Acts 16:16-34

Long and moderately difficult with a large number of unusual vocabulary.

(16:16)

πορευομένων – present middle participle πορεύω = “to move over an area, generally with a point of departure of destination specified, go, proceed, travel (with indication of the point of departure); to conduct oneself, live, walk; go to one’s death (a euphemistic extension)” under BDAG 853a.

προσευχή, ἡς, ἤ = “petition addressed to deity, prayer; a place of or for prayer, place of prayer” under BDAG 878b.

παιδίσκη, ἡς, ἡ = “female slave” under BDAG 749b. Diminutive of παῖς “girl” in our literature always of the slave class.

πύθων, ὁνος, ὁ = “a spirit of divination” under BDAG 896b. From Πυθώ the region in which the city of Delphi lay originally “the Python”… the serpent or dragon that guarded the Delphic oracle. It lives at the foot of Mt Parnassus and was slain by Apollo. Later the word came to designate… then also of ventriloquists who were believed to have such a spirit dwelling in their belly.

ὑπαντήσαι – aorist active infinitive ὑπαντάω = “to go to meet (someone); (in a friendly sense) meet; (in a hostile sense) encounter, oppose” under BDAG 1029a.

ἐργασία, ας, ἡ = “engagement in some activity or behavior with sustained interest, practice pursuit; manner of activity, working, function; business activity, trade, business; proceeds of work or activity, profit, gain” under BDAG 390a.

παρέχων – imperfect active παρέχω = “to make available, give up, offer, present; to cause to experience something, grant, show; (middle) show; to cause to happen or be brought about, cause, make happen; (active) cause, bring about (something for someone); (middle) grant (something to someone)” under BDAG 776b.

μαντευομένη – present middle participle μαντεύομαι = “to practice divination, prophesy, divine, give an oracle; to consult a diviner, consult a diviner” under BDAG 616a.
Grammatical note = Participles. Means. The adverbial participle of means answers the question “how?” the main verb was accomplished. The participle is usually translated with the phrase “by” or “by means of”. Unlike the participle of manner, this usage is not merely conveying the mental or emotional state someone experienced while performing an action, but the actual way it was completed. The participle usually follows the main verb. This usage is common. For more examples of the participle of means, see… Acts 16:16 (μαντευομένη). See KMP, 329 and n22.

(16:17)


ἐκραζέν – imperfect active κράζω = “to make a vehement outcry, cry out, scream, shriek; to communicate something in a loud voice, call, call out” under BDAG 563b.

ὑψιστός, η, ον = “pertaining to considerable extension upward, tall, high; pertaining to being arrogant, exalted, proud, haughty; pertaining to being of high quality, noble, sublime” under BDAG 1044b.

καταγγέλλω = “to make known in public, with implication of broad dissemination, proclaim, announce” under BDAG 815a.

ὁδός, οῦ, ὁ = “a way for traveling or moving from one place to another, way, road, highway; the action of traveling, way, trip, journey; course of behavior, way, way of life; of the whole way of life from a moral and spiritual viewpoint, the way, teaching” under BDAG 691a.

σωτηρία, ας, η = “deliverance, preservation (with focus on physical aspect); salvation” under BDAG 985b-

υμῖν¹

¹ {B} υμῖν Ὑμῖν Ὑμῖν 74, 127c Β Δ Ε… it cr, d, dem, gig, l, p, w vg syr bo, h, pal cop bo arm eth geo Origen lat Eustathius; Lucifer. ὑμῖν 127a A C Ψ… Byz [L P] Lect it c, ph, ro cop sa slav Origen gr Chrysostom.
Grammatical note = Superlative. The difference between the comparative and the superlative adjective is one of number rather than kind or degree. While comparative adjectives compare two entities superlative adjectives compare three or more. It is important to note that in Koine Greek the use of the superlative was gradually diminishing (with the exception of πρωτος and ἔσχατος). So while there are close to 200 superlatives in the NT only about half of the superlative forms in the NT actually function as superlatives. Thus in the case of superlatives students must be careful to distinguish between form and function keeping in mind that many adjectives that are superlative in form will not truly convey a superlative force.

