

## Notes on the Greek New Testament Day 167 – June 16<sup>th</sup> – Acts 10:24-48

### 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 24

τῇ δὲ ἐπαύριον εἰσηλθεν εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοῦς συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

"They set out for Caesarea on the third day; there were ten altogether, and, travelling more slowly than the three messengers had done on the second day, they arrived at Caesarea on the fourth day: cf. ver. 30." Bruce.  
Many MSS read εἰσηλθον rather than εἰσηλθεν.

προσδοκαω wait, wait for, expect  
συγκαλεω call together; midd call to oneself  
συγγενης, ους m relative, kinsman  
ἀναγκαιος, α, ον close (of friends)  
φιλος, ου m friend

#### Verse 25

ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν.

ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν In the NT this construction is found only here and in some mss at 2:1.

συνανταω meet  
πεσων Verb, aor act ptc, m nom s πιπτω  
fall, fall down  
πόδας Noun, acc pl πους, ποδος m foot  
προσκυνεω worship, fall at another's feet

"The verb is used of paying homage to someone of whom a favour is being asked: cf Mt 8:2; 9:18; 15:25; 18:26; 20:20." Bruce

#### Verse 26

ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων· Ἀνάστηθι· καὶ ἐγὼ αὐτὸς ἀνθρώπος εἰμι.

ἐγειρω raise  
ἀνάστηθι Verb, aor act imperat, 2 s ἀνιστημι  
rise, stand up

#### Verse 27

καὶ συνομιλῶν αὐτῷ εἰσηλθεν, καὶ εὐρίσκει συνεληλυθότας πολλούς,

συνομιλεω talk with  
συνεληλυθότας Verb, perf act ptc, m acc pl  
συνερχομαι see v.23

#### Verse 28

ἔφη τε πρὸς αὐτούς· Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· κάμοι ὁ θεὸς ἔδειξεν μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον·

ἔφη Verb, imperf act ind, 3s φημι say  
ἐπισταμαι know, understand  
ἀθεμιτος, ον forbidden  
κολλᾶσθαι Verb, pres pass infin κολλαομαι  
unite oneself with  
προσερχομαι come or go to, associate with  
ἀλλοφυλος, ον foreign

Entry into a Gentile house would render a Jew unclean (cf. Jn 18:28).

καμοι abbreviated form of καὶ ἐμοὶ and to me, also to me  
ἔδειξεν Verb, aor act indic, 3 s δεικνυμι  
show, reveal  
κοινον ἢ ἀκαθαρτον see v.14

#### Verse 29

διὸ καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεῖς. πυνθάνομαι οὖν τίνι λόγῳ μετεπέμψασθέ με.

διο therefore, for this reason  
ἀναντιρρητως adv without objection or hesitation  
μεταπεμπομαι send for, summon  
πυνθανομαι inquire, ask, question

τινι λογῳ 'why', 'for what reason'.

#### Verse 30

Καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ

τεταρτος, η, ον fourth (ἀπο τ. ἡμερας three days ago or perhaps four days ago)  
μεχρι until

The most natural sense of μέχρι ταύτης τῆς ὥρας would be 'until this very hour', but in context this is impossible. The phrase must mean 'at this very hour' though this is a strange use of μέχρι. Rather than τὴν ἐνάτην the TR reads νηστευων και την ἐνάτην which gives the sense, 'From the fourth day until this hour I was fasting, and while keeping the ninth hour of prayer in my house...'

ἐνατος, η, ον ninth  
ἐνώπιον prep with gen before  
ἔσθης, ητος f clothing  
λαμπρος, α, ον bright, shining

### Verse 31

καὶ φησί· Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ.

φησίν Verb, pres act indic, 3 s φημι say  
εἰσακουω hear (of prayer)  
ἐλεημοσύνη see v.2  
ἐμνήσθησαν Verb, aor pass dep indic, 3 pl  
μυνησκομαι remember, call to mind

Cf. v.4.

### Verse 32

πέμπων οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσεῶς παρὰ θάλασσαν.

