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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 10

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ Ι΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 10:1–8

Cornelius's vision: the angel commands him to send for Peter

A centurion of the Italian cohort named Cornelius, stationed at Caesarea, is introduced as devout, God-fearing, generous, and a man of prayer (1–2); at three o'clock one afternoon he sees clearly in a vision an angel of God coming to him and calling his name (3); terrified, he stares and asks what it is — the angel says his prayers and almsgiving have ascended as a memorial before God (4); he is told to send men to Joppa for a man named Simon Peter, lodging with Simon the tanner by the sea (5–6); when the angel departs, Cornelius calls two household servants and a devout soldier and dispatches them to Joppa (7–8).

B · 10:9–16

Peter's vision: the sheet with all kinds of creatures

The next day as the men are traveling and approaching the city, Peter goes up on the rooftop to pray about the sixth hour (9); he becomes hungry and wants to eat; while a meal is being prepared, a trance falls on him (10); he sees the heavens opened and something like a great sheet descending, held by four corners, being lowered to earth (11); in it are all kinds of four-footed animals and reptiles and birds of the air (12); a voice says 'Rise, Peter, kill and eat' (13); Peter objects — he has never eaten anything common or unclean (14); the voice replies a second time, 'What God has cleansed, do not call common' (15); this happens three times, and the object is taken back up into heaven (16).

C · 10:17–23A

The Spirit directs Peter to go with the messengers

While Peter is perplexed about the vision's meaning, the men from Cornelius arrive at the gate inquiring for Simon's house (17–18); as Peter is still pondering, the Spirit tells him that three men are seeking him and he should go down and accompany them without hesitation, because the Spirit has sent them (19–20); Peter descends, identifies himself, and asks why they have come (21); they explain — Cornelius the centurion, a righteous and God-fearing man well spoken of by the whole Jewish nation, was directed by a holy angel to send for Peter to hear what he has to say (22); Peter invites them in to lodge, and the next morning he sets out with them along with some of the brothers from Joppa (23a).

D · 10:23B–33

Arrival at Caesarea: Cornelius, Peter, and the gathered household

The day after, Peter arrives in Caesarea; Cornelius has gathered his relatives and close friends in expectation (23b–24); at the meeting Cornelius falls at Peter's feet in reverence, and Peter lifts him up, insisting he is only a man (25–26); entering and finding a large gathering, Peter explains that it is unlawful for a Jew to associate with or visit a foreigner, but God has shown him not to call any person common or unclean — this is why he came without objection when summoned (27–29); Cornelius recounts his four-days-ago vision of the angel at the ninth hour and its instructions (30–32); he has gathered all before God to hear everything Peter has been commanded by the Lord (33).

E · 10:34–43

Peter's kerygmatic speech: God shows no partiality

Peter opens with the confessional claim that God shows no partiality (προσωπολήπτως) but in every nation the one who fears him and does what is right is acceptable to him (34–35); Peter then delivers a compact kerygmatic summary: the word God sent to Israel, preaching peace through Jesus Christ — he is Lord of all (36); the thing that happened throughout Judea, beginning from Galilee after John's baptism (37); how God anointed Jesus of Nazareth with the Holy Spirit and power, how he went about doing good and healing all who were oppressed by the devil, for God was with him (38); Peter and the apostles are witnesses of everything he did in the land of the Jews and in Jerusalem, where they killed him by hanging him on a tree (39); God raised him on the third day and caused him to appear — not to all the people but to witnesses chosen beforehand by God, to them who ate and drank with him after his resurrection (40–41); he commanded them to preach and to testify that this is he who is appointed by God to be judge of the living and the dead (42); all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name (43).

The Gentile Pentecost: the Spirit falls, and the household is baptized

While Peter is still speaking, the Holy Spirit falls on all who are hearing the word (44); the Jewish believers who have come with Peter are astonished because the gift of the Holy Spirit has been poured out even on Gentiles (45); for they hear them speaking in tongues and magnifying God (46); Peter asks whether anyone can withhold the water for baptism from people who have received the Holy Spirit just as the apostles did (47); he orders them to be baptized in the name of Jesus Christ (48a); they ask him to remain for several days (48b).

1 Ἄνὴρ δέ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπειρῆς τῆς καλουμένης Ἰταλικῆς,

Now there was a certain man in Caesarea named Cornelius, a centurion of the cohort called the Italian cohort,

SCENE-SETTING / INTRODUCTION **δέ** The post-positive δέ opens a new episode (following the Joppa summary of 9:43). The introduction of Cornelius by name, city, rank, and unit is a formal Roman military dossier; Luke signals the weight of this character before assigning him any action.

Ἄνῆρ

a man

Nominative

nominative subject (topic introduction)

ἄνῆρ: 'man' (adult male); used for formal character introductions throughout Acts (cf. 8:9; 9:33).

δέ

now

post-positive connective (episode transition)

τις

a certain

Nominative

indefinite pronoun (attributive to Ἄνῆρ)

ἐν

in

preposition + dative (place where)

Καισαρεία

Caesarea

Dative

dative of location

Καισαρεία: Caesarea Maritima, the Roman administrative capital of Judea, seat of the governor; a predominantly Gentile city.

ὀνόματι

by name

Dative

dative of respect (name-formula)

Κορνήλιος

Cornelius

Nominative

nominative predicate (name in apposition)

Κορνήλιος: a common Roman name (cf. the gens Cornelia); historically plausible for an officer of the Italian cohort at Caesarea.

ἑκατοντάρχης

centurion

Nominative

nominative in apposition (rank)

ἑκατοντάρχης: commander of a century (~80 men); centurions in Acts are consistently portrayed positively (cf. 22:25–26; 27:43).

ἐκ

of

preposition + genitive (partitive/source)

σπείρης

cohort

Genitive

genitive after ἐκ (unit of origin)

σπεῖρα: a Roman cohort (roughly 600 men); the cohort II Italica civium Romanorum is attested in Syria-Palestine in the 1st century.

τῆς

the

Genitive

article

καλουμένης

called

Pres Pass Part Gen Sg Fem · καλέω

attributive participle (modifying σπείρης)

→ descriptive present participle

καλέω: 'call, name'; passive participle gives the cohort's official designation.

Ἰταλικῆς

Italian

Genitive

genitive adjective (predicate of καλουμένης)

Ἰταλική: 'Italian'; the cohort's epithet distinguishing it as recruited from Italian citizens.

2 εὐσεβῆς καὶ φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ θεοῦ διὰ παντός,

devout and fearing God with all his household, giving many alms to the people, and praying to God continually,

CHARACTER ELABORATION **ASYNDETON** Asyndeton; four participial phrases elaborating Cornelius's religious profile. The combination εὐσεβῆς + φοβούμενος τὸν θεόν identifies him as a Gentile sympathiser attracted to Judaism (a 'God-fearer') without full proselyte status. Luke's portrait is deliberately ideal — a Gentile already living within the orbit of Jewish piety.

εὐσεβής

devout

Nominative

predicate adjective (continuing description of Cornelius)

εὐσεβής: 'pious, devout'; a Greco-Roman virtue term applied to proper worship; used of Cornelius again in v.7 (εὐσεβῆ).

καί

and

copulative conjunction

φοβούμενος

fearing

Pres Mid Part Nom Sg Masc · φοβέομαι

supplementary participle (character description)

→ descriptive present participle

φοβέομαι τὸν θεόν: the technical phrase for a Gentile God-fearer (σεβόμενος/φοβούμενος τὸν θεόν); cf. 10:22, 35; 13:16, 26.

τὸν

the

Accusative

article

θεόν

God

Accusative

accusative direct object (of φοβούμενος)

σὺν

with

preposition + dative (accompaniment)

παντὶ

all

Dative

adjective in attributive position

τῷ

the

Dative

article

οἴκῳ

household

Dative

dative of accompaniment

οἶκος: 'house/household'; the οἶκος unit (family + servants + slaves) is the primary social and religious unit in Acts' mission; cf. vv.44, 48.

αὐτοῦ

his

Genitive

genitive of possession

ποιῶν

doing / giving

Pres Act Part Nom Sg Masc · ποιέω

attendant circumstance participle

→ descriptive present participle (habitual practice)

ποιέω + ἐλεημοσύνας: 'give alms'; an OT idiom (cf. Dan 4:27 LXX); the plural implies regular practice.

τε

and

post-positive connective (enclitic τε adding closely related element)

ἐλεημοσύνας

alms

Accusative

accusative direct object (of ποιῶν)

ἐλεημοσύνη: 'act of mercy, almsgiving'; cf. the same verb in Cornelius's vision account (v.4: 'your alms have gone up as a memorial').

πολλὰς

many

Accusative

accusative adjective (attributive to ἐλεημοσύνας)

τῷ

the

Dative

article

λαῷ

people

Dative

dative of indirect object (beneficiary of alms)

λαός: the 'people' — in Acts usually Israel (cf. 3:23; 4:10); Cornelius's almsgiving to the Jewish community anticipates his integration into the new people of God.

καί
and

copulative conjunction

δεόμενος

praying

Pres Mid Part Nom Sg Masc · δέομαι

attendant circumstance participle

→ descriptive present participle (habitual prayer)

δέομαι: 'beg, pray, petition'; a term of earnest personal prayer, intensifying εὐσεβής.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive direct object (of δέομαι — standard construction)

διὰ

throughout

preposition + genitive (temporal extension)

παντός

all / continually

Genitive

temporal genitive (idiomatic: 'at all times')

διὰ παντός: 'continually, always'; a Lucan idiom (cf. Lk 24:53; Acts 2:25).

3 εἶδεν ἐν ὀράματι φανερῶς, ὥσει περὶ ὥραν ἐνάτην τῆς ἡμέρας, ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ· Κορνήλιε.

He saw clearly in a vision, about the ninth hour of the day, an angel of God come in to him and saying to him, 'Cornelius!'

NARRATIVE EVENT (VISION) **ASYNDETON** Asyndeton marks the sudden onset of the vision. φανερῶς ('clearly, openly') is emphatic — the vision is not a dream or ambiguous; it is as clear as daylight. The ninth hour (3 p.m.) was the afternoon prayer hour (cf. 3:1), underscoring that Cornelius is praying when the angel appears.

εἶδεν

he saw

Aor Act Indic 3 Sg · ὁράω

main verb (narrative aorist)

→ *constative aorist (single visionary event)*

ὁράω: 'see'; the aorist constative captures the whole vision as a single event.

ἐν

in

preposition + dative (sphere/mode of seeing)

ὄραματι

a vision

Dative

dative of sphere (modal dative)

ὄραμα: 'vision'; in Acts, the standard medium for divine direction (cf. 9:10, 12; 10:17, 19; 16:9; 18:9).

φανερῶς

clearly / openly

adverb (manner, modifying εἶδεν)

φανερῶς: 'manifestly, clearly'; emphatic — this is a lucid, unambiguous vision, not a mere dream.

ὥσει

about

approximative particle

ὥσει: 'as if, about, approximately'; used for approximate time references (cf. Lk 3:23; Acts 2:41).

περί

about

preposition + accusative (approximate time)

ῥαν

hour

Accusative

accusative of time (extent / point)

ἐνάτην

ninth

Accusative

accusative adjective (ordinal numeral attributive)

ἐνάτη ῥα: 3 p.m., the afternoon prayer hour (ἡ ἑβδόμη τῆς ἡμέρας); cf. Acts 3:1 — Peter and John go to the temple at the ninth hour of prayer.

τῆς

of the

Genitive

article

ἡμέρας

day

Genitive

genitive of time (partitive — during the day)

ἄγγελον

an angel

Accusative

accusative direct object (of εἶδεν)

ἄγγελος: 'messenger, angel'; angelic intermediaries are the standard mode for divine communication in the infancy of the Gentile mission (cf. 8:26; 12:7).

τοῦ

of

Genitive

article

<p>θεοῦ God Genitive <i>genitive of source/belonging ('angel of God')</i></p>	<p>εἰσελθόντα having come in Aor Act Part Acc Sg Masc · εἰσερχομαι <i>participle in indirect speech (object complement to εἶδεν)</i> → constative aorist participle (the entering) εἰσερχομαι: 'enter, come in'; the angel enters Cornelius's physical space — this is a genuine encounter, not merely a mental impression.</p>	<p>πρός to <i>preposition + accusative (motion toward)</i></p>	<p>αὐτόν him Accusative <i>accusative object of πρὸς</i></p>
<p>καί and <i>copulative conjunction</i></p>	<p>εἰπόντα saying Aor Act Part Acc Sg Masc · λέγω <i>participle in indirect speech (coordinate object complement)</i> → constative aorist participle (the speech act)</p>	<p>αὐτῷ to him Dative <i>dative of indirect object</i></p>	<p>Κορνήλιε Cornelius Vocative <i>vocative of address</i> The naming of Cornelius by the angel is an act of divine recognition; cf. 9:4 ('Saul, Saul').</p>

4 ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπεν· Τί ἐστίν, κύριε; εἶπεν δὲ αὐτῷ· Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ.

And he, staring at him and becoming terrified, said, 'What is it, Lord?' And he said to him, 'Your prayers and your alms have gone up as a memorial before God.'

RESPONSE AND DIVINE ASSURANCE **δέ** The doubled δέ (Cornelius's response, then the angel's reply) gives an interlocking dialogue structure. ἀτενίσας ('gazing intently') is a Lucan word for fixing eyes on something extraordinary (cf. 1:10; 3:4; 7:55); ἔμφοβος ('terrified') is the standard theophany reaction. The angel's reply grounds the entire episode in God's acknowledgment of Cornelius's piety.

ὁ

he

Nominative

article used as pronoun (resumptive subject)

δέ

and

post-positive connective

ἀτενίσας

staring intently

Aor Act Part Nom Sg Masc · ἀτενίζω

attendant circumstance participle (antecedent to εἶπεν)

→ constative aorist participle

ἀτενίζω: 'gaze intently, stare fixedly'; a distinctively Lucan word (12 of 14 NT uses in Luke-Acts); characterizes the supernatural encounter.

αὐτῷ

at him

Dative

dative of direction (object of ἀτενίσας)

καί

and

copulative conjunction

ἔμφοβος

terrified

Nominative

predicate adjective (with γινόμενος)

ἔμφοβος: 'frightened, terrified'; a compound of ἐν + φόβος; standard theophany-reaction term in Luke-Acts (cf. Lk 24:5; Acts 24:25).

γενόμενος

becoming

Aor Mid Part Nom Sg Masc · γίνομαι

attendant circumstance participle (with ἔμφοβος as predicate adjective)

→ ingressive aorist participle (coming into a state of fear)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

τί

What

Nominative

interrogative pronoun (predicate nominative)

ἐστίν

is it

Pres Act Indic 3 Sg · εἶμι

copulative verb

→ gnomic / existential present

κύριε

Lord

Vocative

vocative of address

κύριος: here probably 'Sir / Lord' in the sense of a superior being, not necessarily a christological title; the same respectful address as in 9:5.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (angel's reply)

→ constative aorist

δέ

and

post-positive connective (turn marker in dialogue)

αὐτῷ

to him

Dative

dative of indirect object

Αἱ

the

Nominative

article

προσευχαί

prayers

Nominative

nominative subject

προσευχή: 'prayer'; Cornelius is defined by prayer (vv.2, 3, 30) — the same combination of alms and prayer appears in Tobit and Sirach as marks of Jewish piety.