There are two ways of forming a superlative: (1) adding –ιστος to a positive degree adjective… (2) adding –τατος to a positive degree adjective. Note that ὤψιστος seems to have a superlative force in the NT whenever referring to God… Acts 16:17. See KMP, 172 and n57.

(16:18)
ἡμέρα, ας, η = “the period between sunrise and sunset, day; civil or legal day, including the night, day; a day appointed for very special purposes, day” under BDAG 436b.

διαπονηθεῖς – aorist passive participle διαπονέομαι = “to feel burdened as the result of someone’s provocative activity, be (greatly) disturbed, annoyed” under BDAG 235a. Rare.

ἐπιστρέψας – aorist active participle ἐπιστρέφω = “to return to a point where one has been, turn around, go back; to change direction, turn around; to cause a person to change belief or course of conduct, with focus on the thing to which one turns, turn; to change one’s mind or course of action, for better or worse, turn, return” under BDAG 382a.

παραγγέλλω = “to make an announcement about something that must be done, give orders, command, instruct, direct” under BDAG 760a.

ἐξελθεῖν – aorist active infinitive ἐξέρχομαι.

ἐξῆλθεν – aorist active ἐξέρχομαι.
ὤρα, ας, η = “an undefined period of time in a day, time off day; a period of time as division of a day, hour; a point of time as an occasion for an event, time” under BDAG 1102b.

**Grammatical note = Instantaneous Present.** This use of the present tense-form involves an action that is done not progressively as is typical of the present indicative but instantaneously (similar to some uses of the aorist tense-form). Note that the action is still performed at the present time but is perfective (aoristic) with regards to the aspect. Because the Greek verb system does not have a tense to communicate the perfective aspect in the present time, the present tense-form at times functions in that capacity. Consequently this use of the present tense-form communicates an action that is done in the present time but is completed at the moment of speaking. Thus the aspect of the verb is suppressed and the time of the action becomes prominent. This category is lexically influenced because certain verbs such as verbs of saying or thinking are commonly used in this category. Some grammars refer to this as a “Performative Present” because the verb accomplishes or performs an action by the very fact that it is spoken. παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ I command you in the name of Jesus Christ. See KMP, 259-260.

(16:19)

ιδόντες – aorist active participle ὄραω. Note the tense-form of this verb.

ἐπιλαβόμενοι – aorist middle participle ἐπιλαμβάνομαι = “to make the motion of grasping or taking hold of something, take hold of, grasp, catch; to take into custody, arrest; to pounce on something compromising, catch; take hold of in order to make one’s own, take hold of; be concerned with/about” under BDAG 374a.

ἐλκοσαν – aorist active ἐλκω = “to move an object from one area to another in a pulling motion, draw; to draw a person in the direction of values for inner life, draw, attract; to appear to be pulled in a certain direction, flow” under BDAG 318a.

ἀγοράστε – aorist active imperative ἀγοράζω = “to require things or services in exchange for money, buy, purchase; to secure the rights to someone by paying a price, buy, acquire as property” under BDAG 14b.
ἄρχων, οντος, ὁ = “one who has eminence in a ruling capacity, **ruler, lord, prince**; (of Christ); (of transcendent figures); (general) one who has administrative authority, **leader, official** (so LW in rabbinic literature)” under BDAG 140b.

(16:20)

προσαγαγόντες – aorist active participle προσάγω = “(transitive) bring into someone’s presence, **bring (forward)**; (intransitive) to move toward a reference point, **come near, approach**” under BDAG 875b.

στρατηγός, οῦ, ὁ = “the highest official in a Greco-Roman city, **praetor, chief magistrate**; commander responsible for the temple in Jerusalem, **captain of the temple**” under BDAG 947b.

ἐκταράσσω = “to cause to be in an uproar, **agitate, cause trouble to, throw into confusion**” under BDAG 309b. Very rare. Only here and Acts 16:20.

ὑπάρχοντες – present active participle ὑπάρχω = “to really be there, **exist, be present, be at one’s disposal**; to be in a state or circumstance, **be**” under BDAG 1029b.

