

Notes on the Greek New Testament
Week 43 – Acts 10:44-12:5

Day 211: Acts 10:44-48**Verse 44**

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

ἔτι still, yet

ῥήμα, ατος n word, thing, matter

ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιπτο 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, ης 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, ους n nation, people; τα ἑ. Gentiles

δωρεα, ας f gift

ἐκκέχυται Verb, perf pass indic, 3 s ἐκχεω and ἐκχυννω pour out

Verse 46

ἤκουον γὰρ αὐτῶν λαλούντων γλωσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος,

γλωσσα, ης f tongue, language

μεγαλυνω enlarge, magnify

Cf. 2:11

τοτε then, at that time

ἀπεκρίθη Verb, aor midd dep indic, 3 s

ἀποκρίνομαι answer, say

Verse 47

Μῆτι 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...'

ὑδωρ, ὑδατος n water

κωλυω hinder, prevent, forbid

Verse 48

προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. τότε ἤρωτησαν 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.

Day 212: Acts 11:1-9**Verse 1**

Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.

Ιουδαια, ας f Judea; κατα την

Ἰουδαίαν 'throughout Judea'

ἐδέξαντο aor δεχομαι receive

"The classical rule that neut. plur. subjects take their verbs in the sing. is not always observed in NT Gk., especially when, as here, the noun denotes persons." Bruce

Verse 2

ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλήμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς

ὅτε conj when, at which time

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω go up

διακρινω judge; midd dispute, take issue

"οἱ ἐκ περιτομῆς ... It is possible that the expression here does not simply mean 'Jews' (as in 10:45), but denotes those Jewish Christians who were specially zealous for the law and sticklers for circumcision, those mentioned in 15:5; 21:20 cf Gal 2:12." Bruce

Verse 3

λέγοντες ὅτι Εἰσηλθες πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγες αὐτοῖς.

This verse, with its echo of Luke 15:2, dispels any false view that the early church was a pure church which later degenerated into false forms and adopted false doctrine. Christ alone is perfect and with his ascension the church is already corrupt, full of false views, adopting false patterns and lacking in power. Many of the first members of the Christian church at Jerusalem seem little better than baptised Pharisees.

εἰσηλθες Verb, aor act indic, 2 s
εἰσερχομαι enter
ἀκροβυστία, ας f uncircumcision;
ἀκροβυστίαν ἔχω be a Gentile
συνέφαγες Verb, aor act indic, 2 s
συνεσθίω eat with

"Entering a Gentile house was bad enough (see on 10:28), but eating with them was the last straw. The favour which the apostles had enjoyed in Jerusalem was no doubt largely due to their strict adherence to the law; Stephen's attitude had gravely imperilled this favour, but it was just too bad that the leader of the Twelve should thus compromise their position. (It is probably no accident that shortly after this Agrippa I killed James the Zebedaeen and imprisoned Peter to please the Jews [12:1ff.].)" Bruce

Verse 4

ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων,
ἀρξάμενος Verb, aor midd ptc, m nom s
ἀρχω midd begin
ἐκτιθεμαι explain, expound
καθεξῆς adv. in order, in sequence

ἀρξαμενος ... καθεξῆς "That is to say he told the whole story in order from the beginning." Bruce

Verse 5

Ἔγω ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος καὶ εἶδον ἐν ἑκστάσει ὄραμα, καταβαῖνον σκευὸς τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ·

εἶδον Verb, aor act ind, 1s & 3pl ὄραω

see

ἐκστασις see 10:10

ὄραμα, τος n vision

Cf. 10:11 for much of the vocabulary of this verse

ἄχρι (and ἀχρις) until, as far as

Verse 6

εἰς ἣν ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετά καὶ τὰ πετεινά τοῦ οὐρανοῦ.