σου

your

Genitive

genitive of possession

καί

and

copulative conjunction

αἱ

the

Nominative

article

ἐλεημοσύναι

alms

Nominative

nominative subject (coordinate with προσευχαί)

σου

your

Genitive

genitive of possession

ἀνέβησαν

have gone up / ascended

Aor Act Indic 3 Pl · ἀναβαίνω

main verb

→ constative aorist (the accumulated ascent)

ἀναβαίνω: 'go up, ascend'; the imagery is of incense or sacrifice rising before God (cf. Rev 8:4: 'the smoke of the incense, with the prayers of the saints, ascended before God').

εἰς

as / for

preposition + accusative (purpose/result: 'as a memorial')

μνημόσυνον

a memorial

Accusative

accusative of result / predicate (after εἰς)

μνημόσυνον: 'memorial offering, memorial'; an LXX cultic term (e.g. Lev 2:2, 9, 16 for the 'memorial portion' of a grain offering burnt before God); here it depicts Cornelius's piety as a sacrificial act before God.

ἔμπροσθεν

before

preposition + genitive (spatial: presence of God)

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive after ἔμπροσθεν

5 καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας καὶ μετάπεμψαι Σίμωνά τινά ὃς ἐπικαλεῖται Πέτρος;

And now send men to Joppa and bring Simon who is called Peter;

DIVINE COMMAND (CONSEQUENT) **καί** καὶ νῦν ('and now') is a transitional formula in LXX Hebrew narrative (קַיִן), often introducing the decisive command following a divine declaration. The two imperatives πέμψον (aorist, 'send at once') and μετάπεμψαι (aorist middle, 'summon for yourself') form the core directive of the vision.

καί
and

connective (narrative sequence)

νῦν
now

adverb (temporal — immediate response called for)

καὶ νῦν: a Semitic-flavored transition formula, common in LXX and Luke-Acts (cf. 4:29; 5:38; 20:25, 32).

πέμψον
send

Aor Act Imper 2 Sg · πέμπω

main verb (command)

→ *ingressive aorist imperative (begin the action now)*

πέμπω: 'send!'; cf. μετάπεμψαι — πέμπω is the basic send, μεταπέμπω is 'send for someone / summon.'

εἰς
to

preposition + accusative (motion toward)

Ἰόππην

Joppa

Accusative

accusative of destination

Ἰόππη: the port city on the Mediterranean coast (modern Jaffa); Peter has been there since 9:38 following the raising of Tabitha.

ἄνδρας

men

Accusative

accusative direct object (of πέμψον)

καί
and

copulative conjunction

μετάπεμψαι

summon / fetch

Aor Mid Imper 2 Sg · μεταπέμπω

main verb (command, coordinate with πέμψον)

→ *ingressive aorist imperative*

μεταπέμπω: 'send for, summon!'; the middle voice implies the action is for the sender's own benefit — Cornelius is to bring Peter for himself to hear the message.

Σίμωνά

Simon

Accusative

accusative direct object (of μετάπεμψαι)

Σίμων: Peter's given name; his double name (Simon/Peter) is here used to identify him precisely to Cornelius who would not know 'Peter'.

τινα

a certain

Accusative

indefinite pronoun (attributive — 'one Simon')

ὃς

who

Nominative

relative pronoun (subject of relative clause)

ἐπικαλεῖται

is called

Pres Pass Indic 3 Sg · ἐπικαλέω

verb in relative clause

→ customary/stative present (standing surname)

ἐπικαλέω (passive): 'be called, be surnamed'; the verb of the surname formula throughout Acts (cf. 1:23; 12:12, 25).

Πέτρος

Peter

Nominative

predicate nominative (surname)

Πέτρος; the Greek rendering of the Aramaic Κηφᾶς ('Rock'); his apostolic name given by Jesus (Jn 1:42).

6 οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ὃς ἐστὶν οἰκία παρά θάλασσαν.

He is lodging with a certain Simon, a tanner, whose house is by the sea.

LOCATING INFORMATION (CONTINUATION OF COMMAND) **ASYNDETON** Asyndeton continues the angel's speech. The identification of Simon the tanner and his seaside location is precise enough for navigation; tanners lived near the sea because of the water and smell requirements of the trade. The present tense ξενίζεται ('is staying') implies Peter is there at this very moment — the divine knowledge is exact.

οὗτος

this one / he

Nominative

demonstrative pronoun as subject (resuming Πέτρος)

ξενίζεται

is lodging / is a guest

Pres Pass Indic 3 Sg · ξενίζω

main verb

→ progressive present (ongoing stay)

ξενίζω (passive): 'be entertained as a guest, lodge'; the word recurs at v.18, 23, 32 — the hospitality chain is part of Luke's travel-narrative structure.

παρά

with

preposition + dative (lodging with a person)

τινι

a certain

Dative

indefinite pronoun (attributive)

Σίμωνι

Simon

Dative

dative after παρά (person with whom)

Σίμων: a common Jewish name (the host is a different Simon from Peter); it is notable that Peter is already staying with a craftsman of an unclean trade.

βυρσεῖ

a tanner

Dative

dative in apposition to Σίμωνι

βυρσεύς: 'tanner, leather-worker'; tanners were ritually suspect in Jewish society because of contact with dead animals (m. Ketub. 7.10; m. B.Bat. 2.9); Peter's willingness to lodge there already signals boundary-crossing.

ᾧ

whose

Dative

relative pronoun (dative of possession)

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ stative present

οἰκία

house

Nominative

nominative subject

παρά

by

preposition + accusative (location alongside)

θάλασσαν

the sea

Accusative

accusative after παρά (location)

θάλασσα: 'sea'; the Mediterranean coastline; the precise location aids the messengers (cf. v.32) and is repeated in v.32.

7 ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ

When the angel who was speaking to him had departed, he called two of his household servants and a devout soldier from those who attended him,

TEMPORAL TRANSITION (CONSEQUENCE) ὡς δέ ὡς δέ marks the temporal boundary of the vision — the angel departs and Cornelius immediately acts. The aorist ἀπῆλθεν frames the angel's departure as complete; the participial φωνήσας then describes Cornelius's responsive action before the main verb ἀπέστειλεν in v.8.

ὡς
when
temporal conjunction

δέ
and / now
post-positive connective

ἀπῆλθεν
had departed
Aor Act Indic 3 Sg · ἀπέρχομαι
verb in temporal clause
→ constative aorist (the departure complete)
ἀπέρχομαι: 'depart, go away'; the angel's departure signals the vision has ended.

ὁ
the
Nominative
article

ἄγγελος
angel
Nominative
nominative subject of temporal clause

ὁ
the
Nominative
article (with attributive participle)

λαλῶν
speaking
Pres Act Part Nom Sg Masc · λαλέω
attributive participle (modifying ἄγγελος)
→ descriptive present participle

αὐτῷ
to him
Dative
dative of indirect object

φωνήσας

calling / summoning

Aor Act Part Nom Sg Masc · φωνέω

attendant circumstance participle (Cornelius as subject)

→ constative aorist participle

φωνέω: 'call out to, summon'; the immediate response to the vision's command.

δύο

two

Accusative

numeral (attributive to τῶν οἰκετῶν — partitive genitive follows)

τῶν

of the

Genitive

article (partitive genitive)

οἰκετῶν

household servants

Genitive

partitive genitive (of his servants)

οἰκέτης: 'household slave/servant'; distinct from δοῦλος in implying domestic service within the house.

καί

and

copulative conjunction

στρατιώτην

a soldier

Accusative

accusative direct object (coordinate with δύο τῶν οἰκετῶν)

στρατιώτης: 'soldier'; from the centurion's own unit, part of his personal staff.

εὐσεβῆ

devout

Accusative

accusative adjective (attributive to στρατιώτην)

εὐσεβής: 'pious, devout'; cf. v.2 — the soldier shares Cornelius's religious character; Luke stresses that the entire mission team is of good standing.

τῶν

of those

Genitive

article (partitive genitive — subset of his attendants)

προσκατερούντων

attending / waiting on

Pres Act Part Gen Pl Masc · προσκατερέω

partitive genitive participle (describing the subset of attendants)

→ descriptive present participle (habitual service)

προσκατερέω: 'attend constantly, wait upon, persevere in'; a word with overtones of devoted service (cf. 1:14; 2:42, 46; 6:4).

αὐτῷ

him

Dative

dative of indirect object (of προσκατερούντων)

8 καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

and having described everything to them, he sent them to Joppa.

COMPLETION OF CORNELIUS'S RESPONSE **καί** The verse closes the Cornelius scene with two actions: the debriefing (ἐξηγησάμενος — Cornelius tells his emissaries the vision) and the dispatch (ἀπέστειλεν). The aorist ἐξηγησάμενος is attendant-circumstance — he explains, then sends. The scene ends; the camera cuts to Peter.

καί
and

connective (narrative sequence)

ἐξηγησάμενος

having explained / described

Aor Mid Part Nom Sg Masc · ἐξηγέομαι

attendant circumstance participle (antecedent to ἀπέστειλεν)

→ constative aorist participle

ἐξηγέομαι: 'narrate, explain, describe in detail'; used in Lk 24:35 of the Emmaus disciples explaining what happened; here Cornelius recounts the vision to his messengers so they understand their mission.

αὐτοῖς

to them

Dative

dative of indirect object

ἅπαντα

everything

Accusative

accusative direct object (of ἐξηγησάμενος)

ἅπας: 'all, everything'; a strengthened form of πᾶς; Cornelius hides nothing — full disclosure ensures the mission's credibility (cf. v.22: 'to hear what you have to say').

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist (the dispatch)

ἀποστέλλω: 'send out (with a commission)'; a more formal term than πέμπω — Cornelius acts as a sender with authority, commissioning his envoys.

αὐτούς

them

Accusative

accusative direct object

εἰς

to

preposition + accusative (destination)

τὴν

the

Accusative

article

Ἰόππην

Joppa

Accusative

accusative of destination

9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἕκτην.

On the next day, as those men were on their way and drawing near to the city, Peter went up on the housetop to pray about the sixth hour.

TEMPORAL SHIFT / SYNCHRONISED PARALLEL SCENE **δέ** Τῇ δὲ ἐπαύριον pivots the narrative from Caesarea to Joppa — a classic Lucan synchronised-scene transition. Two genitive absolutes (ὁδοιπορούντων ἐκείνων ... ἐγγιζόντων) run parallel to Peter's rooftop prayer, creating temporal overlap: as the messengers approach, Peter's vision is given. The sixth hour (noon) at prayer — an unusual hour — signals that Peter is devout like Cornelius.

Τῇ

on the

Dative

article (dative of time)

δέ

now

post-positive connective (scene shift)

ἐπαύριον

next day

Dative

adverb (temporal — the following day)

ἐπαύριον: 'on the morrow, the next day'; a frequent Lucan transitional term; the itinerary of vv.9, 23, 24 is carefully synchronized.

ὁδοιπορούντων

traveling

Pres Act Part Gen Pl Masc · ὁδοιπορέω

genitive absolute (circumstantial — temporal)

→ progressive present participle (ongoing journey)

ὁδοιπορέω: 'travel, journey'; a compound of ὁδός + πορεύομαι; only here and Jn 4:6 in the NT.

ἐκείνων

those

Genitive

genitive absolute subject (of ὁδοιπορούντων)

ἐκεῖνος; 'that one'; the demonstrative distances the messengers from Peter — 'those (Cornelius's) men' — maintaining the two parallel threads.

καί

and

copulative conjunction

τῇ

the

Dative

article (dative with ἐγγιζόντων — dat. of reference)

πόλει

city

Dative

dative of direction (city they approach)

πόλις; Joppa, the city toward which the messengers travel.

ἐγγιζόντων

drawing near

Pres Act Part Gen Pl Masc · ἐγγίζω

genitive absolute (second participial phrase, coordinate)

→ progressive present (they are getting close)

ἐγγίζω: 'come near, approach'; Luke's favored word for imminent arrival (cf. Lk 18:35; Acts 21:33).

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

main verb

→ constative aorist

ἀναβαίνω: 'go up'; Palestinian houses had flat rooftops accessible by exterior stairs; the roof was used for prayer, drying, and sleeping.

Πέτρος

Peter

Nominative

nominative subject

ἐπί

on

preposition + accusative (location on top of)

τό

the

Accusative

article

δῶμα

housetop / roof

Accusative

accusative of location

δῶμα: 'flat roof!'; Semitic house architecture; rooftops were semi-private spaces for prayer, preaching, and other activities (cf. Mt 10:27; Acts 10:32).

προσεύξασθαι

to pray

Aor Mid Inf · προσεύχομαι

infinitive of purpose (expressing the reason for going up)

→ constative aorist infinitive

προσεύχομαι: 'pray'; the purpose-infinitive ties back to v.2 — both Cornelius and Peter are men of prayer; the vision comes to Peter mid-prayer.

περί

about

preposition + accusative (approximate time)

ῥῶραν

hour

Accusative

accusative of time

ἕκτην

sixth

Accusative

accusative ordinal numeral (attributive)

ἕκτη ὥρα: noon; not a standard Jewish prayer hour (unlike the third or ninth); the detail emphasises that Peter is engaged in personal prayer at midday.

10 ἐγένετο δὲ πρόσπεινος καὶ ἤθελεν γεύσασθαι· παρασκευαζόντων δὲ αὐτῶν ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις,

He became hungry and wanted to eat; but while they were preparing a meal, a trance fell on him,

CIRCUMSTANTIAL SETTING OF THE VISION **δέ** The double δέ (ἐγένετο δέ ... παρασκευαζόντων δέ) gives two simultaneous circumstances: Peter is hungry, and food is being prepared below. Into this mundane moment the ἔκστασις ('trance, ecstasy') falls — the vision is not sought but given. The hunger may be narratively significant: it primes Peter to think about food, making the sheet-vision apt.

ἐγένετο

he became

Aor Mid Indic 3 Sg· γίνομαι

main verb (ingressive aorist: entering a state)

→ ingressive aorist

γίνομαι: 'become'; the aorist ἐγένετο + adjective is Luke's standard idiom for describing a character's condition.

δέ

and

post-positive connective

πρόσπεινος

very hungry

Nominative

predicate adjective

πρόσπεινος: 'very hungry'; a NT hapax; compound of πρὸς + πεινάω; the prefix intensifies — Peter is famished. The hunger contextualises the food-centred vision.

καί

and

copulative conjunction

ἤθελεν

wanted

Impf Act Indic 3 Sg · θέλω

main verb (coordinate with ἐγένετο)

→ conative imperfect (desire not yet fulfilled)

θέλω: 'wish, want'; the imperfect is conative — Peter was wanting to eat but the trance intervenes before he can.

γεύσασθαι

to taste / to eat

Aor Mid Inf · γεύομαι

infinitive of indirect discourse / object (of ἤθελεν)

→ constative aorist infinitive

γεύομαι: 'taste, eat'; a mild expression — 'he wanted a bite to eat.'

παρασκευαζόντων

preparing

Pres Act Part Gen Pl Masc · παρασκευάζω

genitive absolute (temporal — while they were preparing)

→ progressive present participle (ongoing preparation)

παρασκευάζω: 'prepare, make ready'; the household staff are preparing a meal below — the vision breaks into the ordinary domestic routine.