(16:21)

καταγγέλλω = “to make known in public, with implication of broad dissemination, **proclaim, announce**” under BDAG 815a.

ἔθος, ους, τό = “a usual or customary manner of behavior, **habit, usage**; long-established usage or practice common to a group, **custom**” under BDAG 277a.

ἐξειμι II = from ἐιμί under ἔξεστιν = to be authorized for the doing of something, it is right is authorized, is permitted, is proper; to be within the range of possibility, it is possible” under BDAG 348b.

παραδέχομαι – present middle infinitive παραδέχομαι = “to acknowledge something to be correct, **accept** (with a thing as object in the accusative); to accept the presence of someone in a hospitable manner, **receive, accept**” under BDAG 761b.

**Grammatical note** = **Simple Apposition**. Like simple apposition in the other cases the dative in simple apposition provides an alternate name for a given
substantive in the dative. In such instances the second dative makes the first dative more specific by further identifying it. This usage is a function of the syntax rather than a function of the dative case itself. For more examples of the dative in simple apposition see… A similar construction is the predicative dative which involves instances where a substantive in the dative makes an assertion about another substantive in the dative similar to a predicate nominative (for example Acts 16:21 οὐκ ἔξεστιν ἡμῖν… Προμαίως οὖσιν “it is not lawful for us… being Romans”. See KMP, 136 and n61.

**Grammatical note = Substantival Infinitives.** It is common for an infinitive (or infinitival phrase) to function as the subject (or predicate nominative) of a finite verb. In such instances, the infinitive may be either articular or anarthrous (but never in a prepositional phrase). When testing as to whether a particular infinitive functions as a subject, try substituting any noun in the place of an infinitive. The verbs εἰμὶ, δεῖ, ἔξεστιν, or δοκεῖ are often used in the context. For more examples of the infinitive as subject see… Acts 16:21 (παραδέχεσθαι). See KMP, 369 and n39.

(16:22)

συνεπέστη – aorist active συνεφίστημι = “(intransitive) to join in an uprising, join in an attack” under BDAG 970b. Hapax in the NT.

περιφήξαντες – aorist active participle περιφήγγυμι = “tear off” under BDAG 804b. Hapax in the NT.

ἐκέλευον – imperfect active κελεύω = “to give a command, ordinarily of an official nature, command, order, urge” under BDAG 538b.

ῥαβδίζω = “to beat with a rod, beat (of the punishment known formally in Latin legal terminology as admonition as distinct from catigatio [a lashing] and verberatio [flogging with chains] Paul was beaten three times… in his case it was probably the fustigation prescribed by city magistrates)” under BDAG 902a.

(16:23)

ἐπιθέντες – aorist active participle ἐπιτίθημι = “to place something on or transfer to (a place or object); to set upon, attack, lay a hand on” under BDAG 384a.
πληγή, ἕς, ἔ = “a sudden hard stroke with some instrument, blow, stroke; wound caused by a blow, wound, bruise; a sudden calamity that causes severe distress, blow (in the sense ‘a blow of fate’)” under BDAG 825a.

ἔβαλον – aorist active βάλλω = “to cause to move from one location to another through use of forceful motion, throw; to force out of or into a place, throw (away), drive out; to put or place something in a location, put, place, apply, lay, bring; to bring about a change in state or condition; to entrust money to a banker for interest, deposit money; to move down suddenly and rapidly, rush down (intransitive)” under BDAG 163a.

φυλάκη, ἕς, ἕ = “the act of guarding, guarding; the act of guarding embodies in a person, guard, sentinel; the place where guarding is done, prison; one of the periods of time into which the night was divided, a watch of the night” under BDAG 1067b.

παραγγείλαντες – aorist active participle παραγγέλλω = “to make an announcement about something that must be done, give orders, command, instruct, direct” under BDAG 760a.

ἀσφαλῶς = “in a manner that ensures continuing detention, securely; pertaining to being certain, assuredly, certainly” under BDAG 147b. Rare.