ἀτενίζω fix eyes on, look intently at

κατανοεω notice, observe

τετραποῦν see 10:12

θηριον, ουn animal, beast

θηρια is not in 10:12. "These are to be distinguished from τετραποδα as in Gen 1:24f., where θηρια (Heb *hayyah*) are apparently the wild animals as distinct from τετραποδα or κτηνη (Heb *behemah*), the domesticated ones." Bruce

ἐρπετον see 10:12

πετεινον see 10:12

Verse 7

ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι, Ἄναστάς, Πέτρε, θύσον καὶ φάγε.

Cf. 10:13

Verse 8

εἶπον δέ, Μηδαμῶς, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσηλθεν εἰς τὸ στόμα μου.

Cf. 10:14

οὐδέποτε never

στομα, τος n mouth

Verse 9

ἀπεκρίθη δὲ φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἄ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοίνου.

Cf. 10:15

δευτερος, α, ον second; ἐκ δ. a second time

Day 213: Acts 11:10-18**Verse 10**

τοῦτο δὲ ἐγένετο ἐπὶ τρεῖς, καὶ ἀνεσπάσθη
πάλιν ἅπαντα εἰς τὸν οὐρανόν.

τρις three times

ἀνασπαω pull out, draw up

παλιν again, once more

ἅπας, ἀσα, ἀν (alternative form of πας) all,
everything

Verse 11

καὶ ἰδὼν ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν
ἐπὶ τὴν οἰκίαν ἐν ἧ ἦμεν, ἀπεσταλμένοι
ἀπὸ Καισαρείας πρὸς με.

ἐξαυτης adv immediately, at once, at that
moment

τρις, τρια gen τριων dat τρισιν three

ἐπέστησαν Verb, aor act indic, 3 pl

ἐφιστημι come up to, approach

ἀπεσταλμένοι Verb, perf pass ptc, m nom pl

ἀποστελλω send

Verse 12

εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν αὐτοῖς
μηδὲν διακρίναντα. ἦλθον δὲ σὺν ἐμοὶ καὶ
οἱ ἕξ ἄδελφοί οὗτοι, καὶ εἰσήλθομεν εἰς
τὸν οἶκον τοῦ ἀνδρός·

διακρινω judge, make a distinction
between

Cf. 10:29

ἕξ six

"They were present when Peter was making
his defence, as witnesses to the accuracy of his
account. There were thus seven witnesses in
all, including Peter himself." Bruce

Verse 13

ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν [τὸν]
ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ
εἰπόντα, Ἀπόστειλον εἰς Ἰόππην καὶ
μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον
Πέτρον,

ἀπαγγελλω announce, proclaim

[τὸν] ἄγγελον "The art. (om D P⁴⁵)
presupposes the previous mention of the angel
in 10:3, so far as readers of Ac. are concerned
but so far as Peter's hearers are concerned, the
implication is that the story in some form has
already come to their ears, although they were
now for the first time hearing a full and
trustworthy account." Bruce

σταθεντα aor pass ptc ἵστημι and ἵστανω
pass stand

εἰπόντα Verb, aor act ptc, m acc s λεγω

μεταπεμψω see 10:5

Verse 14

ὃς λαλήσει ῥήματα πρὸς σὲ ἐν οἷς σωθήσῃ
σὺ καὶ πᾶς ὁ οἶκός σου.

ῥημα, ἀτος n word, thing, matter

σωθήσῃ Verb, aor pass subj, 2 s σωζω

save

'house'/'household' would have included
slaves.

Verse 15

ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσεν τὸ
πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς ὡς περ καὶ
ἐφ' ἡμᾶς ἐν ἀρχῇ.

ὡς περ as, even as

ἀρχη, ης f beginning

I.e. the day of Pentecost

Verse 16

ἐμνήσθην δὲ τοῦ ῥήματος τοῦ κυρίου ὡς
ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι,
ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ.

ἐμνήσθην Verb, aor pass indic, 1 s

μιμνησκομαι remember, call to mind

ὕδωρ, ὕδατος n water

βαπτισθήσεσθε Verb, fut pass indic, 2 pl

βαπτίζω

Cf. 1:5.