πέμπω send  
μετακαλεομαι send for, summon, invite  
ἐπικαλεω call, name, surname  
ξενίζεται ... see v.6  
βυρσευς, εως m tanner, leather worker  
θαλασσα, ης f sea

### Verse 33

ἔξαυτῆς οὖν ἔπεμνα πρὸς σέ, σύ τε καλῶς ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ κυρίου.

ἔξαυτης adv immediately, at once

"συ δε καλως παραγενομενος 'you were so kind as to come', an expression of thanks."  
Bruce

παρεμι be present  
προστεταγμένα Verb, perf pass ptc, n  
nom/acc pl προστασσω command, order

### Verse 34

Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήμπτης ὁ θεός,

ἀνοίγω open  
στομα, τος n mouth

The phrase is used to introduce a solemn utterance.

ἀληθεια, ας f truth; ἐπ ἀληθειας 'of a truth', truly  
καταλαμβάνω midd. realize, understand  
προσωπολημπτης, ου m one who shows favoritism

"The only NT example of προσωπολημπτης, and its earliest known occurrence in Greek literature. This and kindred words are confined to Biblical and ecclesiastical Gk.: cf. Rom 2:11; Eph 6:9; Col 3:25; Jas 2:1; 1 Peter 1:17... They represent Heb. *nasa panim*, 'to lift (someone's) face', i.e., to show favour, and hence in a bad sense, to show favouritism. This was literally rendered προσωπον λαμβανω, cf. Lk 20:21; Gal 2:6; and in LXX cf. Dt 10:17 (ὁ θεος ... ὅστις οὐ θαυμάζει προσωπον); Ps 82:2 (LXX 81), προσωπα ἁμαρτωλων λαμβανετε."  
Bruce

### Verse 35

ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἔστιν.

φοβεομαι fear, reverence  
ἐργαζομαι work, do, perform  
δικαιοσύνη, ης f righteousness, what is right

δεκτος, η, ον acceptable, favourable

"The early church fathers struggled with the question of faith and works in Cornelius, and perhaps Augustine's view offers as good an answer as any. Cornelius, like Abraham, had shown himself to be a man of faith and trust in God. God was already working his grace in him, and it manifested itself in good deeds. Now God would show him his greatest grace in the gospel of Jesus Christ and the gift of the Spirit. The stress on both Cornelius's devoutness *and* his works is perhaps, then, a good corrective to an abused doctrine of grace with no implications for behaviour and a reminder of James's dictum that at base, faith and works are inseparable." Polhill

### Verse 36

τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων κύριος.

Without ὃν the sense is 'He sent his word to the children of Israel, proclaiming peace through Jesus Christ – He is Lord of all.' If ὃν is included (following κ C D E byz ...) the sense is 'As for the word which the Lord of all sent to the children of Israel, preaching peace through Jesus Christ, you know...'

ἀπέστειλεν Verb, aor act indic, 3 s  
ἀποστελλω send

τοῖς υἱοῖς Ἰσραὴλ the Gospel was sent to the Jew first – but is also for the Gentile.

εὐαγγελίζω act. and midd proclaim the good news  
εἰρήνη, ης f peace

### Verse 37

ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης,

Cf. 26:26 for similar insistence that Jesus' ministry was a matter of public knowledge.

γενόμενον Verb, aor ptc, m acc & n nom & acc s γινομαι

ῥῆμα, ατος n word, thing, matter καθ' ὅλης throughout the whole of

ἀρξάμενος Verb, aor midd ptc, m nom s ἀρχω midd begin

ἐκήρυξεν aor κηρυσσω preach, proclaim

### Verse 38

Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὃς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ·

χρῖω anoint

I.e. his baptism.

διερχομαι pass through, go

εὐεργετω do good

ἰώμενος Verb, pres midd/pass dep ptc, m nom s ἰαομαι heal

καταδυναστευω oppress

Found only here and in Jas. 2:6.

διαβολος, ου m the devil

### Verse 39

καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἐν τῇ τῇ χώρᾳ τῶν Ἰουδαίων καὶ Ἰερουσαλήμ· ὃν καὶ ἀνεῖλαν κρεμάσαντες ἐπὶ ξύλου.