τηρέω = “to retain in custody, keep watch over, guard; to cause a state, condition, or activity to continue, keep, hold, reserve, preserve; keep; (of holding on to something so as not to give it up or lose it); (of being protective); to persist in obedience, keep, observe, fulfill, pay attention to (especially of law and teaching)” under BDAG 1002b.

δεσμοφύλαξ, ακος, ὁ = “jailer, keeper of a prison” under BDAG 219b. Very rare and only here.

(16:24)


ἡσφαλίσατο – aorist middle ἀσφαλίζω = to ensure security by preventive measures, guard (someone); fasten, secure; make secure” under BDAG 147a.
ξύλον, οὐ, τό = "wood as a plant substance in unmanufactured form, wood; object made of wood (of polytheists’ reverence for cult objects); (of a piece of wood designed for a specific purpose) pole; club, cudgel; tree" under BDAG 685a.

**Grammatical note = Improper Prepositions.** ἐσω 9x (1x as preposition).


(16:25)

μεσονύκτιον, οὐ, τό = “midnight” under BDAG 634b. Very rare.

ὑμνοῦν – imperfect active ὑμνέω = “to sing a song in a cultic setting (especially of praise and celebration); (transitive) sing in praise to, sing of praise of; (intransitive) sing (a hymn)” under BDAG 1037b.

ἐπηκροῦντο – imperfect middle ἐπακρόάμαι = “listen (in the sense of overhearing)” under BDAG 358a. *Hapax* in the NT.

δέσμιος, οὐ, ὁ = “prisoner” under BDAG 219a.

**Grammatical note = The Absence of the Article.** The primary function of the article is not to make a substantive definite. The absence of the article does not necessarily mean that a substantive is *indefinite*. If there is no article the noun may still be definite (though it may not be) depending on syntactical and contextual indicators. There are essentially three possibilities when the article is absent: (1) indefinite substantive, (2) qualitative substantive, and (3) definite substantive.

In the first instance… the noun is not indefinite when it does not refer to a particular object but merely speaks of it as a class…

In the second type of use… the focus is on what *kind* of object it is…

The third possibility… is that of a *definite* substantive. In such cases emphasis is placed on individual identity and the substantive is particularized or specified even though it lacks the article. When the substantive lacks the article context is the only way to determine whether the author intends the reference to be definite or not. The most important and common instances where anarthrous nouns are definite
are: (1) proper names, (2) prepositional objects, (3) predicate nominatives, and (4) abstract nouns.

1. Proper name: Παῦλος καὶ Σίλας προσευχόμενοι ὤμνουν τὸν θεόν (“Paul and Silas were praying and singing hymns to God”; Acts 16:25). Proper names are regularly though not always anarthrous. See KMP, 158-159.

(2:26)

ἀφνω = “pertaining to a very brief interval between a state or event that precedes and one that follows, all of a sudden” under BDAG 158a. Rare and only in Acts.

σεισμός, οὖ, ὁ = “a violent shaking or commotion, shock, agitation; (most commonly) earthquake; storm (on a body of water)” under BDAG 918b. Perhaps similar to English “tempest”.

σαλευθῆναι – aorist passive infinitive σαλεύω = “to cause to move to and fro, shake, cause to waver/totter (passive) be shaken, be made to waver/totter; to disturb inwardly, disturb, shake” under BDAG 911a.

θεμέλιον, οὖ, τό = “foundation, basis” under BDAG 448b. Hapax in the NT.

dεσμωτήριον, οὖ, τό = “prison, jail (a place for detention)” under BDAG 219b.

ἡνεώγθησαν – aorist passive ἁνοίγω = (transitive) “to move something from a shut or closed position, (transitive, a door); to render something readily accessible, open; to disclose contents by opening, open; to remove an obstruction, open; to cause to function, open; to be in a state of openness, open; to be candid, be open” under BDAG 84a.

παραχρήμα = “pertaining to a point of time that is immediately subsequent to an action, at once, immediately” under BDAG 773a.

