce suggests that Λυδία here means 'the Lydian woman' and comments that Lydians were famed as traders in purple dye. He says that she may have had another personal name.

Θυατιρα, ων Thyatira  
σεβομαι worship; ὁ σ. worshipper

Cf. Acts 10:2

διανοιγω open  
προσεχω pay close attention to

### Verse 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 κεκρικατε με πιστην τω κυριω 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  
παραβιάσατο 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."

### Day 239: Acts 16:16-21

#### Verse 16

Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνα ὑπαντῆσαι ἡμῖν, ἣτις 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  
πυθων, ωνος 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

ὑπανταῶ 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.

#### Verse 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, ον most high  
καταγγέλλω announce, declare  
ὁδος, ου 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

#### Verse 18

τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν, Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελεῖν ἀπ' αὐτῆς· καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.

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  
ὥρα, ας f hour, moment, instant

#### Verse 19

ιδόντες 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, ιδος 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 siezed while Luke the Greek and Timothy the half Greek were left alone (see v.20).

εἴλκυσαν Verb, aor act indic, 3 pl ἔλκω  
draw, drag  
ἀγορα, ας f market place

"τους ἄρχοντας 'the magistrates'; this is the Greek term for the supreme magistrates in any city." Bruce

### Verse 20

καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπαν, Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες,

προσαγαγόντες Verb, aor act ptc, m nom pl  
προσαγω bring to, bring before  
στρατηγος, ου 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 Ῥωμαῖοι οὖσιν (v.21), which again is neatly countered by Paul in v.37, Ῥωμαῖοις ὑπαρξόντας." Bruce

### Verse 21

καὶ καταγγέλλουσιν ἔθῃ ἃ οὐκ ἔξεστιν ἡμῖν παραδέχασθαι οὐδὲ ποιεῖν Ῥωμαῖοις οὖσιν.

καταγγελλω 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."

## Day 240: Acts 16:22-28

### Verse 22

καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιρήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίσειν,

συνεπέστη Verb, aor act indic, 3 s

συνεφιστημι join in an attack

ὄχλος, ου m crowd, multitude

περιρήξαντες 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').

κέλευω command

ῥαβδίσειω whip, beat (with a stick)

"This beating with rods was carried out by the lictors, the ῥαβδουχοὶ of ver. 35... Cf. 2 Cor 11:25, τρις ἐραβδισθην." Bruce

### Verse 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

παραγγελλω 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

### Verse 24

ὃς παραγγελίαν τοιαύτην λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας ἡσφαλίσατο αὐτῶν εἰς τὸ ξύλον.

παραγγελια, 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."

### Verse 25

Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σιλᾶς προσευχόμενοι ὕμνον τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι·

μεσονυκτιον, ου n middle of the night,

midnight

ὕμνεω sing a hymn, sing praises to

ἐπηκροῶντο Verb, imperf midd/pass dep  
indic, 3 pl ἐπακροαομαι listen to  
δεσμιος, ου m prisoner, one held in  
chains

### Verse 26

ἄφνω δὲ σεισμός ἐγένετο μέγας ὥστε  
σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου,  
ἠνεώχθησαν δὲ παραχρῆμα αἱ θύραι  
πάσαι, 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  
παραχρημα 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

### Verse 27

ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ  
ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς,  
σπασάμενος [τὴν] μάχαιραν ἤμελλεν  
ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι  
τοὺς δεσμίους.

ἔξυπνος 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)  
μαχαιρα, ης f sword  
ἤμελλεν Verb, imperf act indic, 3 s μελλω  
(before an infin) be going, be about  
ἀναιρεω do away with, kill, destroy  
νομίζω think, reckon  
ἐκπεφευγῆναι 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.

### Verse 28

ἔφωνησεν δὲ μεγάλη φωνῆ [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