

Notes on the Greek New Testament Day 165 – June 14th – Acts 9:26-43

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

Verse 26

Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπείραζεν
κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες
έφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν
μαθητῆς.

παραγενόμενος Verb, aor midd dep ptc, m
nom s παραγίνομαι 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.

Verse 27

Βαρναβᾶς δὲ ἐπιλαβόμενος αὐτόν 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 ἐπιλαμβάνομαι 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.

παρρησιαζομαι speak boldly

A favourite word of Luke.

Verse 28

καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ
ἐκπορευόμενος εἰς Ἱερουσαλὴμ,
παρρησιαζόμενος 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

Verse 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

Verse 30

ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτόν εἰς
Καισάρειαν καὶ ἐξαπέστειλαν αὐτόν εἰς
Ταρσόν.

ἐπιγινωσκω 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

Verse 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.

οἰκοδομεῶ build, build up
πορευομαι here in sense of 'going on'
παρακλησις, εως f encouragement
πληθυνῶ increase, spread (pass sometimes grow)

Verse 32

Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα.

ἐγένετο 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
διὰ παντῶν 'through the whole region'
κατελθεῖν Verb, aor act infin κατερχομαι come down, go down
κατοικεῶ 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).

Verse 33

εὔρεν δὲ ἐκεῖ ἄνθρωπὸν τινα ὀνόματι Αἰνέαν ἐξ ἑτῶν ὀκτῶ κατακείμενον ἐπὶ κρᾶββάτου, ὃς ἦν παραλελυμένος.

εὔρεν aor εὕρισκω

ἐξ ἑτῶν ὀκτῶ either 'for eight years', or 'since eight years old'. Bruce says, "probably the former."

κατακειμαι lie (in bed)
κρᾶββατος, 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.

Verse 34

καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἰαταί σε Ἰησοῦς Χριστός· ἀνάστηθι καὶ στῶσον σεαυτῷ· καὶ εὐθέως ἀνέστη.

ιαομαι heal, cure, restore
ἀνάστηθι Verb, aor act imperat, 2 s ἀνίστημι rise, stand up
στῶσον Verb, aor act imperat, 2 s στρωννυμι and στρωννυω 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."

Verse 35

καὶ εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

εἶδαν Verb, aor act indic, 3 pl ὄραω see
κατοικεῶ 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)."

οἵτινες – implies a mass movement to Christianity

ἐπιστρεφῶ turn back, turn round, turn

Verse 36

Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυῶν ὧν ἐποίει.

Ἰοππα modern Jaffa

μαθητρια, ας f female disciple

This word is found here only in the NT. Elsewhere μαθητης is used for both men and women.

διερμηνεῶ interpret, explain, translate

Tabitha is the Aramaic for gazelle and Δορκας its Greek equivalent.

πληρης, ες (sometimes not declined) full, complete

ελεημοσνη, ης f giving money to a needy person, money given to a needy person

Verse 37

εγένετο δε εν ταϊς ημέραις εκείναις άσθενήσασαν αυτήν άποθανειν· λούσαντες δε έθηκαν αυτήν εν ύπερφω.

άσθενεω 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'.

άποθησκω die, face death, be mortal
λουω wash, bathe

Part of the Jewish custom for 'purification of the dead.'

έθηκαν Verb, aor act indic, 3 s τιθημι place
ύπερφων, ου n upstairs room

Verse 38

εγγυς δε ούσης Λύδδας τη Ιόπη οι μαθηται άκούσαντες ότι Πέτρος έστιν εν αυτη άπέστειλαν δύο άνδρας προς αυτον παρακαλουντες· Μη όκνήσης διελθειν έως ήμων·

εγγυς adv near

Joppa is about 10 miles North West of Lydda.

παρακαλεω exhort, encourage, urge
όκνεω delay, hesitate
διερχομαι go over, go through, go

Verse 39

άναστας δε Πέτρος συνήλθεν αυτοις· όν παραγενόμενον άνήγαγον εις το ύπερφων, και παρέστησαν αυτω πάσαι αι χήραι κλαίουσαι και επιδεικνύμεναι χιτωνας και ιμάτια όσα έποiei μετ' αυτων ούσα ή Δορκάς.

συνήλθεν aor συνερχομαι come together, come or go with, accompany

παραγινομαι come, arrive, appear

άνήγαγον Verb, aor act indic, 1s & 3pl

άναγω bring up, lead up

παριστημι and παριστανω bring into one's presence, stand before

χηρα, ας f widow

κλαιω weep, cry

επιδεικνυμι show, point out

Here probably 'showing on themselves'.

χιτων, ωνος m tunic, shirt; pl. clothes

ιματιον, ου n garment, robe, cloak

The ιματιον is worn over the χιτων

όσος, η, ον correlative pronoun, as much as, how much

Verse 40

εκβαλων δε έξω πάντας ό Πέτρος και θεις τα γόνατα προσηύξατο, και επιστρέψας προς το σώμα είπεν· Ταβιθά, άνάστηθι. ή δε ήνοιξεν τους όφθαλμους αυτης, και ιδουσα τον Πέτρον άνεκάθισεν.

εκβαλλω throw out, expel, cast out
έξω out, outside, away

"As he had seen his Master do at the raising of Lazarus's daughter (Mk 5:40)." Bruce

θεις Verb, aor act ptc, m nom s τιθημι; τ. τα γόνατα = kneel

επιστρέψας Verb, aor act ptc, m nom s

επιστρεφω turn back

άναστηθι see v.34

άνοιγω open

ιδουσα Verb, aor act ptc, f nom s όραω

άνεκάθισεν Verb, aor act indic, 3 s

άνακαθιζω sit up

Verse 41

δους δε αυτη χείρα άνέστησεν αυτην, φωνήσας δε τους άγιους και τας χήρας παρέστησεν αυτην ζώσαν.

δους Verb, aor act ptc, m nom s διδωμι

χειρ, χειρος f hand, power

άνεστησεν 1 aor άνιστημι 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,

ζώσαν Verb, pres act ptc, f acc s ζω live, be alive

Verse 42

γνωστον δε εγένετο καθ' όλης της Ιόπης, και έπίστευσαν πολλοι επί τον κύριον.

γνωστος, η, ον known

Verse 43

εγένετο δε ημέρας ικανάς μείναι εν Ιόπη παρά τινι Σίμωνι βυρσει.

ήμερας ικανας see v.23

μείναι 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.