θύρα, ας, η = “door; a passage for entering a structure, entrance, doorway, gate” under BDAG 462a.

dεσμός, οὖ, ὁ = “that which serves as a means of restraint by tying or fastening, bond, fetter; something that holds persons together in a common interest, bond” under BDAG 219a.
ἀνέθη – aorist passive ἀνίμα = “loosen, unfasten; abandon, desert; give up, cease from” under BDAG 82b.

Grammatical note = Infinitives. Result. As mentioned above the result infinitive is very similar to the purpose infinitive. The main difference is that the result infinitive indicates something that actually resulted (as a conceived result), whereas the purpose infinitive is intended but may or may not result. The result can be either intentional… or unintentional. Another difficulty in differentiating purpose and result infinitives is that they both can use the same constructions. Young adds, “The problem is compounded when it involves divine action, for with the omnipotent and omniscient God who dwells beyond time, His purposes are always realized”. They can occur as a simple infinitive (without an article or preposition), with the article του, after the prepositions εἰς το, or after ὡστε or ὡς. In order to communicate the meaning of the infinitive, the words “so that”, “so as to”, “as a result”, or “with the result that” can be used in translation. (Luke 5:7) “they came and filled boat the boats, so that they began to sink (ESV). Notice that it was not the intention of the disciples for the boat to sink but the result of too many fish being loaded on board. The use of the infinitive with ὡστε is the most common way to express result with infinitives. For more examples of the result infinitive see… Acts 16:26 (ὡστε σαλευθεῖναι). See MP, 363-365 and n28.

(2:27)

ἐξυπνος, αν = “awake, aroused” under BDAG 34a. Hapax in the NT.

ἀνεφομένας – perfect passive participle ἀνοίγω. Note the tense-form.

σπασμένος – aorist middle participle σπάω = “to exert force so as to pull or draw, draw, pull (out)” under BDAG 936a. Only here and Mark 14:47.

μάχαιρα, ας, ἡ = “a relatively short sword or other sharp instrument, sword, dagger; sword; (the powerful function of the divine word); (the power of authorities to punish evildoers)” under BDAG 622a. One of the first papers I wrote in graduate school was on foreign loanwords in ancient Hebrew and this was one of the words discussed in the paper. Compare BH מִכְרוֹת הָעָם.

ἡμελλεν – imperfect active μέλλω = “to take place at a future point of time and so to be subsequent to another event, be about to (used with an infinitive following); to be inevitable, be destined, inevitable; delay” under BDAG 627b.
ἀναρέω = “to remove or take away, take away; to get rid of by execution do away with, destroy (of person); (middle) to take up for oneself, take up, claim (for oneself)” under BDAG 64a.

νομίζω = “to follow or practice what is customary, have in common use; to form an idea about something but with some suggestion of tentativeness or refraining from a definitive statement, think, believe, hold, consider” under BDAG 675b.

ἐκπεφευγέναι – perfect active infinitive ἐκφεῦγο = “to seek safety in flight, run away; to become free from danger by avoiding some peril, escape; to be aware of a peril and take measures to avoid it, shun, avoid” under BDAG 312a.

(2:28)

ἐφώνησεν – aorist active φωνέω = “to produce a voices sound/tone, frequently with reference to intensity of tone; (of humans) call/cry out, speak loudly, say with emphasis; to use an attribution in speaking of a person, address as; to call to oneself, summon; to extend hospitality through invitation, invite” under BDAG 1070a.

πράξῃς – aorist active subjunctive πράσσω = “to bring about or accomplish something through activity, (transitive) do, accomplish; collect; to engage in activity or behave in a certain way, (intransitive) act, behave; to experience what is going on, be, be situated (intransitive)” under BDAG 860a.

ἐνθάδε = “pertaining to a position relatively near the speaker, here; (in reference to the area in which something is located) here, in this place” under BDAG 336a.

(2:29)

αἰτήσα – aorist active participle αἰτέω = to ask for, with a claim on receipt of an answer, ask, ask for, demand” under BDAG 30a.

εἰσεπήδησεν – aorist active εἰσπηδάω = “a rapid motion forward into, leap in, rush in” under BDAG 295a. Very rare and only in Acts.