Verse 17

εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ
θεὸς ὡς καὶ ἡμῖν πιστεύσασι ἐπὶ τὸν
κύριον Ἰησοῦν Χριστόν, ἐγὼ τίς ἡμῖν
δυνατὸς κωλύσαι τὸν θεόν;

ἴσος, η, ον equal, the same

δωρεα, ας f gift

ἔδωκεν Verb, aor act indic, 3 s διδωμι

πιστεύσασι "Probably agrees with both
αὐτοῖς and ἡμῖν." Bruce

κωλυω hinder, prevent, forbid

ἐγὼ τίς ἡμῖν δυνατός a construction which
weaves together two thoughts: i) 'Who was I
that I should hinder God?' and ii) 'Was I able
to hinder God?'

Verse 18

ἀκούσαντες δὲ ταῦτα ἤσυχασαν καὶ
ἐδόξασαν τὸν θεὸν λέγοντες, Ἄρα καὶ τοῖς
ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν
ἔδωκεν.

ἤσυχάζω be silent, cease

μετάνοιαν εἰς ζωὴν ἔδωκεν "I.e., has given them the change in heart and mind which results in spiritual and eternal life. See on 2:38. Gramatically, εἰς ζωὴν goes with ἔδωκεν, not with τὴν μετάνοιαν." Bruce

"They accepted Peter's report and made no attempt to avoid the conclusion that the Gentiles were not outside the scope of the Gospel. The resulting questions on the terms on which Jewish and Gentile believers were to associate and the obligation on Gentile believers to observe the Jewish law were not pressed at the moment, but they were by no means solved. Even Peter on a later occasion wavered in faithfulness to the lesson that he had learned on the housetop at Joppa (Gal. 2:11 ff.). The question became more acute than ever after the return of Paul and Barnabas from their first missionary journey (cf. 15:1ff.)." Bruce

Day 214: Acts 11:19-26

Verse 19

Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίους.

Cf. 8:4.

διασπαρέντες Verb, aor pass ptc, m nom pl
 διασπειρω scatter
 θλιψις, εως f trouble, suffering

Antioch was the third largest city in the Roman Empire, having a population of between 500,000 and 800,000. It was one of the chief centres of the Jewish diaspora and was to become the centre for the spread of Gentile Christianity. It was a major trading centre, a port on the river Orontes, 15 miles from the coast. The city was only 5 miles from Daphne, the seat of the cult of Artemis and Apollo (a semi-Hellenised version of the Syrian goddess Astarte and her consort). It's immorality was proverbial.

"Notice that Luke gives no account of evangelisation east and south of Palestine; he is concerned with the movement of the Gospel towards the heart of the Empire." Bruce

Verse 20

ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν.

Ἑλληνιστής, ου m Hellenist (one who uses the Greek language and customs)

In previous occurrences of this word (6:1; 9:29) it has referred to Greek speaking Jews. Here the context clearly implies Gentiles.

Verse 21

καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν, πολὺς τε ἀριθμὸς ὁ πιστεύσας ἐπέστρεφεν ἐπὶ τὸν κύριον.

God's 'hand' refers to his *power* or *Spirit*.

πολὺς, πολλή, πολὺ gen πολλοῦ, ης, ου
 much, many

ἀριθμὸς, ου m number, total
 ἐπιστρεφω turn back

Verse 22

ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὠτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἱερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρναβάν [διελθεῖν] ἕως Ἀντιοχείας·

οὖς, ὠτος n ear

ἐξαποστελλω send out, send away

"Barnabas was to play in Antioch the part that Peter and John played in Samaria (8:14). A better man could not have been chosen for this delicate work; apart from his character (described in v.24), he was himself a Cyprian Jew, like some of those who had taken the initiative in tis Gentile evangelisation, and therefore much more likely to be sympathetic than a more rigid Jerusalem disciple might have been." Bruce