δέ

but

post-positive connective (mildly adversative — contrast with Peter's hunger)

αὐτῶν

them

Genitive

genitive absolute subject (of παρασκευαζόντων)

ἐπέπεσεν

fell upon

Aor Act Indic 3 Sg · ἐπιπίπτω

main verb

→ ingressive aorist (sudden onset)

ἐπιπίπτω: 'fall upon, come upon'; used of the Spirit falling on people (8:16; 10:44; 11:15) and here of a trance — the sudden, overwhelming character of the divine visitation.

ἐπ'

on

preposition + accusative (direction: onto Peter)

αὐτόν

him

Accusative

accusative after ἐπί

ἔκστασις

a trance / ecstasy

Nominative

nominative subject

ἔκστασις: 'standing outside oneself'; in Acts the word describes a visionary state distinct from normal consciousness (cf. 11:5; 22:17); from ἐξίστημι ('be beside oneself'). Distinct from the ὄραμα of vv.3, 17 — this is a deeper, ecstatic state.

11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον καὶ καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς,

and he sees the heavens opened and something like a great sheet descending, being let down to the earth by its four corners,

VISION CONTENT (FIRST ELEMENT) **καί** The historic present θεωρεῖ ('he sees') is a vivid visionary present — Luke shifts into the present tense to render the immediacy of what Peter observes within the trance. The opened heavens (cf. Ezek 1:1; Mk 1:10; Acts 7:56) signal a divine disclosure. The sheet descending on four corners may evoke the four corners of the earth (Isa 11:12; Rev 7:1), symbolising the universal scope of what follows.

καί
and

connective (narrative sequence within vision)

θεωρεῖ

he sees

Pres Act Indic 3 Sg · θεωρέω

main verb (historic present)

→ historic present (vivid, dramatic vision narration)

θεωρέω: 'observe, perceive, see (with attention)'; used for sustained, attentive seeing.

τόν

the

Accusative

article

οὐρανόν

heaven

Accusative

accusative direct object (of θεωρεῖ)

οὐρανός: 'heaven, sky'; the opened heaven is the standard apocalyptic frame for divine revelation (cf. Mk 1:10; Jn 1:51; Rev 4:1; 19:11).

ἀνεωγμένον

opened / standing open

Perf Pass Part Acc Sg Masc · ἀνοίγω

object complement (predicate participle to τὸν οὐρανόν)

→ intensive perfect participle (standing in an open state)

ἀνοίγω: 'open'; the perfect ἀνεωγμένον signals a state resulting from an opening — the heaven is and remains open for the duration of the vision.

καί

and

copulative conjunction

καταβαῖνον

descending

Pres Act Part Acc Sg Neut · καταβαίνω

object complement (predicate participle, second object seen)

→ progressive present participle (the descent is in process)

καταβαίνω: 'descend, come down'; the progressive participle emphasises the ongoing, visible descent.

σκεῦός

an object / vessel / container

Accusative

accusative direct object (second object of θεωρεῖ)

σκεῦος: 'vessel, implement, container'; broadly 'thing, object'; the word is deliberately vague — Peter must interpret the vision.

τι

a certain / something like

Accusative

indefinite pronoun (attributive — 'something')

ὡς

like

comparative particle (introducing approximate description)

ὀθόνην

a sheet / linen cloth

Accusative

accusative after ὡς (standard of comparison)

ὀθόνη: 'fine linen, sheet, cloth'; in classical usage also 'sail'; the large cloth can contain many animals. Luke uses the same term in the Emmaus account (Lk 24:12 variant) and Acts 10:11; 11:5.

μεγάλην

great / large

Accusative

accusative adjective (attributive)

τέσσαρσιν

four

Dative

dative numeral (instrumental — held by four corners)

ἄρχαῖς

corners / edges

Dative

dative of means (by/at its four corners)

ἀρχή: 'beginning, corner, extremity'; here used in the rare sense of 'corners/extremities' of the cloth — cf. 11:5 (same expression). The four corners may evoke the four winds and the universal reach of the new people of God.

καθιέμενον

being let down

Pres Pass Part Acc Sg Neut · καθίημι

participle (supplementary/attendant — modifying σκεῦός)

→ progressive present participle (ongoing lowering)

καθίημι: 'let down, lower'; used of the paralytic let through the roof (Lk 5:19) and here. The passive implies an unseen agent lowering the sheet from heaven.

ἐπί

to

preposition + genitive (direction toward surface)

τῆς

the

Genitive

article

γῆς

earth

Genitive

genitive after ἐπί (direction toward)

γῆ: 'earth, ground'; the sheet descends from heaven to earth, traversing the barrier the vision is about to symbolically dissolve.

12 ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα καὶ ἑρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ οὐρανοῦ.

in which were all kinds of four-footed animals and reptiles of the earth and birds of the air.

VISION CONTENT (SHEET'S CONTENTS DESCRIBED) **ASYNDETON** Asyndeton continues the vision description. The three categories — four-footed (land), reptiles (ground/water), birds (air) — cover the whole animal kingdom; the list evokes both the creation account of Gen 1 and the Levitical food-purity laws of Lev 11–17, which divide clean from unclean among precisely these categories. The word πάντα ('all kinds') signals comprehensiveness — nothing is excluded.

ἐν

in

preposition + dative (location within the sheet)

ᾧ

which

Dative

relative pronoun (dative after ἐν, referring to σκευός)

ὑπῆρχεν

were / existed

Impf Act Indic 3 Sg · ὑπάρχω

main verb (existential)

→ descriptive imperfect (ongoing state within the vision)

ὑπάρχω: 'be, exist'; Luke's preferred substitute for εἰμί; the imperfect describes the contents as Peter perceives them spread out.

πάντα

all kinds of

Nominative

adjective (subject complement, encompassing all)

τά

the

Nominative

article

τετράποδα

four-footed animals

Nominative

nominative subject (first category)

τετράπους: 'four-footed creature'; Lev 11:2–8 distinguishes clean and unclean quadrupeds. The word encompasses both.

καί

and

copulative conjunction

ἑρπετὰ

reptiles / creeping things

Nominative

nominative subject (second category, coordinate)

ἑρπετόν: 'creeping thing, reptile'; from ἔρπω ('crawl'); LXX uses the term for all Lev 11:29–31, 41–44 unclean creeping things. All are categorically unclean.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive (classifying — 'of the earth')

καί

and

copulative conjunction

ΠΕΤΕΙΝΑΪ

birds

Nominative

nominative subject (third category, coordinate)

πετεινόν: 'bird, flying creature'; Lev 11:13–20 lists unclean birds. The three categories together cover the full range of living creatures and thus the full range of Levitical food law.

τοῦ

of the

Genitive

article

οὐρανοῦ

heaven / sky

Genitive

genitive (classifying — 'of the sky')

13 καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἀναστὰς, Πέτρε, θῦσον καὶ φάγε.

And a voice came to him: 'Rise, Peter, kill and eat.'

DIVINE COMMAND (VOICE WITHIN VISION) **καί** The formula ἐγένετο φωνή ('a voice came') is a standard divine communication marker in Luke-Acts (cf. Lk 3:22; 9:35; Acts 9:4). The three imperatives ἀναστὰς (participle of attendant action: 'rise!') + θῦσον ('kill!') + φάγε ('eat!') form a sharp, unambiguous command with no qualification — which makes Peter's refusal in v.14 all the sharper.

καί

and

connective

ἐγένετο

there came / there was

Aor Mid Indic 3 Sg · γίνομαι

existential main verb

→ ingressive aorist (sudden onset of the voice)

φωνή

a voice

Nominative

nominative subject

φωνή: 'voice, sound'; the divine 'voice from heaven' (bath qol tradition) — here the voice of God, confirmed by the divine claim in v.15.

πρὸς

to

preposition + accusative (direction: to Peter)

αὐτόν

him

Accusative

accusative after πρὸς

ἀναστάς

rise!

Aor Act Part Nom Sg Masc · ἀνίστημι

attendant circumstance participle (used as imperative: 'get up and —')

→ ingressive aorist participle

ἀνίστημι: 'rise, stand up'; the participle used as an imperative of preparation is a Semitic idiom (cf. Lk 15:18; Acts 9:11).

Πέτρε

Peter

Vocative

vocative of direct address

θῦσον

kill / slaughter

Aor Act Imper 2 Sg · θύω

main imperative

→ ingressive aorist imperative

θύω: 'sacrifice, slaughter (for eating)'; has both a sacrificial and a culinary sense; here probably the latter — the food-law context makes 'slaughter and eat' the natural reading, though the sacrificial nuance may be deliberate.

καί

and

copulative conjunction (joining imperatives)

φάγε

eat

Aor Act Imper 2 Sg · ἐσθίω

main imperative (coordinate with θῦσον)

→ ingressive aorist imperative

ἐσθίω: 'eat'; together θῦσον + φάγε cover the whole process from slaughter to consumption — no ceremonial preparation implied.

14 ὁ δὲ Πέτρος εἶπεν· Μηδαμῶς, κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον.

But Peter said, 'By no means, Lord, for I have never eaten anything common or unclean.'

OBJECTION (CONTRAST WITH THE COMMAND) **δέ** The adversative δέ signals Peter's resistance. Μηδαμῶς ('by no means, absolutely not') is the strongest Greek negative of refusal. The explanation ὅτι + οὐδέποτε ('for never') appeals to lifelong observance of the Levitical purity laws. The irony is patent: Peter refuses the divine command in a divine vision — the very thing the voice is about to address.

ὁ

the

Nominative

article used as pronoun (*resumptive subject*)

δέ

but

post-positive connective (adversative)

Πέτρος

Peter

Nominative

nominative subject (emphatic — the full name emphasises his conscious refusal)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ *constative aorist*

Μηδαμῶς

by no means / certainly not

adverb of emphatic negation

μηδαμῶς: 'in no way, by no means'; the strongest refusal adverb in Greek (used with the imperative/command context); cf. 11:8 (the parallel retelling). Only four NT occurrences, all in Acts and Revelation.

κύριε

Lord

Vocative

vocative of address

κύριε: Peter addresses the voice as 'Lord' while refusing its command — the tension highlights his genuine bewilderment.

ὅτι

because / for

causal conjunction (giving the ground for refusal)

οὐδέποτε

never

adverb of negation (absolute temporal: 'not ever')

οὐδέποτε: 'never'; a strong temporal absolute; Peter claims lifelong, unbroken observance of the dietary laws.

ἔφαγον

I ate

Aor Act Indic 1 Sg · ἐσθίω

main verb (of objection)

→ *constative aorist (summarising his entire life's practice)*

πᾶν

anything

Accusative

adjective used as pronoun (accusative, object of ἔφαγον)

κοινόν

common / profane

Accusative

accusative predicate adjective (coordinate with ἀκάθαρτον)

κοινός: 'common, profane, ceremonially unclean'; in purity-law contexts, an item that has been rendered unclean by contact or mixing; see v.15 and the chapter's central crux.

καί

or

copulative / disjunctive conjunction

ἀκάθαρτον

unclean

Accusative

accusative adjective (coordinate with κοινόν)

ἀκάθαρτος: 'unclean, impure'; the Levitical technical term (cf. Lev 11:26–27 LXX); slightly stronger than κοινός — intrinsically unclean by Levitical category.

15 καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοίνου.

And the voice came to him again a second time: 'What God has cleansed, do not call common.'

DIVINE COUNTER-COMMAND (THE CHAPTER'S CENTRAL CRUX) **καὶ** The central theological declaration of the entire chapter. The divine voice responds to Peter's refusal with an authoritative counter-command. The aorist ἐκαθάρισεν ('has cleansed') is decisive — a completed divine act that redefines the category. The present imperative μὴ κοίνου ('do not keep calling common') implies Peter's ongoing, habitual refusal must now stop. The verse's referent is disputed: does it concern food (abrogating Lev 11), Gentiles (defining who may belong to God's people), or both simultaneously? The chapter's trajectory (Gentile reception of the Spirit, v.44) favors the reading that foods stand for people — but the ambiguity is structurally deliberate.

καὶ

and

connective

φωνή

a voice

Nominative

nominative subject

πάλιν

again

adverb (reiteration)

ἐκ

for

preposition + genitive (idiom: ἐκ δευτέρου = 'a second time')

δευτέρου

a second time

Genitive

genitive in idiom ἐκ δευτέρου

ἐκ δευτέρου: 'for the second time'; cf. v.16 where the whole cycle happens three times.

πρός

to

preposition + accusative (direction)

αὐτόν

him

Accusative

accusative after πρός

ἅ

what

Accusative

relative pronoun (accusative direct object of ἐκαθάρισεν, fronted for emphasis)

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject (of ἐκαθάρισεν)

θεός: the divine subject is emphatic — it is GOD who has cleansed, not a human decision or process; the divine agency brooks no objection.

ἐκαθάρισεν

has cleansed

Aor Act Indic 3 Sg · καθαρίζω

verb in relative clause (the divine act)

→ constative aorist (God's completed, authoritative act of declaring clean)

καθαρίζω: 'make clean, purify'; the same verb Jesus used in cleansing lepers (Mk 1:41; Lk 5:12-13); here God applies it categorically to whatever is in the sheet — and by extension to Gentiles.

σύ

you

Nominative

nominative subject (emphatic — in contrast to God: 'what GOD cleansed, YOU must not...')

μή

not

negative particle (with present imperative = prohibition of ongoing action)

κοίνου

call common / defile

Pres Act Imper 2 Sg · κοινώω

main verb (prohibition)

→ progressive present imperative with μή = 'stop doing' (ongoing habit being prohibited)

κοινώω: 'make common, defile, render ceremonially impure'; from κοινός; the present imperative with μή prohibits the continued practice — do not persist in labelling common what God has declared clean.

16 τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

This happened three times, and immediately the object was taken back up into heaven.

CONCLUSION OF THE VISION **δέ** The threefold repetition of the vision-command cycle is emphatic — in Jewish narrative, three repetitions signal divine certainty and completeness (cf. the threefold denial of Peter, Jn 18:17–27; the threefold vision of Ananias, Acts 9:10–16). The word εὐθύς ('immediately') closes the vision abruptly, leaving Peter to interpret what he has seen.

<p>τοῦτο this</p> <p>Nominative <i>demonstrative pronoun (nominative subject — refers to the whole vision cycle)</i></p>	<p>δέ and</p> <p><i>post-positive connective</i></p>	<p>ἐγένετο happened</p> <p>Aor Mid Indic 3 Sg · γίνομαι <i>main verb</i></p> <p>→ constative aorist (the whole cycle viewed as one event)</p>	<p>ἐπί up to</p> <p><i>preposition + accusative (distributive/quantitative: 'three times')</i></p>
<p>τρίς three times</p> <p><i>numeral adverb</i></p> <p>τρίς; 'three times'; the threefold repetition underlines divine certainty (cf. 11:10 — Peter repeats ἐπὶ τρίς in his Jerusalem retelling).</p>	<p>καί and</p> <p><i>copulative conjunction</i></p>	<p>εὐθύς immediately</p> <p><i>adverb (temporal — immediacy of withdrawal)</i></p> <p>εὐθύς; 'immediately'; the vision ends abruptly, without explanation — Peter must work out its meaning.</p>	<p>ἀνελήμφθη was taken up</p> <p>Aor Pass Indic 3 Sg · ἀναλαμβάνω <i>main verb</i></p> <p>→ constative aorist passive (the sheet is removed by divine agency)</p> <p>ἀναλαμβάνω: 'take up'; the same verb used of the Ascension (1:2, 11, 22); the passive implies God withdraws the sheet. The vision is complete.</p>
<p>τό the</p> <p>Nominative <i>article</i></p>	<p>σκεῦος object / vessel</p> <p>Nominative <i>nominative subject</i></p>	<p>εἰς into</p> <p><i>preposition + accusative (destination: back to heaven)</i></p>	<p>τόν the</p> <p>Accusative <i>article</i></p>

οὐρανόν

heaven

Accusative

accusative of destination

17 Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,

Now while Peter was greatly perplexed within himself about what the vision that he had seen might mean, behold, the men who had been sent by Cornelius, having inquired their way to Simon's house, stood at the gate.