ἐντρομός, οὖ = “pertaining to being in a quivering condition because of exposure to an overwhelming or threatening circumstance, trembling” under BDAG 341a. Very rare.
προσέπεσεν – aorist active προσπίπτω = “to prostrate oneself before someone, fall down before/at the feet of; to move with force against something, fall upon, strike against” under BDAG 884a.

(2:30)

ἔφη – aorist active φημί = “to state something orally or in writing, say, affirm; to say something that provides a fuller explanation of a statement, mean” under BDAG 1053a.

σωθῆσαι = aorist imperative πιστεύω = “to consider something to be true and therefore worthy of one’s trust, believe; to entrust oneself to an entity in complete confidence, believe (in), trust; entrust (something to someone); be confident about; think/consider about; think/consider (possible)” under BDAG816a.

(2:31)

Grammatical note = Interrogative. An interrogative sentence asks a question. Sometimes questions in the GNT are genuine queries (Acts 16:30). Other times they function as rebukes, commands, exclamations, and so on. See KMP, 447.

σωθήσῃ - future passive σώζω.

οἶκος, οὐ, ὁ = “house; household, family; a whole clan or tribe of people descended from a common ancestor, house = descendants, nation; a house and what is in it, property, possessions, estate” under BDAG 698b.

Grammatical note = Another examples of discord is found when compound subjects (at least one is singular, and together they make a plural) are found with singular verbs. This constructions was sometimes used to emphasize one of the subjects with the second subject being less important or almost an afterthought. For more examples of a compound verb with a singular verb see… Acts 16:31 (σωθήσῃ σὺ καὶ ὁ οἶκος σου). See KMP, 192-193 and n12.
Grammatical note = Indirect Object. Very commonly as mentioned verbs take an accusative direct object as well as a dative indirect object. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ κυρίου (Acts 16:32) Then they spoke the message of the Lord to him. See KMP, 123.

παράλαβόν – aorist active participle παράλαμβάνω = “to take into close association, take (to oneself), take with/along; to gain control of or receive jurisdiction over, take over, receive” under BDAG 767b.

ἔλουσεν – aorist active λύω = “wash, (as a rule of the whole body), bathe” under BAGD 480b.

ἐβαπτίσθη – aorist passive βαπτίζω.

παραχρῆμα = “pertaining to a point of time that is immediately subsequent to an action, at once, immediately” under BDAG 773a.

ἀναγαγόν – aorist active participle ἀνάγω = “to lead or bring from a lower to a higher point, lead, bring up; bring up for judicial process, bring before; to bring an offering, offer up; to begin to go by boat, put out to sea; to put back into a former state or condition, restore, bring back” under BDAG 61b.

παρέθηκεν – aorist active παρατίθημι = “to place something before someone, set before (frequently of food); to set forth in teaching, put before (something); (middle) demonstrate, point out; entrust something to someone; entrust someone to the care (or) protection of someone; to cause something to happen to someone, do (to)” under BDAG 772a.

2 {B} τοῦ κυρίου ϕ 45, 7, 127 κ 2 A C (D omit τοῦ) E Ψ… Byz [L P] Lect it c, d, dem, e, gig, l, p, ph, ro, w vg syr p, h, pal… Eiphanius Chrysostom; Lucifer. τοῦ θεοῦ n* B l 1439 slav ms. omit 1891 it ar EU.
τράπεζα, ἡς, ἦ = “a structure or surface on which food or other things can be placed, table; that which is upon a table, a meal, food” under BDAG 1013a.

ἡγαλλιάσατο – aorist active ἀγαλλιάω = “to be exceedingly joyful, exult, be glad, overjoyed” under BDAG 4b.

πεπιστευκῶς – perfect active participle πιστεύω.

**Grammatical note = Participles. Cause.** The causal adverbial participle answers the question “Why?” providing the cause, reason, or grounds by which an action is accomplished. In translation the terms “because”, “since”, or “for” are added to convey the causal idea. Typically the participle will precede the main verb. In addition perfect adverbial participles nearly always belong to this category. For more examples of causal participles see… Acts 16:34 (πεπιστευκῶς). See KMP, 331 and n27.