διελθεῖν aor διερχομαι pass through, go through

Verse 23

ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν [τὴν] τοῦ θεοῦ ἐχάρη καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ,

παραγενόμενος Verb, aor midd dep ptc, m
 nom s παραγινομαι come, arrive,
 appear

ἰδὼν Verb, aor act ptc, m nom s ὄραω

ἐχάρη Verb, aor pass dep indic, 3 s χαίρω
 rejoice (passive has same sense as active)

χάριν ... ἐχάρη "Probably an intentional play on words: cf. Lk 1:28, χαίρε, κεχαριτωμένη. God's grace (χαρις) brings joy (χαρά)." Bruce

παρακαλεω exhort, encourage
προθεσις, εως f purpose, plan

"τη προθεσει της καρδιας 'with purpose of heart', i.e. with determination.

προσμενω remain, stay with, remain faithful to, continue in

Verse 24

ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ.

ἀγαθος, η, ον good
πληρης, ες (sometimes not declined) full,
προσετέθη Verb, aor pass indic, 3s
προστιθημι add to, increase
ἱκανος, η, ον sufficient, large, great

It would seem that Barnabas not only encouraged those who were already converted but that also, through his ministry of encouragement, others were added to the church.

Verse 25

ἔξηλθεν δὲ εἰς Ταρσὸν ἀναζητήσαι Σαῦλον,

ἀναζητεω look for, search for

"This reinforces the impression received from 9:27, that Barnabas was previously acquainted with Saul. He evidently knew that Saul was just the man required for this work at Antioch So he fetches him from Tarsus, where he had left him in 9:30." Bruce

It would seem that Paul had been some ten years in Cilicia (Acts 9:30; Gal 1:21). Barnabas' ministry of encouragement extended also to discovering and encouraging the use of gifts in others for the benefit of the church.

Verse 26

καὶ εὐρων ἤγαγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίζειν τε πρωτῶς ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

ἤγαγεν Verb, aor act indic, 3s ἄγω
ἐνιαυτος, ου m year
συναχθῆναι Verb, aor pass infin συναγω
gather, gather together, assemble

ἐν τῇ ἐκκλησίᾳ "The first use of ἐκκλησία in Acts for a community other than the original Jerusalem church ... Henceforth in Acts the word is regularly used of individual communities of Christians." Bruce

διδασκω teach

χρηματίζω instruct, reveal

χρηματίζω normally means reveal, disclose, warn (see 10:22). Here it bears completely separate sense, 'be named', 'be called'. Bruce says that *this* sense of the verb is from χρηματα meaning 'business', the verb bearing the sense, 'do business [in the name of].'

πρωτῶς adv for the first time

Christianity is beginning to have an identity of its own, rather than being viewed as a Jewish sect.

Day 215: Acts 11:27-12:5

Verse 27

Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφηταὶ εἰς Ἀντιόχειαν·

κατήλθον aor κατερχομαι go down, come down

For prophets in the church cf. 13:1; 15:32; 21:9,10.

Verse 28

ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανεν διὰ τοῦ πνεύματος λιμὸν μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ἣτις ἐγένετο ἐπὶ Κλαυδίου.

For Agabus cf. 21:10.

ἐσημανεν aor σημαινω indicate, make known

λιμος, ου m & f famine, hunger

ἔσεσθαι Verb, fut infin εἶμι

"Apart from εἰσελευσεσθαι (Heb 3:18) and χωρησειν (Jn 21:25) the future infinitive in the NT is limited to Acts." Bruce

οἰκουμένη, ης f world, inhabited earth

I.e. the Roman world.

ἐπὶ Κλαυδίου during the time of Claudius

Verse 29

τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·

εὐποροεομαι have financial means

Here alone in the NT, but cf. εὐπορία 19:25.