TEMPORAL OVERLAP / DIVINE SYNCHRONY **ὥς δέ** The temporal clause ὥς δέ ... ἰδοὺ creates a dramatic juxtaposition: Peter is perplexed inside the vision's meaning; at that very moment, providentially, Cornelius's men appear. Luke uses ἰδοὺ ('behold/look!') to mark the divine coincidence — what seems accidental is in fact orchestrated. The imperfect διηπόρει ('was deeply perplexed') captures Peter's ongoing, unresolved confusion.

Ὡς

while / as

temporal conjunction

δέ

now

post-positive connective

ἐν

within

preposition + dative (reflexive location: within himself)

ἑαυτῷ

himself

Dative

reflexive pronoun (dative of sphere — internal pondering)

διηπόρει

was greatly perplexed

Impf Act Indic 3 Sg · διαπορέω

verb of temporal clause (ongoing state of perplexity)

→ descriptive imperfect (continuous bewilderment)

διαπορέω: 'be thoroughly at a loss, be greatly perplexed'; compound of διά + ἀπορέω; Luke's favourite word for genuine confusion (cf. 2:12; 5:24; Lk 9:7).

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

nominative subject (of temporal clause)

τί

what

Nominative

interrogative pronoun (predicate nominative in indirect question)

ἄν

[potential particle]

modal particle (with optative εἴη: indirect deliberative question)

ἄν + optative: the indirect deliberative question (what the vision might mean) expressed with genuine uncertainty.

εἴη

might be / could mean

Pres Act Opt 3 Sg · εἶμι

optative in indirect question (with ἄν — potential)

→ potential optative (genuine uncertainty about the vision's meaning)

τό

the

Nominative

article

ὄραμα

vision

Nominative

nominative subject of indirect question

ὃ

which

Accusative

relative pronoun (accusative object of εἶδεν)

εἶδεν

he had seen

Aor Act Indic 3 Sg · ὀράω

verb of relative clause

→ constative aorist

ἰδοῦ

behold / look!

discourse particle (marks divine coincidence / surprising development)

ἰδοῦ: 'behold, look!'; a Lucan marker of providential surprise; the arrival of the men at precisely this moment is Luke's theological point.

οἱ

the

Nominative

article

ἄνδρες

men

Nominative

nominative subject

οἱ

the

Nominative

article (with attributive participle)

ἀπεσταλμένοι

having been sent

Perf Pass Part Nom Pl Masc · ἀποστέλλω

attributive participle (describing the men)

→ intensive perfect participle (they stand as sent-ones — their commission still active)

ἀποστέλλω: cf. v.8 — the same verb; they are official envoys.

ὑπό

by

preposition + genitive (ultimate agent of passive)

τοῦ

the

Genitive

article

Κορνηλίου

Cornelius

Genitive

genitive of agent (after ὑπό)

διερωτήσαντες

having inquired their way

Aor Act Part Nom Pl Masc · διερωτάω

attendant circumstance participle (antecedent to ἐπέστησαν)

→ constative aorist participle

διερωτάω: 'inquire through, find by asking'; a compound implying asking along the way; a NT hapax.

τήν

the

Accusative

article

οἰκίαν

house

Accusative

accusative direct object (of διερωτήσαντες)

τοῦ

of

Genitive

article

Σίμωνος

Simon

Genitive

genitive of possession

ἐπέστησαν

stood / arrived

Aor Act Indic 3 Pl · ἐφίστημι

main verb (narrative aorist)

→ ingressive aorist (they come to a stop at the gate)

ἐφίστημι: 'stand upon/over, arrive at, appear suddenly'; frequently in Luke-Acts for a sudden arrival or appearance (cf. 12:7; 23:27).

ἐπί

at

preposition + accusative (location arrived at)

τόν

the

Accusative

article

πυλῶνα

gate / gateway

Accusative

accusative of location

πυλῶν: 'gate, gateway'; the entrance-vestibule of a house or courtyard; they stop at the outer gate and call in — they do not yet presume to enter.

18 καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται.

and calling out they were asking whether Simon who is called Peter was lodging there.

ACTION OF THE EMISSARIES **καί** The aorist participle φωνήσαντες ('calling out') is attendant circumstance — they call to get attention, then ask. The imperfect ἐπυνθάνοντο ('were asking') captures the ongoing inquiry. The indirect question mirrors the angel's identification formula in v.5–6, closing the loop of Cornelius's mission.

καί

and

connective

φωνήσαντες

calling out

Aor Act Part Nom Pl Masc · φωνέω

attendant circumstance participle

→ constative aorist participle

ἐπυνθάνοντο

were inquiring / were asking

Impf Mid Indic 3 Pl · πυνθάνομαι

main verb

→ descriptive imperfect (ongoing inquiry)

πυνθάνομαι: 'inquire, ask (for information)'; implies a formal request for information, used of official inquiries elsewhere in Acts (cf. 23:19, 20, 34).

εἰ

whether

conjunction introducing indirect yes/no question

Σίμων

Simon

Nominative

nominative subject (of indirect question)

ὁ

the

Nominative

article (with attributive participle)

ἐπικαλούμενος

called / surnamed

Pres Pass Part Nom Sg Masc · ἐπικαλέω

attributive participle (modifying Σίμων)

→ descriptive present (standing surname)

ἐπικαλέω (passive): 'be surnamed'; cf. v.5.

Πέτρος

Peter

Nominative

predicate nominative (surname)

ἐνθάδε

here

adverb of place

ἐνθάδε: 'here, in this place'; cf. v.32 where the word recurs in Cornelius's retelling.

ξενίζεται

is lodging

Pres Pass Indic 3 Sg · ξενίζω

verb of indirect question

→ progressive present (ongoing stay)

ξενίζω (passive): 'be lodging as a guest'; cf. v.6.

19 τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος εἶπεν αὐτῷ τὸ πνεῦμα· ἰδοὺ ἄνδρες τρεῖς ζητοῦντές σε,

While Peter was pondering about the vision, the Spirit said to him, 'Look, three men are seeking you;'

DIVINE INTERPRETATION / BRIDGING COMMAND **δέ** The genitive absolute (Πέτρου διενθυμουμένου) continues the picture of Peter's active pondering — the Spirit speaks into Peter's reflection, not in a vacuum. The shift from 'voice' (vv.13, 15) to 'the Spirit' (v.19) identifies the visionary voice as the Holy Spirit. The textual variant 'two men' (δύο) is weakly attested; the majority 'three men' (τρεις) corresponds to v.7's group.

τοῦ

of

Genitive

article (genitive absolute subject)

δέ

and

post-positive connective

Πέτρου

Peter

Genitive

genitive absolute subject

διενθυμούμενου

pondering / thinking carefully

Pres Mid Part Gen Sg Masc · διενθυμέομαι

genitive absolute participle (temporal – while pondering)

→ progressive present participle (ongoing reflection)

διενθυμέομαι: 'think through carefully, ponder, deliberate'; a NT hapax; compound of διά + ἐνθυμέομαι; the prefix intensifies the depth of thought.

περί

about / concerning

preposition + genitive (topic)

τοῦ

the

Genitive

article

ὄραματος

vision

Genitive

genitive after περί (content of pondering)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

τό

the

Nominative

article

πνεῦμα

Spirit

Nominative

nominative subject

πνεῦμα: 'Spirit'; the Holy Spirit – v.19 identifies the voice of vv.13–15 as the Spirit, confirming the vision's divine origin and linking the Cornelius episode directly to the Spirit's mission agency in Acts.

ιδού

look / behold

discourse particle (urgency marker)

ἄνδρες

men

Nominative

nominative subject (of ζητοῦντές)

τρῆεις

three

Nominative

numeral (attributive to ἄνδρες)

τρῆεις; three — matching the two servants and the soldier of v.7.

ζητοῦντές

seeking / looking for

Pres Act Part Nom Pl Masc · ζητέω

predicate participle (describing the mens current action)

→ progressive present (they are actively seeking right now)

ζητέω: 'seek, look for'; the urgency of the present tense — they are at the gate at this very moment.

σε

you

Accusative

accusative direct object (of ζητοῦντές)

20 ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς.

but rise, go down, and go with them without hesitation, because I myself have sent them!

COMMAND (OVERRIDING HESITATION) **ἀλλά** The strong adversative ἀλλά ('but') counters any hesitation suggested by Peter's perplexity. Three imperatives (ἀναστὰς-κατάβηθι-πορεύου) constitute the Spirit's command. The key phrase μηδὲν διακρινόμενος ('without any doubting/making distinctions') is ambiguous: it can mean 'without inner hesitation' and/or 'without making distinctions between persons' (the same word διακρίνω in 11:12 is recalled by Peter at the Jerusalem council). The divine claim ἐγὼ ἀπέσταλκα ('I myself have sent') explains the coincidence and authorises the mission.

ἀλλά

but

adversative conjunction (strong contrast)

ἀλλά: the stronger adversative (vs. δέ); overrides any hesitation: 'contrary to your perplexity, get up and go!'

ἀναστὰς

rise

Aor Act Part Nom Sg Masc · ἀνίστημι

attendant circumstance participle (imperative — 'get up and —')

→ ingressive aorist participle

κατάβηθι

go down

Aor Act Imper 2 Sg · καταβαίνω

main imperative

→ ingressive aorist imperative

καταβαίνω: 'come down'; from the rooftop (v.9) to the street level where the men wait.

καί

and

copulative conjunction (joining imperatives)

πορεύου

go

Pres Mid Imper 2 Sg · πορεύομαι

main imperative

→ progressive present imperative (ongoing journey: 'keep going with them')

πορεύομαι: 'go, travel!'; the present imperative envisions the whole journey to Caesarea.

σύν

with

preposition + dative (accompaniment)

αὐτοῖς

them

Dative

dative after σύν

μηδέν

nothing / in no way

Accusative

accusative of respect (adverbial — 'in no respect')

διακρινόμενος

doubting / making distinctions

Pres Mid Part Nom Sg Masc · διακρίνω

attendant circumstance participle (modal — manner of going)

→ progressive present (ongoing manner: without any hesitation throughout)

διακρίνω (middle): 'waver, doubt, make distinctions'; the deliberate ambiguity is exegetically significant — Peter is told to go (1) without inner hesitation and (2) without drawing social-boundary distinctions between Jew and Gentile. Both senses are activated by the context and by the Jerusalem retelling in 11:12.

ὅτι

because

causal conjunction (grounding the command)

ἐγώ

I

Nominative

nominative subject (emphatic first-person pronoun)

ἐγώ: emphatic — 'I myself'; the Spirit's personal authority underwrites the mission.

ἀπέσταλκα

have sent

Perf Act Indic 1 Sg · ἀποστέλλω

main verb

→ intensive perfect (the sending stands, with abiding authority)

ἀποστέλλω: 'send (with commission)'; the perfect ἀπέσταλκα claims that the Spirit's commissioning of these men is an enduring, authoritative act — they are the Spirit's own envoys.

αὐτούς

them

Accusative

accusative direct object

21 καταβάς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν· ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε;

And Peter went down to the men and said, 'Look, I am the one you are seeking; what is the reason for which you have come?'

PETER'S COMPLIANCE AND SELF-IDENTIFICATION **δέ** The aorist καταβάς ('having gone down') shows Peter's immediate obedience to the Spirit's command. He identifies himself — ἰδοὺ ἐγὼ εἰμι ('behold, I am he') — and asks for the reason. The question τίς ἡ αἰτία ('what is the reason') positions Peter as one who needs to hear from Cornelius before committing to accompany strangers to a Gentile household.

καταβάς

going down

Aor Act Part Nom Sg Masc · καταβαίνω
attendant circumstance participle (antecedent to εἶπεν)

→ constative aorist participle

δέ

and

post-positive connective

Πέτρος

Peter

Nominative
nominative subject

πρὸς

to

preposition + accusative (motion toward persons)

τούς

the

Accusative
article

ἄνδρας

men

Accusative
accusative after πρὸς

εἶπεν

said

Aor Act Indic 3 Sg · λέγω
main verb

→ constative aorist

ἰδοὺ

look / behold

discourse particle (presenting oneself)

ἐγὼ

I

Nominative
nominative subject (emphatic self-identification)

εἰμι

am

Pres Act Indic 1 Sg · εἰμί
copulative verb

→ stative present

ὃν

whom

Accusative
relative pronoun (accusative — object of ζητεῖτε)

ζητεῖτε

you are seeking

Pres Act Indic 2 Pl · ζητέω
verb of relative clause

→ progressive present

<p>τίς what</p> <p>Nominative <i>interrogative pronoun (predicate nominative in question)</i></p>	<p>ἡ the</p> <p>Nominative <i>article</i></p>	<p>αἰτία reason / cause</p> <p>Nominative <i>nominative subject</i></p> <p>αἰτία: 'reason, cause, charge'; a legal-procedural term in Acts (cf. 22:24; 23:28; 28:20); Peter's question is semi-formal.</p>	<p>δι' for which</p> <p><i>preposition + accusative (causal: 'on account of which')</i></p>
<p>ἣν which</p> <p>Accusative <i>relative pronoun (accusative after διά)</i></p>	<p>πάρεστε you have come / are present</p> <p>Pres Act Indic 2 Pl · πάρειμι <i>verb of relative clause (the men's arrival)</i></p> <p>→ stative/resultant present</p> <p>πάρειμι: 'be present, have come'; πάρεστε is a resultant present — 'you are here (having come).'</p>		

22 οἱ δὲ εἶπαν· Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεὸν μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρά σου.

And they said, 'Cornelius, a centurion, a righteous and God-fearing man, well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear words from you.'

THE MESSENGERS' TESTIMONY **δέ** The messengers' speech echoes the narrator's introduction (vv.1–2) but adds new details: δίκαιος ('righteous'), the Jewish community's positive testimony, and the identification of the angel as 'holy' (ἁγίου). The passive ἐχρηματίσθη ('was divinely directed/warned') is a term of oracular divine guidance — used in Matthew's infancy narrative and Heb 8:5; 11:7 for God giving specific instructions. The charge ἀκοῦσαι ῥήματα παρά σου ('to hear words from you') elevates Peter's forthcoming speech.

οἱ

they

Nominative

article used as pronoun (subject)

δέ

and

post-positive connective

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

Κορνήλιος

Cornelius

Nominative

nominative subject (of ἐχρημάτισθη)

ἑκατοντάρχης

centurion

Nominative

nominative in apposition

ἄνῆρ

a man

Nominative

nominative in apposition (character summary)

δίκαιος

righteous

Nominative

predicate adjective (first quality)

δίκαιος: 'righteous, upright'; a broad Jewish moral qualification implying law-abiding conduct; here applied to a Gentile — remarkable in a Jewish context.