χωρα, ας f country, region

ἀνεῖλαν Verb, aor act indic, 3 pl ἀναιρεω kill, destroy

κρεμάσαντες Verb, aor act ptc, m nom pl κρεμαννυμι hang

ξύλον, ου n wood, tree, cross

Cf. 5:30

### Verse 40

τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι,

ἔδωκεν Verb, aor act indic, 3 s δίδωμι

ἐμφανης, ες visible, revealed

### Verse 41

οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν·

λαος, ου m people, a people

μαρτυς, μαρτυρος dat pl μαρτυσιν m

witness

προκεχειροτονημένοις Verb, pref pass ptc, m/n dat pl προχειροτονεω choose in advance

συνεφάγομεν Verb, aor act indic, 1 pl συνεσθιω eat with

συνεπίομεν Verb, aor act indic, 1 pl συμπινω drink with

ἀναστῆναι Verb, 2nd aor act infin ἀνιστημι rise, come back to life

νεκρος, α, ον dead

"The eating and drinking were very important, being among the most convincing of many proofs of His bodily resurrection. Cf. Lk 24:41,43." Bruce

### Verse 42

καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν.

παραγγελλω command, instruct

διαμαρτύρασθαι Verb, aor midd dep infin διαμαρτυρομαι declare solemnly and emphatically

ὠρισμένος Verb, perf pass ptc, m nom s ὀρίζω appoint, designate

Cf. 2:23; 3:20; 17:31.

κριτης, ου m judge

Cf. 1 Peter 4:5; 2 Tim 4:1

### Verse 43

τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

ἄφεςις, εως f forgiveness

Cf. 3:18ff; Lk 24:46-48.

λαβειν Verb, aor act infin λαμβανω

### Verse 44

Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

ἐτι still, yet

ῥῆμα, ατος n word, thing, matter

ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιτω fall upon

"The Pentecost of the Gentiles" Chase

"Always the demonstration of the Spirit serves a single purpose – to show that the advance in witness comes directly from God, is totally due to divine leading. This was especially important in this instance. Peter had already shown his own hesitancy to reach out to the Gentiles. More conservative elements in Jerusalem would be even more reticent. Only an undeniable demonstration of divine power could overrule all objections, and God provided precisely that in Cornelius's house." Polhill

#### Verse 45

καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι  
συνῆλθαν τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ  
δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται·

ἐξίστημι be amazed, be surprised

Cf. 2:12.

περιτομή, ἡς f circumcision, those  
circumcised, Jews

For this phrase describing Jewish believers cf. 11:2; Gal 2:12; Col 4:11; Titus 1:10. Outside of Acts the expression is used of Jewish believers who insisted that Gentile Christians be circumcised and obey the Mosaic Law.

συνῆλθαν Verb, aor act indic, 3 pl  
συνερχομαι come together, accompany  
ἔθνη Noun, nom & acc pl ἔθνος, οὐς n  
nation, people; τὰ ἔθνη Gentiles  
δωρεά, ας f gift  
ἐκκέχυται Verb, perf pass indic, 3 s ἐκχεω  
and ἐκχυννω pour out

#### Verse 46

ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ  
μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη  
Πέτρος·

γλώσσα, ἡς f tongue, language  
μεγαλυνῶ enlarge, magnify

Cf. 2:11

τοτε then, at that time  
ἀπεκρίθη Verb, aor midd dep indic, 3 s  
ἀποκρίνομαι answer, say

#### Verse 47

Μήτι τὸ ὕδωρ δύναται κωλύσαι τις τοῦ μὴ  
βαπτισθῆναι τούτους οἵτινες τὸ πνεῦμα τὸ  
ἅγιον ἔλαβον ὡς καὶ ἡμεῖς;

μητι question expecting a negative answer

μητι ... δυναται ... τις 'is anyone able to...'

ὕδωρ, ὕδατος n water  
κωλύω hinder, prevent, forbid

#### Verse 48

προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ  
Χριστοῦ βαπτισθῆναι. τότε ἠρώτησαν αὐτὸν  
ἐπιμεῖναι ἡμέρας τινάς.

προστασσω command, order

Note that the initiative was here taken by Peter.

ἔρωταω ask, request

ἐπιμενω remain, stay

This would have involved table fellowship.