ὀρίζω decide, determine
 διακονία, ας f ministry, contribution,
 help
 κατοικεω live, inhabit

Verse 30

ὁ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς
 πρεσβυτέρους διὰ χειρὸς Βαρναβᾶ καὶ
 Σαύλου.

πρεσβυτερος, α, ον elder

"Why were the apostles not mentioned?
 Probably because the business of the Twelve
 was not this διακονία but the διακονία του
 λογου (6:2ff)." Bruce.

Of this visit of Paul to Jerusalem Bruce
 comments: "If it is to be identified with Paul's
 second Jerusalem visit according to his own
 account in Gal 2:1ff. (the most satisfactory
 identification, in my opinion), we should
 connect ἀνεβην δε κατα ἀποκαλυψιν (Gal
 2:2) with the prophecy of Agabus, and Gal
 2:10 (μονον των παχων ινα
 μνημονευωμεν, ὁ και ἐσπουδασα αὐτο
 τουτο ποιησαι) with the object of the visit
 according to Ac. The visit of Gal 2:1ff. took
 place about AD 46 (if we reckon the fourteen
 years of Gal 2:1 from Paul's conversion, not
 from his first Jerusalem visit); this agrees quite
 well with the date of the famine, between 44
 and 48 (if, as is most likely, it is the same as
 that recorded by Josephus)."

Verse 1

Κατ• ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν
 Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι
 τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.

κατ ἐκεινον δε τον καιρον 'about that time'

ἐπιβαλλω lay (hands) on
 βασιλευς, εως m king

"Herod Agrippa I, born 2 BC, son of
 Aristobulus and grandson of Herod the Great...
 In Palestine he sedulously cultivated the good
 will of the Jews, observing their customs and
 preferring their company, so that even the
 Pharisees thought well of him." Bruce

κακω treat badly, harm

Verse 2

ἀνείλεν δὲ Ἰάκωβον τὸν ἀδελφὸν
 Ἰωάννου μαχαίρη.

ἀνείλεν Verb, aor act indic, 3 s ἀναιρεω
 kill, destroy

μαχαира, ης f sword

Cf. Mk 10:39.

Verse 3

ἰδων δὲ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις
 προσέθετο συλλαβεῖν καὶ Πέτρον (ἦσαν δὲ
 [αἱ] ἡμέραι τῶν ἀζύμων),

ἀρεστος, η, ον pleasing

προσέθετο Verb, aor midd indic, 3 s

προστιθημι add, add to, proceed

συλλαμβανω sieze, arrest

ἄζυμος, ον without yeast; τα ἄζυμα

Jewish Feast of Unleavened Bread

Verse 4

ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν,
 παραδοὺς τέσσαρσιν τετραδίοις
 στρατιωτῶν φυλάσσειν αὐτόν,
 βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν
 αὐτὸν τῷ λαῷ.

πιαζω seize, arrest

ἔθετο Verb, 2 aor midd indic, 3 s τιθημι
 place

φυλακη, ης f prison

παραδωμι Verb, aor act ptc, m nom s

παραδιδομι hand or give over

τεσσαρες neut τεσσαρα gen τεσσαρων
 four

τετραδιον, ου n squad, detachment (of
 four men)

στρατιωτης, ου m soldier

φυλασσω keep, guard

One company of four soldiers for each watch.

βουλομαι want, desire, wish, intend, plan
 πασχα n Passover

Here referring to the whole festival period.

ἀναγαγειν Verb, aor act infin ἀναγω
 bring up, lead up

Verse 5

ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ·
 προσευχὴ δὲ ἦν ἐκτενωῶς γινομένη ὑπὸ τῆς
 ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ.

τηρεω keep, observe

ἐκτενωως earnestly, constantly

ἦν ... γινομενη "A curious example of the
 periphrasis commented on in the note on 1:10;
 if it differs from ἐγινετο, it must be as laying
 special emphasis on the continuousness of the
 praying." Bruce.