καί

and

copulative conjunction

φοβούμενος

fearing

Pres Mid Part Nom Sg Masc · φοβέομαι

supplementary participle (continuing character description)

→ descriptive present

φοβέομαι τὸν θεόν: cf. v.2 — the God-fearer designation echoed by the messengers.

τόν

the

Accusative

article

θεόν

God

Accusative

accusative direct object (of φοβούμενος)

μαρτυρούμενός

testified about / well spoken of

Pres Pass Part Nom Sg Masc · μαρτυρέω

supplementary participle (third quality)

→ descriptive present (ongoing good reputation)

μαρτυρέω (passive): 'be testified about, be vouched for'; cf. Acts 6:3 (the seven, well-spoken-of); a community vetting formula.

τε

and

post-positive connective (linking closely related clause)

ὑπό

by

preposition + genitive (agent of passive)

ὅλου

all / entire

Genitive

adjective (attributive: the whole nation)

τοῦ

the

Genitive

article

ἔθνους

nation

Genitive

genitive after ὑπό (agent)

ἔθνος; 'nation, people'; here the Jewish people — ironically, the messengers use the word that elsewhere in Acts means 'the Gentiles.'

τῶν

of the

Genitive

article (partitive genitive)

Ἰουδαίων

Jews

Genitive

partitive/appositional genitive (specifying τοῦ ἔθνους)

ἐχρηματίσθη

was directed / was divinely instructed

Aor Pass Indic 3 Sg · χρηματίζω

main verb

→ constative aorist passive (the divine oracle/instruction received)

χρηματίζω (passive): 'receive a divine oracle/command, be warned/instructed by God'; used of divine guidance in Mt 2:12, 22; Lk 2:26; Acts 11:26; Heb 8:5; 11:7 — a weighty term implying a formal divine directive.

ὑπό

by

preposition + genitive (agent of passive)

ἀγγέλου

an angel

Genitive

genitive of agent

ἀγίου

holy

Genitive

genitive adjective (attributive to ἀγγέλου)

ἅγιος; 'holy'; the messengers add this epithet — not in Cornelius's own report in vv.3, 30 — lending further authority to the instruction.

μεταπέμψασθαι

to send for

Aor Mid Inf · μεταπέμπω

infinitive of indirect speech (content of the divine command)

→ constative aorist infinitive

σε

you

Accusative

accusative direct object (of μεταπέμψασθαι)

εἰς

to

preposition + accusative (destination)

τόν

the

Accusative

article

οἶκόν

house

Accusative

accusative of destination

αὐτοῦ

his

Genitive

genitive of possession

καί

and

copulative conjunction

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

infinitive of purpose (coordinate with μεταπέψασθαι)

→ *constative aorist infinitive*

ἀκούω: 'hear, listen'; the combination 'send for you ... to hear words from you' frames Peter's mission as an event of proclamation.

ῥήματα

words / a message

Accusative

accusative direct object (of ἀκοῦσαι)

ῥῆμα: 'word, saying, message'; in LXX/Luke-Acts often the spoken divine word (cf. 10:37, 44); the plural ῥήματα anticipates the kerygmatic speech of vv.34-43.

παρά

from

preposition + genitive (source: from Peter)

σου

you

Genitive

genitive after παρά (source of the words)

23 εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισεν. Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλθον αὐτῷ.

So he invited them in and lodged them. On the next day he arose and set out with them, and some of the brothers from Joppa went with him.

CONSEQUENCE AND DEPARTURE οὖν The inferential οὖν ('therefore, so') ties Peter's hospitality directly to what the men have said — he invites them in as a first act of boundary-crossing. The second half of the verse opens the journey narrative: ἀναστὰς ἐξῆλθεν ('he arose and went out') is Luke's standard travel-departure formula. The 'some brothers from Joppa' will serve as witnesses (cf. v.45; 11:12 — Peter explicitly recalls 'these six brothers').

εἰσκαλεσάμενος

having invited in

Aor Mid Part Nom Sg Masc · εἰσκαλέω

attendant circumstance participle (antecedent to ἐξένισεν)

→ constative aorist participle

εἰσκαλέω (middle): 'call in, invite inside'; a NT hapax; the middle voice implies Peter calls them in for his own purposes — he will hear their message.

οὖν

so / therefore

inferential conjunction

αὐτούς

them

Accusative

accusative direct object

ἐξένισεν

hosted / lodged

Aor Act Indic 3 Sg · ξενίζω

main verb

→ constative aorist

ξενίζω (active): 'entertain as guest, lodge'; the same word-family as vv.6, 18; 32 — the hospitality chain continues and now includes Gentiles.

Τῇ

on the

Dative

article (dative of time)

δέ

and

post-positive connective

ἐπαύριον

next day

Dative

adverb (temporal)

ἀναστάς

rising

Aor Act Part Nom Sg Masc · ἀνίστημι

attendant circumstance participle (standard departure formula)

→ ingressive aorist participle

ἐξῆλθεν

went out / set out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb (departure)

→ constative aorist

ἐξέρχομαι: 'go out, depart'; the journey departure formula: ἀναστάς + ἐξῆλθεν.

σύν

with

preposition + dative

αὐτοῖς

them

Dative

dative after σύν

καί

and

copulative conjunction

<p>ΤΙΝΕΣ some Nominative <i>indefinite pronoun (nominative subject)</i></p>	<p>τῶν of the Genitive <i>article (partitive genitive)</i></p>	<p>ἀδελφῶν brothers Genitive <i>partitive genitive</i> ἀδελφός: 'brother'; the believing community in Joppa; they will be the circumcised believers (v.45) who are astonished at the Spirit's outpouring on Gentiles.</p>	<p>τῶν of the Genitive <i>article (second attributive genitive)</i></p>
<p>ἀπό from <i>preposition + genitive (provenance)</i></p>	<p>Ἰόππης Joppa Genitive <i>genitive of place</i></p>	<p>συνῆλθον went with / accompanied Aor Act Indic 3 Pl · συνέρχομαι <i>main verb (coordinate with ἐξῆλθεν)</i> → <i>constative aorist</i> συνέρχομαι: 'come/go together, accompany'; the company of Jewish-Christian witnesses is providentially important — they will be the astonished observers in v.45.</p>	<p>αὐτῷ with him Dative <i>dative of accompaniment</i></p>

24 τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτούς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

And on the following day he entered Caesarea. Now Cornelius was waiting for them, having called together his relatives and close friends.

ARRIVAL AND CORNELIUS'S PREPARATION **δέ** The journey structure is compressed: verse 23b begins the journey; verse 24 records the arrival the next day. The periphrastic ἦν προσδοκῶν ('was waiting for') highlights Cornelius's active, expectant waiting — a word used elsewhere for Israel's messianic expectation (Lk 3:15; 7:19–20; Acts 3:5). He has assembled his extended household — relatives and close friends — creating the audience for the gospel.

τῇ

on the

Dative
article (dative of time)

δέ

and

post-positive connective

ἐπαύριον

following day

Dative
adverb (temporal – third consecutive 'next day')

εἰσῆλθεν

he entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ ingressive aorist (entry into the city)

εἰς

into

preposition + accusative (destination)

τήν

the

Accusative
article

Καيسάρειαν

Caesarea

Accusative
accusative of destination

ὁ

the

Nominative
article

δέ

and / now

post-positive connective (circumstantial:
meanwhile)

Κορνήλιος

Cornelius

Nominative
nominative subject

ἦν

was

Impf Act Indic 3 Sg · εἰμί

periphrastic auxiliary (ἦν + participle = imperfect
periphrastic)

→ descriptive imperfect (ongoing expectant
waiting)

προσδοκῶν

waiting for / expecting

Pres Act Part Nom Sg Masc · προσδοκάω

participle in periphrastic construction (main
predicate)

→ progressive present (active, eager waiting)

προσδοκάω: 'wait for, expect, anticipate';
used of messianic expectation in Luke-Acts
(cf. Lk 3:15); Cornelius's posture of
expectant waiting mirrors the devout in
the infancy narrative.

αὐτούς

them

Accusative
accusative direct object (of προσδοκῶν)

συγκαλεσάμενος

having called together

Aor Mid Part Nom Sg Masc · συγκαλέω

attendant circumstance participle (prior action:
he called them together before they arrived)

→ constative aorist participle

συγκαλέω (middle): 'call together for
oneself'; the middle implies gathering
them for his own purpose – to hear Peter.

τούς

the

Accusative
article

συγγενεῖς

relatives

Accusative

accusative direct object (of συγκαλεσάμενος)

συγγενής: 'relative, kinsman'; the
household-based mission expands:
Cornelius gathers not just his household
(v.2) but extended family.

αὐτοῦ

his

Genitive

genitive of possession

καί

and

copulative conjunction

τούς

the

Accusative

article

ἀναγκαίους

close / intimate

Accusative

accusative adjective (attributive to φίλους)

ἀναγκαῖος; 'necessary, close, intimate'; of friends: 'close/dear friends'; the word implies bonds of mutual obligation and deep trust.

φίλους

friends

Accusative

accusative direct object (coordinate with συγγενεῖς)

φίλος; 'friend'; the gathering now includes family and close friends — the gospel is about to reach a wider social network through Cornelius.

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

When Peter entered, Cornelius met him and, falling at his feet, worshipped him.

THE MEETING: CORNELIUS'S DRAMATIC GESTURE **ὡς δέ** The moment of meeting is framed by the temporal clause ὡς δέ + genitive articular infinitive. Cornelius's προσεκύνησεν ('worshipped/did obeisance') and πεσὼν ἐπὶ τοὺς πόδας ('falling at his feet') are the posture of reverence before a divine figure; Peter's correction in v.26 insists he is only human. The scene anticipates the reversal: Peter, not Cornelius, is the one who must learn.

ὡς

when

temporal conjunction

δέ

and

post-positive connective

ἐγένετο

it happened / came about

Aor Mid Indic 3 Sg · γίνομαι

existential verb (LXX idiom: ἐγένετο + infinitive = 'when X came about')

→ constative aorist

ἐγένετο + articular infinitive: a Semitic-style narrative formula (cf. Lk 1:8; 2:1; Acts 9:32); 'it came to pass that Peter entered!'

τοῦ

[article with infinitive]

Genitive

article (genitive with articular infinitive)

εἰσελθεῖν

to enter

Aor Act Inf · εἰσερχομαι

genitive articular infinitive (after ἐγένετο — temporal)

→ constative aorist infinitive

τόν

the

Accusative

article (accusative subject of infinitive)

Πέτρον

Peter

Accusative

accusative subject of infinitive

συναντήσας

meeting / going to meet

Aor Act Part Nom Sg Masc · συναντάω

attendant circumstance participle (Cornelius as subject, antecedent to προσεκύνησεν)

→ constative aorist participle

συναντάω: 'meet, encounter'; Cornelius actively goes to meet Peter — the whole household is assembled and he comes personally.

αὐτῷ

him

Dative

dative of indirect object (person met)

ὁ

the

Nominative

article

Κορνήλιος

Cornelius

Nominative

nominative subject

πεσών

having fallen

Aor Act Part Nom Sg Masc · πίπτω

attendant circumstance participle (antecedent to προσεκύνησεν)

→ constative aorist participle

πίπτω: 'fall'; prostration at someone's feet is the posture of complete reverence; Cornelius treats Peter as a divine envoy.

ἐπί

at

preposition + accusative (location at his feet)

τούς

the

Accusative

article

πόδας

feet

Accusative

accusative after ἐπί

πούς: 'foot'; falling at someone's feet is the standard gesture of obeisance or entreaty (cf. Lk 8:41; Acts 5:10; 16:29; Rev 1:17).

προσεκύνησεν

worshipped / did obeisance

Aor Act Indic 3 Sg · προσκυνέω

main verb

→ constative aorist

προσκυνέω: 'bow down, worship, do obeisance'; in Acts 7:43 of pagan worship; here of reverence to Peter as a bearer of divine presence. Peter's correction (v.26) recalibrates: this posture belongs to God alone.

26 ὁ δὲ Πέτρος ἤγειρεν αὐτὸν λέγων· ἀνάστηθι· καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι.

But Peter raised him up, saying, 'Stand up; I too am only a man.'

CORRECTION (CONTRAST WITH CORNELIUS'S OBEISANCE) **δέ** The adversative δέ signals Peter's correction. The aorist ἤγειρεν ('raised him up') is a physical gesture of reversal — lifting Cornelius from prostration. The self-distancing καὶ ἐγὼ αὐτὸς ἄνθρωπός εἰμι ('I too am myself a human being') is a standard anti-apotheosis formula (cf. 14:15: Paul and Barnabas at Lystra). Peter's insistence on his own humanity anticipates his openness: if he is only a man, then so is Cornelius — neither higher nor lower.

ὁ

the

Nominative

article (resumptive pronoun for subject shift)

δέ

but

post-positive connective (adversative)

Πέτρος

Peter

Nominative

nominative subject

ἤγειρεν

raised up

Aor Act Indic 3 Sg · ἐγείρω

main verb

→ constative aorist (the physical act of raising Cornelius)

ἐγείρω: 'raise, lift up'; used elsewhere in Acts for resurrection; here purely physical — Peter physically lifts Cornelius from the ground.

<p>αὐτόν him Accusative <i>accusative direct object</i></p>	<p>λέγων saying Pres Act Part Nom Sg Masc · λέγω <i>participle of manner (introducing direct speech)</i> → descriptive present</p>	<p>ἀνάστηθι stand up Aor Act Imper 2 Sg · ἀνίστημι <i>main imperative (in direct speech)</i> → ingressive aorist imperative</p>	<p>καί also <i>adjunctive particle ('also, too')</i></p>
<p>ἐγώ I Nominative <i>nominative subject (emphatic)</i></p>	<p>αὐτός myself Nominative <i>intensive pronoun (reinforcing ἐγώ: 'I myself')</i></p>	<p>ἄνθρωπος a human being / man Nominative <i>predicate nominative</i> ἄνθρωπος: 'human being'; the word choice — ἄνθρωπος rather than ἀνὴρ — emphasises his common humanity, not his gender or status.</p>	<p>εἰμι am Pres Act Indic 1 Sg · εἰμί <i>copulative verb</i> → stative present</p>

27 καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὕρισκει συνεληλυθότας πολλούς,

And conversing with him, he went in, and found many people gathered together;

NARRATIVE TRANSITION (ENTERING THE GATHERED ASSEMBLY) **καί** The two verbs — the participle συνομιλῶν ('conversing'; present, ongoing) and the main verb εἰσῆλθεν ('entered'; aorist) — show Peter and Cornelius talking as they move inside. The historic present εὕρισκει ('he finds') shifts register to vividness as Peter encounters the large assembly. The perfect participle συνεληλυθότας ('having come together') emphasises that they are all already there waiting.

καί
and
connective

συνομιλῶν
conversing / talking with

Pres Act Part Nom Sg Masc · συνομιλέω
attendant circumstance participle (simultaneous with εἰσῆλθεν)

→ progressive present (ongoing conversation as they walk in)

συνομιλέω: 'converse together'; a NT hapax; compound of σύν + ὀμιλέω ('talk with, converse'); the informal conversation stands in contrast to the formal speech about to come.

αὐτῷ
with him

Dative
dative of accompaniment

εἰσῆλθεν
he entered

Aor Act Indic 3 Sg · εἰσέρχομαι
main verb

→ ingressive aorist (entering the house)

καί
and
connective

εὕρισκει
he finds

Pres Act Indic 3 Sg · εὕρισκω
main verb (historic present — vivid discovery)

→ historic present

εὕρισκω: 'find, discover'; the historic present captures the surprise of finding such a large gathering.

συνεληλυθότας
gathered / having come together

Perf Act Part Acc Pl Masc · συνέρχομαι
object complement (predicate participle to πολλούς — the state in which he finds them)

→ intensive perfect participle (they have assembled and are present)

συνέρχομαι: 'come together, assemble'; the perfect emphasises their settled, assembled state — the audience is ready.

πολλούς
many

Accusative
accusative direct object (of εὕρισκει)

πολλοί: 'many'; suggests Cornelius's household, relatives, and friends form a significant assembly — the first large-scale Gentile gospel audience.

28 ἔφη τε πρὸς αὐτούς· ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· κάμοί ὁ θεὸς ἔδειξεν μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον.

And he said to them, 'You yourselves know how unlawful it is for a Jewish man to associate with or approach a foreigner; but God has shown me not to call any person common or unclean.'

PETER'S EXPLANATORY ADDRESS TO THE ASSEMBLY **τε** Peter begins by stating the social-legal barrier (ἀθέμιτον — 'unlawful, taboo') and then its divine dissolution. The pronoun ὑμεῖς ('you yourselves') appeals to the audience's own knowledge — they know the Jewish customs. The anaphoric κάμοί ('and to me also') sets God's revelation in contrast. The key phrase μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον explicitly transfers the vision's lesson from food to persons — 'not to call any person common or unclean.'

ἔφη

he said

Impf Act Indic 3 Sg · φημί

main verb

→ descriptive imperfect (introducing the speech; φημί is used for quoted direct speech in Acts)

φημί: 'say, assert'; used to introduce solemn or important speech in Luke-Acts (cf. 16:30; 17:22; 21:37).

τε

and

post-positive connective (closely linking to preceding narrative)

πρὸς

to

preposition + accusative (addressees)

αὐτούς

them

Accusative

accusative after πρὸς

ὕμεῖς

you

Nominative

nominative subject (emphatic — 'you yourselves know')

ἐπίστασθε

you know

Pres Mid Indic 2 Pl · ἐπίσταμαι

main verb

→ stative present (presumed shared knowledge)

ἐπίσταμαι: 'know, understand'; implies practical, experiential knowledge — they know Jewish customs from living alongside Jews.

ὥς

that / how

conjunction introducing indirect statement (object of ἐπίστασθε)

ἀθέμιτον

unlawful / taboo

Nominative

predicate adjective (with ἔστιν)

ἀθέμιτος: 'contrary to custom/law, taboo'; from θέμις ('divine law, custom'); used of things that violate social and religious norms; only here and 1 Pet 4:3 in the NT.

ἐστιν

it is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

ἀνδρί

for a man

Dative

dative of reference (for a Jewish man — from his perspective)

Ἰουδαίῳ

Jewish

Dative

dative adjective (attributive to ἀνδρί)

κολλᾶσθαι

to associate with

Pres Pass Inf · κολλάω

infinitive subject (of ἔστιν ἀθέμιτον — subject-infinitive construction)

→ progressive present infinitive

κολλάω (passive): 'join closely, associate, keep company with'; a strong word for social bonding; cf. Lk 15:15; Acts 5:13; 17:34.

ἢ

or

disjunctive conjunction

προσέρχεσθαι

to approach / visit

Pres Mid Inf · προσέρχομαι

infinitive subject (coordinate with κολλᾶσθαι)

→ progressive present infinitive

προσέρχομαι: 'come to, approach, visit'; the two infinitives together cover casual association and formal visits.

ἄλλοφύλῳ

a foreigner / one of another race

Dative

dative after κολλᾶσθαι / προσέρχεσθαι (person approached)

ἄλλοφυλος: 'of another tribe/race, foreigner'; an LXX term for non-Israelites, esp. Philistines; here used for Gentiles generally. A NT hapax outside of LXX citations.

κάμοι

but to me also

Dative

dative of indirect object (crasis of καί + ἐμοί; adversative 'and yet to me')

κάμοι: crasis of καί + ἐμοί; the juxtaposition is emphatic — 'but even to me, a Jew, God has shown...!'

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject

ἔδειξεν

has shown

Aor Act Indic 3 Sg · δείκνυμι

main verb

→ constative aorist (the vision as a completed, authoritative showing)

δείκνυμι: 'show, demonstrate, reveal'; the vision of the sheet is reinterpreted as God's personal showing to Peter.

μηδένα

no one

Accusative

accusative direct object (of λέγειν — 'not to call any person')

κοινόν

common

Accusative

accusative predicate adjective (with λέγειν — object-complement construction)

κοινός: 'common, profane'; the term from the vision (vv.14–15) is now explicitly applied to persons — the food-law vision was about the inclusion of people.

ἢ

or

disjunctive conjunction

ἀκάθαρτον

unclean

Accusative

accusative predicate adjective (coordinate with κοινόν)

λέγειν

to call

Pres Act Inf · λέγω

infinitive in indirect discourse (content of God's showing — μη λέγειν: 'not to call')

→ progressive present infinitive (ongoing practice now forbidden)

ἄνθρωπον

a person

Accusative

accusative subject of infinitive (alternatively, object of λέγειν with κοινόν/ἀκάθαρτον as predicates)

ἄνθρωπος: 'human being, person'; the vision's lesson is now explicitly about people, not merely food — 'not to call any person common or unclean.'

29 διό καὶ ἀναντιρρήτως ἦλθον μεταπεμφθεὶς. πυνθάνομαι οὖν τίνι λόγῳ μετεπέμψασθέ με.

That is why I came without objection when I was sent for. So I ask, for what reason you sent for me.

INFERENCE FROM DIVINE SHOWING + OPENING QUESTION **διό** διό ('therefore') draws the consequence of God's revelation: Peter came ἀναντιρρήτως ('without objection', a NT hapax) — a striking word meaning 'without speaking against'. He now asks for an explanation, even though he already knows from the Spirit (vv.19–20); the question formally opens the floor for Cornelius's testimony and anticipates the gospel proclamation.

διό

therefore

inferential conjunction (drawing consequence from God's revelation)

διό: 'therefore, for this reason'; the standard consecutive conjunction in Luke-Acts (cf. 10:29; 15:19; 24:26).

καί

also / indeed

adjunctive particle

ἀναντιρρήτως

without objection

adverb (manner)

ἀναντιρρήτως: 'without contradiction, without objection'; a NT hapax (cf. the cognate adjective ἀναντίρρητος in Acts 19:36); compound ἀ (privative) + ἀντί + ῥητός; Peter acknowledges he had no business objecting.

ἦλθον

I came

Aor Act Indic 1 Sg · ἔρχομαι

main verb

→ constative aorist

μεταπεμφθεὶς

having been sent for

Aor Pass Part Nom Sg Masc · μεταπέμπω
attendant circumstance participle (giving the occasion of coming)

→ constative aorist passive participle

μεταπέμπω: cf. v.5 — the circle closes: Cornelius was told to send for Peter, did so, and Peter came as summoned.

πυνθάνομαι

I ask / I inquire

Pres Mid Indic 1 Sg · πυνθάνομαι
main verb (second question — opening the dialogue for Cornelius's testimony)

→ progressive present

πυνθάνομαι: cf. v.18; Peter asks formally for Cornelius's explanation, even though the Spirit has already told him the essentials.

οὖν

therefore / then

inferential conjunction (drawing out the question)

τίνι

for what

Dative

interrogative pronoun (dative — indirect question: 'for what reason')

λόγω

reason / word

Dative

dative of reference (indirect question: τίνι λόγω = 'for what reason')

λόγος: here 'reason, purpose'; the phrase τίνι λόγω is a formal question formula for requesting an explanation.

μετεπέμψασθέ

you sent for

Aor Mid Indic 2 Pl · μεταπέμπω

verb of indirect question

→ constative aorist

με

me

Accusative

accusative direct object

30 καὶ ὁ Κορνήλιος ἔφη· ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἕστη ἐνώπιόν μου ἐν ἔσθῃτι λαμπρᾷ

And Cornelius said, 'Four days ago to this hour I was praying in my house at the ninth hour, and behold, a man stood before me in bright clothing.'

CORNELIUS'S FIRST-PERSON ACCOUNT **καί** Cornelius retells the vision, now in the first person, to Peter and the assembly. The temporal formula ἀπὸ τετάρτης ἡμέρας ('from four days ago') is the crux of the chapter's chronology: counting inclusively, the vision (day 1) + sending (day 1) + journey (day 2) + arrival (day 3/4). The periphrastic ἤμην ... προσευχόμενος emphasises he was in the midst of prayer when the vision occurred. The ἰδοὺ ('behold') marks the surprise of the angelic appearance.

καί

and

connective

ὁ

the

Nominative

article

Κορνήλιος

Cornelius

Nominative

nominative subject

ἔφη

said

Impf Act Indic 3 Sg · φημί

main verb (introducing the first-person account)

→ descriptive imperfect (introducing direct speech)

ἀπό

from

preposition + genitive (temporal: 'from four days ago')

τετάρτης

fourth

Genitive

genitive ordinal numeral (in temporal phrase)

ἀπό τετάρτης ἡμέρας; 'from four days ago'; the textual variant ἀπό τρίτης ('from three days ago') appears in some Western witnesses but is less well-attested; the chronological precision synchronises with vv.3, 9, 23, 24.

ἡμέρας

days

Genitive

genitive (temporal phrase)

μέχρι

until

preposition + genitive (temporal limit)

ταύτης

this

Genitive

genitive demonstrative (attributive to τῆς ὥρας)

τῆς

the

Genitive

article

ὥρας

hour

Genitive

genitive after μέχρι (temporal limit)

ἦμην

I was

Impf Mid Indic 1 Sg · εἰμί

periphrastic auxiliary (ἦμην + participle = pluperfect-like imperfect periphrastic)

→ descriptive imperfect (I was in the act of praying)

τῆν

the

Accusative

article (accusative of time — 'at the ninth hour')

ἐνάτην

ninth

Accusative

accusative of time (the ninth hour — 3 p.m.)

ἐνάτη ὥρα: the afternoon prayer hour (cf. v.3); Cornelius's prayer at this hour aligns with Jewish practice.

προσευχόμενος

praying

Pres Mid Part Nom Sg Masc · προσεύχομαι

participle in periphrastic construction (main predicate of ἦμην)

→ progressive present (ongoing act of prayer when the vision came)

ἐν

in

preposition + dative (place)

τῷ

the

Dative

article

οἴκῳ

house

Dative

dative of place

μου

my

Genitive

genitive of possession

καί

and

connective

<p>ἰδοῦ behold <i>discourse particle (marks sudden appearance)</i></p>	<p>άνήρ a man Nominative <i>nominative subject (of ἔστη)</i></p> <p>άνήρ: 'man'; Cornelius describes the angel as 'a man in bright clothing' — cf. v.3 where the narrator calls him 'an angel of God'; Cornelius's human description and Peter's angelological identification are complementary.</p>	<p>ἔστη stood Aor Act Indic 3 Sg · ἴστημι <i>main verb (dramatic aorist of appearance)</i></p> <p>→ <i>ingressive aorist (sudden appearance)</i></p> <p>ἴστημι: 'stand'; the ingressive aorist ἔστη = 'took his stand, appeared standing.'</p>	<p>ένώπιόν before <i>preposition + genitive (in the presence of)</i></p>
<p>μου me Genitive <i>genitive after ένώπιον</i></p>	<p>έν in <i>preposition + dative (manner/clothing)</i></p>	<p>έσθητι clothing / garment Dative <i>dative after έν (clothing worn)</i></p> <p>έσθής: 'garment, clothing'; cf. Lk 23:11; 24:4 (the two men in dazzling clothes at the tomb); Acts 1:10 (two men in white garments); bright/white clothing is the standard heavenly-being indicator in Luke-Acts.</p>	<p>λαμπρά bright / shining Dative <i>dative adjective (attributive to έσθητι)</i></p> <p>λαμπρός: 'bright, shining, radiant'; the standard descriptor of angelic/heavenly clothing (cf. Lk 24:4 λαμπούση; Acts 1:10 λευκαῖς).</p>

31 καί φησιν· Κορνήλιε, εἰσηκούσθη σου ἡ προσευχή καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ένώπιον τοῦ θεοῦ.

and he says, 'Cornelius, your prayer has been heard and your alms have been remembered before God.'

ANGEL'S MESSAGE (CORNELIUS'S RETELLING) **καί** The historic present φησίν ('he says') gives the angel's speech fresh vividness in the retelling — Cornelius is reliving the moment. The two divine passives — εἰσηκούσθη ('has been heard') and ἐμνήσθησαν ('have been remembered') — are divine passives: God heard and remembered. The language echoes the temple-incense and prayer imagery of v.4 (μνημόσυνον ἔμπροσθεν τοῦ θεοῦ), completing the inclusio of Cornelius's piety.

καί
and
connective

φησίν
he says
Pres Act Indic 3 Sg · φημί
main verb (historic present — vivid retelling)
→ historic present

Κορνήλιε
Cornelius
Vocative
vocative of address

εἰσηκούσθη
has been heard
Aor Pass Indic 3 Sg · εἰσακούω
main verb (divine passive)

→ constative aorist passive (prayer acknowledged as heard by God)

εἰσακούω: 'hear (in response to), answer (prayer)'; stronger than ἀκούω — implies a hearing that leads to action; used of God answering prayer throughout the LXX (cf. Ps 4:4; 17:7 LXX).

σου
your
Genitive
genitive of possession

ἡ
the
Nominative
article

προσευχή
prayer
Nominative
nominative subject

καί
and
copulative conjunction

αἱ
the
Nominative
article

ἐλεημοσύναι
alms
Nominative
nominative subject (coordinate with ἡ προσευχή)

σου
your
Genitive
genitive of possession

ἐμνήσθησαν
have been remembered
Aor Pass Indic 3 Pl · μνησκόμαι
main verb (divine passive)

→ constative aorist passive

μνησκόμαι (passive): 'be remembered'; in the OT, God 'remembering' someone is not mere cognitive recall but active, favourable response (cf. Gen 8:1; Ps 105:42 LXX); 'your alms have been remembered' = God has taken favourable notice.

ἐνώπιον
before
preposition + genitive (in God's presence/sight)

τοῦ
of
Genitive
article

θεοῦ
God
Genitive
genitive after ἐνώπιον

32 πέμψον οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν.

'Send therefore to Joppa and invite Simon who is called Peter; he is lodging in the house of Simon, a tanner, by the sea.'

CONTINUATION OF THE ANGEL'S COMMAND IN CORNELIUS'S RETELLING οὖν Cornelius reproduces the angel's command almost verbatim (cf. vv.5–6), completing his testimony for Peter's benefit. The slight variation — μετακάλεσαι ('call over') vs. μετάπεμψαι ('send for') in v.5 — adds a hospitable nuance. The verse closes the narrative loop of vv.5–6 and confirms the divine orchestration.

πέμψον

send

Aor Act Imper 2 Sg · πέμπω

main verb (repeated command from the vision)

→ ingressive aorist imperative

οὖν

therefore

inferential conjunction

εἰς

to

preposition + accusative (destination)

Ἰόππην

Joppa

Accusative

accusative of destination

καί

and

copulative conjunction

μετακάλεσαι

call / invite over

Aor Mid Imper 2 Sg · μετακαλέω

main verb (command, coordinate with πέμψον)

→ ingressive aorist imperative

μετακαλέω (middle): 'call to oneself, summon'; slightly more personal/inviting than μεταπέμψω of v.5; cf. Acts 7:14; 20:17.

Σίμωνα

Simon

Accusative

accusative direct object

ὃς

who

Nominative

relative pronoun (subject of relative clause)

<p>ἐπικαλεῖται is called Pres Pass Indic 3 Sg · ἐπικαλέω <i>verb of relative clause</i> → stative present</p>	<p>Πέτρος Peter Nominative <i>predicate nominative (surname)</i></p>	<p>οὗτος he / this one Nominative <i>demonstrative pronoun as subject</i></p>	<p>ξενίζεται is lodging Pres Pass Indic 3 Sg · ξενίζω <i>main verb</i> → progressive present ξενίζω (passive): cf. v.6 — the repeated location description closes the vision's instruction with precision.</p>
<p>ἐν in <i>preposition + dative (place)</i></p>	<p>οἰκία house Dative <i>dative of place</i></p>	<p>Σίμωνος Simon Genitive <i>genitive of possession</i></p>	<p>βυρσέως the tanner Genitive <i>genitive in apposition to Σίμωνος</i></p>
<p>παρά by <i>preposition + accusative (location alongside)</i></p>	<p>θάλασσαν the sea Accusative <i>accusative after παρά (location)</i></p>		

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

'At once therefore I sent to you, and you have done well to come. Now therefore we all are here before God to hear everything you have been commanded by the Lord.'

CORNELIUS'S CONCLUSION AND FORMAL OPENNESS **οὖν** Cornelius closes his account with two statements: (1) the immediate dispatch (ἔξαυτῆς — 'immediately, at once') and (2) the congregation's readiness before God. The solemn phrase ἐνώπιον τοῦ θεοῦ ('before God') transforms the gathering into a liturgical assembly. The final phrase πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ κυρίου ('all that you have been commanded by the Lord') is the climax: Cornelius has higher expectations than mere information — he expects a divine commissioning.

ἔξαυτῆς

at once / immediately

adverb (temporal — immediate response)

ἔξαυτῆς: 'immediately, at once'; a compound of ἐκ + αὐτῆς (sc. ὥρας, 'from that very hour'); used for urgent, instant action (cf. Mk 6:25; Acts 11:11; 21:32; 23:30).

οὖν

therefore

inferential conjunction

ἔπεμψα

I sent

Aor Act Indic 1 Sg · πέμπω

main verb

→ constative aorist

πρός

to

preposition + accusative (addressee)

σε

you

Accusative

accusative after πρός

σύ

you

Nominative

nominative subject (emphatic)

τε

and

post-positive connective (connecting to previous clause)

καλῶς

well

adverb (manner — 'you did well')

καλῶς: 'well, rightly'; the idiomatic praise formula 'you did well to come' (cf. Phil 4:14; 3 Jn 6).

ἐποίησας

you did

Aor Act Indic 2 Sg · ποιέω

main verb (praise formula: καλῶς ἐποίησας = 'you did well')

→ constative aorist

παραγενόμενος

coming / by coming

Aor Mid Part Nom Sg Masc · παραγίνομαι

participle of means (specifying the action that was well done)

→ constative aorist participle

παραγίνομαι: 'arrive, come'; a dignified arrival verb used throughout Acts for significant comings (cf. 9:26; 13:14; 14:27).

νῦν

now

adverb (temporal — marking the present assembly moment)

οὖν

therefore

inferential conjunction

πάντες

all

Nominative

adjective (subject complement — 'all of us')

ἡμεῖς

we

Nominative

nominative subject (emphatic — the whole assembled household)

ἐνώπιον

before

preposition + genitive (in the presence of)

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive after ἐνώπιον

ἐνώπιον τοῦ θεοῦ: 'before God'; the phrase transforms the domestic gathering into an act of worship — they are gathered 'as before God,' in an attitude of reverent expectation.

πάρεσμεν

we are present

Pres Act Indic 1 Pl · πάρειμι

main verb

→ stative present

πάρειμι: 'be present, be here'; the congregation of Gentiles is gathered and ready — a moment of eschatological significance.

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

infinitive of purpose

→ constative aorist infinitive

πάντα

all / everything

Accusative

accusative direct object (of ἀκοῦσαι)

τά

the

Accusative

article (with participle)

προσ τεταγμένα

commanded / appointed

Perf Pass Part Acc Pl Neut · προστάσσω

attributive participle (modifying πάντα)

→ intensive perfect participle (the commands stand as issued)

προστάσσω: 'command, appoint, enjoin'; the perfect passive participle frames Peter's message as a standing divine commission that awaits delivery.

σοι

to you

Dative

dative of indirect object (the recipient of the commands)

ὑπό

by

preposition + genitive (ultimate agent of passive)

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

genitive of agent (after ὑπό)

κύριος: 'Lord'; here referring to Jesus Christ (cf. v.36 τοῦτόν ἐστιν πάντων κύριος) — Cornelius's gathering is before God to receive the Lord's commands delivered through Peter.

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

And Peter opened his mouth and said, 'Truly I perceive that God shows no partiality,

OPENING OF THE KERYGMATIC SPEECH **δέ** Ἀνοίξας τὸ στόμα ('opened his mouth') is a formal Hebraic introduction for a solemn speech (cf. Job 3:1; Mt 5:2; Acts 8:35). The confession ἐπ' ἀληθείας ('in truth, truly') signals an epiphanic realisation — Peter has just understood the vision's meaning. προσωπολήμπτης ('one who shows partiality') is a NT hapax (from the LXX idiom λαμβάνειν πρόσωπον = to 'lift the face' of a petitioner — the expected gift; hence, to show favour based on external status); cf. Dt 10:17; 2 Chr 19:7 LXX; Acts 10:34; Rom 2:11; Eph 6:9.

Ἀνοίξας

opening

Aor Act Part Nom Sg Masc · ἀνοίγω
attendant circumstance participle (antecedent to εἶπεν)

→ ingressive aorist participle

ἀνοίγω τὸ στόμα: 'open one's mouth'; a Hebraic formula introducing a formal, weighty utterance (cf. Mt 5:2; Acts 8:35; 18:14).

δέ

and

post-positive connective

Πέτρος

Peter

Nominative
nominative subject

τό

the

Accusative
article

στόμα

mouth

Accusative
accusative direct object (of ἀνοίξας)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω
main verb

→ constative aorist

ἐπ'

in / with

preposition + dative (idiom: ἐπ' ἀληθείας = 'truly, in truth')

ἀληθείας

truth

Genitive
genitive in idiom ἐπ' ἀληθείας

ἐπ' ἀληθείας: 'truly, in very truth'; a solemn affirmation formula (cf. Lk 4:25; 20:21; Acts 4:27).

καταλαμβάνομαι

I perceive / I understand

Pres Mid Indic 1 Sg · καταλαμβάνω

main verb

→ ingressive/progressive present (the dawning and continuing realisation)

καταλαμβάνω (middle): 'grasp, comprehend, perceive'; the middle voice implies personal appropriation — Peter grasps this for himself; cf. Eph 3:18.

ὅτι

that

conjunction introducing indirect statement (content of Peter's perception)

οὐκ

not

negative particle

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

προσωπολήμπτης

one who shows partiality

Nominative

predicate nominative

προσωπολήμπτης: 'one who accepts/lifts faces' — partiality based on external status, wealth, or ethnicity; a NT hapax coined from the LXX idiom λαμβάνειν/θαυμάζειν πρόσωπον (Dt 10:17 LXX); the foundational confession of the Gentile mission.

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject

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

but in every nation the one who fears him and works righteousness is acceptable to him.

POSITIVE COROLLARY OF V.34 **ἀλλά** The adversative ἀλλά gives the positive corollary to God's impartiality: in every nation (ἐν παντὶ ἔθνει — remarkable in a Jewish mouth), the God-fearer who acts righteously is δεκτός ('acceptable, welcome'). The verse does not say such a person is saved apart from Christ — the speech continues into vv.36–43 with the gospel — but it does define the precondition of openness that Cornelius exemplifies. δεκτός ('acceptable') is the word used in Lk 4:24 ('no prophet is acceptable in his hometown') and Isa 58:5 LXX; it implies welcome reception rather than prior salvation.

ἀλλ'

but

adversative conjunction (positive contrasting corollary)

ἐν

in

preposition + dative (sphere/scope)

παντί

every

Dative

adjective (attributive to ἔθνει)

ἔθνει

nation

Dative

dative of sphere (in every nation)

ἔθνος: 'nation, Gentile people'; the universal scope is deliberate — no ethnic group is excluded from the possibility of God-fearing.

ὁ

the

Nominative

article (substantival — 'the one who')

φοβούμενος

fearing

Pres Mid Part Nom Sg Masc · φοβέομαι

substantival participle (subject — 'the one who fears him')

→ descriptive present (habitual disposition)

φοβέομαι: cf. vv.2, 22 — the God-fearer language deliberately echoes Cornelius's description throughout the chapter.

αὐτόν

him

Accusative

accusative direct object (of φοβούμενος)

καί

and

copulative conjunction

ἐργαζόμενος

working / practicing

Pres Mid Part Nom Sg Masc · ἐργάζομαι

substantival participle (coordinate with φοβούμενος)

→ descriptive present (ongoing ethical conduct)

ἐργάζομαι δικαιοσύνην: 'work/practice righteousness'; cf. Mt 6:1 (doing righteousness); the combination fear-of-God + ethical conduct is the LXX's profile of the devout person (cf. Ps 15; 24; 112 LXX).

δικαιοσύνην

righteousness

Accusative

accusative direct object (of ἐργαζόμενος)

δικαιοσύνη: 'righteousness, right conduct'; here the ethical sense — Cornelius's almsgiving and prayer as manifestations of δικαιοσύνη.

δεκτός

acceptable / welcome

Nominative

predicate nominative

δεκτός: 'acceptable, welcome, received favourably'; from δέχομαι ('receive'); cf. Lk 4:19 ('the year of the Lord's favour,' LXX Isa 61:2); the term indicates openness to reception, not prior salvation independently of the gospel.

αὐτῷ

to him

Dative

dative of reference (acceptable 'with him / to him' = before God)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

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

the word that he sent to the children of Israel, preaching peace through Jesus Christ — he is Lord of all —

KERYGMATIC SUMMARY: THE WORD OF PEACE **ASYNDETON** Verse 36 is syntactically difficult: τὸν λόγον is an accusative that anticipates a verb (perhaps ὑμεῖς οἴδατε understood from v.37) or stands as an anacoluthon. The kerygmatic summary begins here; the word = the gospel of peace preached through Jesus; the christological apex is οὗτός ἐστιν πάντων κύριος — 'this one is Lord of all' — a statement of universal Lordship that echoes Isa 43:15 and undergirds the universalism of vv.34–35. 'Peace' (εἰρήνη) evokes Isa 52:7 LXX ('announcing peace, announcing good news') and is the content of the gospel.

τόν

the

Accusative

article (accusative — object anticipating vv.37–43 or anacoluthon)

λόγον

word / message

Accusative

accusative direct object (of an implied 'you know' from v.37)

λόγος: 'word, message'; here the gospel-message; the same word as ῥήματα in v.22 (Cornelius expects 'words') and v.37 ('you know the message').

ὃν

which

Accusative

relative pronoun (accusative — object of ἀπέστειλεν)

ἀπέστειλεν

he sent

Aor Act Indic 3 Sg · ἀποστέλλω

verb of relative clause

→ constative aorist (God's definitive sending of the message)

ἀποστέλλω: 'send out with commission'; God is the subject — the gospel is divinely commissioned and sent.

τοῖς

the

Dative

article

υἱοῖς

children / sons

Dative

dative of indirect object (recipients of the sent word)

υἱοί Ἰσραήλ: 'sons of Israel'; the LXX formula for the Jewish people as covenant heirs; the gospel came to Israel first (cf. Ro 1:16; Acts 3:25–26).

Ἰσραήλ

Israel

Genitive

genitive of relationship (of Israel)

εὐαγγελιζόμενος

preaching / proclaiming good news

Pres Mid Part Nom Sg Masc · εὐαγγελίζω

participle of means (God/Christ sent the word by preaching peace)

→ descriptive present participle

εὐαγγελίζω: 'proclaim good news'; echoes Isa 52:7 LXX; the content of the word is peace through Jesus.

εἰρήνην

peace

Accusative

accusative direct object (of εὐαγγελιζόμενος)

εἰρήνη: 'peace'; the gospel is the message of reconciliation (Eph 2:17; Isa 52:7); in this context peace between Jew and Gentile is implicit.

διά

through

preposition + genitive (agent/mediation)

Ἰησοῦ

Jesus

Genitive

genitive after διά (mediation)

Χριστοῦ

Christ

Genitive

genitive in apposition (Jesus Christ, the anointed one)

οὗτός

this one / he

Nominative

demonstrative pronoun (emphatic subject – parenthetical christological claim)

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

πάντων

of all

Genitive

genitive of subordination (Lord over all)

πάντων: 'of all' — universal scope: peoples, nations, cosmic powers; the basis for the Gentile mission.

κύριος

Lord

Nominative

predicate nominative (the chapter's christological apex)

κύριος: 'Lord'; the LXX rendering of YHWH, here applied to Jesus; the claim that Jesus is κύριος πάντων (Lord of all without ethnic distinction) is the theological foundation of the Gentile mission.

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

you yourselves know the thing that happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed —

KERYGMATIC GROUND (APPEAL TO SHARED KNOWLEDGE) **ASYNDETON** Peter appeals to the audience's knowledge — ὑμεῖς οἴδατε ('you yourselves know'). The word ῥῆμα here means 'event/thing that happened' (a Semitism — Hebrew רִבְּרָה = word/event), not merely a spoken word. The kerygmatic summary is geographically structured: 'throughout all Judea, beginning from Galilee after John's baptism' — the Lukan gospel outline from Galilee to Jerusalem (cf. Lk 23:5; Acts 1:8).

ὑμεῖς

you

Nominative

nominative subject (emphatic — 'you yourselves')

οἴδατε

you know

Perf Act Indic 2 Pl · οἶδα

main verb

→ intensive perfect (they know and the knowledge stands)

οἶδα: 'know'; the perfect with present meaning; Peter presupposes that news of Jesus's ministry has spread to Caesarea — historically plausible for c. AD 40.

τό

the

Accusative

article (with substantival participle)

γενόμενον

that happened

Aor Mid Part Acc Sg Neut · γίνομαι

substantival participle (direct object of οἴδατε)

→ constative aorist participle

ῥῆμα

word / event / thing

Accusative

accusative in apposition to τὸ γενόμενον

ῥῆμα: 'word, thing'; Hebrew רִבְּרָה can mean both 'word' and 'event/thing'; here the Semitic usage — 'the event that occurred throughout all Judea.'

καθ'

throughout

preposition + genitive (distributive — throughout)

ὅλης

all / whole

Genitive

genitive adjective (attributive to Ἰουδαίας)

τῆς

the

Genitive

article

Ἰουδαίας

Judea

Genitive

genitive after κατά (distributive scope)

Ἰουδαία: 'Judea'; used broadly in Luke-Acts for the whole of Palestine (cf. Lk 23:5; Acts 1:8).

ἀρχάμενον

beginning

Aor Mid Part Acc Sg Neut · ἀρχομαι

participle (attributive to τὸ γενόμενον — modifying the event)

→ constative aorist participle (the geographical starting point)

ἀρχομαι: 'begin'; cf. Lk 23:5 ('beginning from Galilee'); the geographical outline mirrors the Lukan gospel's structure.

ἀπό

from

preposition + genitive (starting point)

τῆς

the

Genitive

article

Γαλιλαίας

Galilee

Genitive

genitive after από (geographical origin)

Γαλιλαία: the northern region where Jesus' public ministry began (cf. Acts 1:11; 13:31).

μετά

after

preposition + accusative (temporal: after)

τό

the

Accusative

article (with articular noun)

βάπτισμα

baptism

Accusative

accusative after μετά (temporal reference point)

βάπτισμα: 'baptism'; John's baptism ministry is the chronological starting marker for the public ministry of Jesus in all gospel traditions.

ὃ

which

Accusative

relative pronoun (accusative object of ἐκήρυξεν)

ἐκήρυξεν

proclaimed

Aor Act Indic 3 Sg · κηρύσσω

verb of relative clause

→ constative aorist

κηρύσσω: 'proclaim, herald'; the herald-cry of John as the forerunner links this speech to the Baptist tradition.

Ἰωάννης

John

Nominative

nominative subject (of ἐκήρυξεν)

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

Jesus from Nazareth — how God anointed him with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with him.

KERYGMATIC CORE: JESUS'S MINISTRY DESCRIBED **ASYNDETON** Verse 38 is the most compressed life-of-Jesus summary in the NT: anointing at baptism (ἔχρισεν — 'anointed', the root of 'Christ') + Spirit + power + going about doing good + healing the demonised. The anointing at baptism echoes Lk 4:18 (Isa 61:1 LXX). The description of Jesus's activity as εὐεργετῶν ('doing good', benefactor language from the Hellenistic world) frames the gospel for a Gentile audience. The final clause ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ ('because God was with him') is the OT formula for divine presence with patriarchs/deliverers (Gen 21:22; 26:28).

Ἰησοῦν

Jesus

Accusative

accusative in apposition (to τὸ γενόμενον ῥῆμα — the event centred on Jesus)

Ἰησοῦς; the name; the accusative Ἰησοῦν resumes and specifies the content of what they know.

τόν

the

Accusative

article (with prepositional phrase ἀπὸ Ναζαρέθ)

ἀπό

from

preposition + genitive (origin)

Ναζαρέθ

Nazareth

Genitive

genitive of origin

Ναζαρέθ: Jesus's hometown; the identification 'Jesus from Nazareth' is Peter's repeated formula (cf. 2:22; 3:6; 4:10; 6:14).

ὡς

how

conjunction introducing indirect question ('how God anointed him')

ὡς: 'how'; introducing an indirect statement of manner — 'you know ... how God anointed him.'

ἔχρισεν

anointed

Aor Act Indic 3 Sg · χρίω

main verb of indirect content clause

→ constative aorist (the anointing at baptism as a single, definitive event)

χρίω: 'anoint'; the root of Χριστός ('Anointed One'); the anointing at the Jordan (Lk 3:22) is here interpreted as messianic anointing by God with the Spirit and power, echoing Isa 61:1 and Lk 4:18.

αὐτόν

him

Accusative

accusative direct object

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject (God as the one who anointed)

πνεύματι

with the Spirit

Dative

dative of instrument

πνεῦμα: the Holy Spirit; the instrumental dative indicates the Spirit as the empowering element.

ἀγίῳ

Holy

Dative

dative adjective (attributive to πνεύματι)

καί

and

copulative conjunction

δυνάμει

power

Dative

dative of instrument (coordinate with πνεύματι ἀγίῳ)

δύναμις: 'power'; the Spirit and power are often paired in Luke-Acts (cf. Lk 1:17; 4:14; Acts 1:8; 6:8).

ὅς

who

Nominative

relative pronoun (subject of the relative clause describing Jesus's ministry)

διήλθεν

went about / passed through

Aor Act Indic 3 Sg · διέρχομαι

main verb of relative clause

→ constative aorist (the whole itinerant ministry viewed as one sweep)

διέρχομαι: 'go through, pass through'; describes Jesus's itinerant preaching and healing tour — the same verb used of the Spirit's mission in Acts (8:4; 9:32; 11:19).

εὐεργετῶν

doing good / benefacting

Pres Act Part Nom Sg Masc · εὐεργετέω

participle of manner (characterising how Jesus went through)

→ descriptive present participle (habitual, characteristic activity)

εὐεργετέω: 'do good, be a benefactor'; a Hellenistic virtue-term for a public benefactor (εὐεργέτης); used by Jesus ironically in Lk 22:25; here applied to Jesus's ministry as genuine benefaction — especially apt for the Gentile audience at Caesarea.

καί
and

copulative conjunction

ἰώμενος

healing

Pres Mid Part Nom Sg Masc · ἰάομαι

participle of manner (coordinate with εὐεργετῶν)

→ descriptive present participle (habitual healing ministry)

ἰάομαι: 'heal'; a medical verb for healing that encompasses both physical and spiritual restoration.

πάντας

all

Accusative

accusative direct object (of ἰώμενος — universal scope)

τούς

those

Accusative

article (with substantival participle)

καταδυναστευομένους

oppressed / tyrannized

Pres Pass Part Acc Pl Masc · καταδυναστεύω

substantival participle (object of ἰώμενος — those oppressed)

→ descriptive present participle (ongoing state of oppression)

καταδυναστεύω: 'tyrannize, oppress, overpower'; a strong compound (κατά + δυναστεύω); in LXX used of oppression of the weak (Amos 8:4; Zech 7:10 LXX); here of demonic subjugation.

ὑπό

by

preposition + genitive (ultimate agent of oppression)

τοῦ

the

Genitive

article

διαβόλου

devil

Genitive

genitive of agent (after ὑπό)

διάβολος: 'slanderer, devil'; the term (rather than Σατανᾶς) is used for the supernatural adversary in Luke (4:2–13; 8:12); all sickness and oppression is here framed as the devil's work undone by Jesus.

ὅτι

because / for

causal conjunction (explaining Jesus's power)

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject

ἦν

was

Impf Act Indic 3 Sg · εἰμί

copulative verb

→ descriptive imperfect (God's abiding presence throughout the ministry)

μετ'

with

preposition + genitive (accompaniment)

αὐτοῦ

him

Genitive

genitive after μετά

ὁ θεὸς ἦν μετ' αὐτοῦ: 'God was with him'; the OT formula for divine favour and presence with a chosen figure (Gen 21:22; 26:28; 39:2, 21; Lk 1:28); the ground for Jesus's miraculous ministry.

39 καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ Ἱερουσαλήμ· ὃν καὶ ἀνεῖλαν κρεμάσαντες ἐπὶ ξύλου.

And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree.

APOSTOLIC WITNESS AND THE CROSS **καί** The first-person plural ἡμεῖς μάρτυρες ('we are witnesses') establishes apostolic eyewitness authority (cf. 1:8, 22; 2:32; 3:15). The relative clause ὃν καὶ ἀνεῖλαν — 'whom they also put to death' — connects Jesus's death to the Jewish authorities (ἀνεῖλαν without explicit subject probably implicates both Romans and Jewish leaders). The phrase κρεμάσαντες ἐπὶ ξύλου ('hanging on a tree') is a deliberate allusion to Deut 21:22–23 LXX — 'cursed is everyone who hangs on a tree' (cf. Gal 3:13) — casting the crucifixion in the light of the curse-bearing death.

καί

and

connective

ἡμεῖς

we

Nominative

nominative subject (emphatic — the apostolic we)

μάρτυρες

witnesses

Nominative

predicate nominative

μάρτυς: 'witness'; in Acts the apostolic witness-claim is foundational (1:8; 2:32; 3:15; 5:32; 13:31); eyewitness testimony is the hermeneutical key.

πάντων

of all

Genitive

partitive genitive (witnesses of everything)

ᾧν

which / that

Genitive

relative pronoun (genitive by attraction to πάντων)

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (all his deeds in summary)

ἔν

both in

preposition + dative (place — with τε ... καί, 'both ... and')

τε

both

correlative particle (τε ... καί = 'both ... and')

τῇ

the

Dative

article

χώρα

country / region

Dative

dative of place

χώρα: 'land, region, countryside'; used for the rural regions of Judea and Galilee.

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive (of the Jews — territorial designation)

καί

and

correlative conjunction (completing τε ... καί)

Ἱερουσαλήμ

Jerusalem

Dative

dative of place (coordinate with τῇ χώρα)

Ἱερουσαλήμ: the capital, centre of the passion narrative — the movement from Galilee to Jerusalem is the Lukan gospel's arc.

ὃν

whom

Accusative

relative pronoun (accusative object of ἀνεῖλαν)

καί

also

adjunctive particle

ἀνεῖλαν

they put to death / killed

Aor Act Indic 3 Pl · ἀναιρέω

main verb

→ constative aorist (the death as a single completed act)

ἀναιρέω: 'put to death, kill, do away with'; Luke's preferred term for the killing of Jesus and the martyrs (cf. 2:23; 7:58; 8:1; 22:20); the agent is unstated — probably implicating the Jerusalem authorities.

κρεμάσαντες

hanging

Aor Act Part Nom Pl Masc · κρεμάννυμι

attendant circumstance participle (specifying the manner of death)

→ constative aorist participle

κρεμάννυμι: 'hang'; the term for crucifixion here is 'hanging on a tree' (cf. 5:30; Gal 3:13; Deut 21:22–23 LXX) — theologically loaded: Jesus bore the curse of the Law.

ἐπί

on

preposition + genitive (on/upon)

ξύλου

a tree / wood

Genitive

genitive after ἐπί

ξύλον: 'wood, tree, gibbet'; the term for the cross in the Deuteronomic allusion (Deut 21:22–23: 'cursed is everyone who hangs on a tree'); used consistently in Peter's kerygma (2:23; 3:15; 4:10; 5:30).

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

This man God raised on the third day and caused him to appear,

RESURRECTION PROCLAMATION **ASYNDETON** The contrast is stark: they put him to death (v.39) — but God raised him (v.40). The double divine action ἤγειρεν ... ἔδωκεν ('raised ... gave/caused') emphasises God's sovereignty over death. τῇ τρίτῃ ἡμέρᾳ ('on the third day') is the kerygmatic formula (cf. 1 Cor 15:4). The verb ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι ('caused him to become visible/appear') uses the technical post-resurrection appearance vocabulary.

τοῦτον

this one / him

Accusative

accusative direct object (emphatic — 'this very one'; contrast with ἀνεΐλαν of v.39)

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject (emphatic contrast to the human agents of death)

ὁ θεός; the divine reversal — they killed him; GOD raised him. The chiasmus of agent is deliberate.

ἤγειρεν

raised

Aor Act Indic 3 Sg · ἐγείρω

main verb

→ constative aorist (the resurrection as single decisive event)

ἐγείρω: 'raise'; the standard resurrection verb in Acts (cf. 3:15; 4:10; 5:30; 13:30, 37); the aorist marks it as a completed, historical event.

τῇ

on the

Dative

article (dative of time)

τρίτῃ

third

Dative

dative ordinal numeral (time expression)

τρίτῃ ἡμέρᾳ: 'the third day'; the fixed kerygmatic formula (1 Cor 15:4; Lk 24:46; cf. Hos 6:2 LXX).

ἡμέρᾳ

day

Dative

dative of time (on which day)

καί

and

copulative conjunction

ἔδωκεν

gave / caused

Aor Act Indic 3 Sg · δίδωμι

main verb (coordinate with ἤγειρεν)

→ constative aorist

δίδωμι: 'give'; ἔδωκεν αὐτὸν ... γενέσθαι = 'caused him to become/appear'; the double-accusative construction (person + complement infinitive) is standard Greek for 'give someone to do something.'

αὐτόν

him

Accusative

accusative direct object (subject of the infinitive γενέσθαι)

ἐμφανῆ

visible / manifest

Accusative

accusative predicate adjective (complement to αὐτόν with γενέσθαι)

ἐμφανής: 'visible, manifest, apparent'; cf. the cognate ἐμφανίζω ('appear/manifest'); the resurrection appearances are acts of divine disclosure, not merely subjective experiences.

γενέσθαι

to become / to appear

Aor Mid Inf · γίνομαι

infinitive complement (after ἔδωκεν — 'caused to become visible')

→ constative aorist infinitive

γίνομαι: 'become'; ἐμφανῆ γενέσθαι = 'to become/appear visible' — the language of controlled, divinely ordained resurrection appearances.

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

not to all the people, but to witnesses who had been chosen beforehand by God — to us, who ate and drank with him after he rose from the dead.

QUALIFYING THE RESURRECTION APPEARANCES **ASYNDETON** The appearances were not public but restricted to pre-appointed witnesses (τοῖς προκεχειροτονημένοις — a NT hapax: 'chosen beforehand by show of hand'). The qualification 'who ate and drank with him' is unique to this speech — it stresses the bodily, table-fellowship character of the resurrection appearances (cf. Lk 24:30–43). This tactful phrase would also have special resonance with a God-fearer audience: eating together was the very boundary being dissolved.

οὐ

not

negative particle

παντί

every / all

Dative

dative adjective (attributive with τῷ λαῷ)

τῷ

the

Dative

article

λαῷ

people

Dative

dative of indirect object (not to all the people)

ἀλλά

but

adversative conjunction

μάρτυσιν

to witnesses

Dative

dative of indirect object (the actual recipients)

μάρτυς: 'witness'; cf. 1:8, 22 — the apostles as divinely commissioned resurrection witnesses.

τοῖς

those

Dative

article (with attributive participle)

προκεχειροτονημένοις

chosen beforehand

Perf Pass Part Dat Pl Masc · προχειροτονέω

attributive participle (describing the witnesses)

→ intensive perfect participle (they stand as those previously chosen)

προχειροτονέω: 'choose beforehand by raising the hand'; a NT hapax; from χεῖρ ('hand') + τείνω ('stretch') — the Athenian assembly voted by show of hand; Luke uses the intensive prefix πρό to emphasise divine pre-selection.

ὑπό

by

preposition + genitive (agent of passive)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive of agent

ἡμῖν

us

Dative

dative of apposition (identifying the witnesses as 'us')

οἵτινες

who

Nominative

relative pronoun (qualitative — 'who, such as')

οἵτινες: 'who (in particular), those who'; the qualitative relative marks the specific, defining characteristic of these witnesses.

συνεφάγομεν

we ate with

Aor Act Indic 1 Pl · συνεσθίω

main verb

→ constative aorist (the table-fellowship of the resurrection appearances)

συνεσθίω: 'eat together with'; the table-fellowship motif in Luke-Acts is theologically loaded; eating with the risen Jesus establishes the bodily, communal reality of the resurrection (cf. Lk 24:30, 41–43; Acts 1:4).

καί

and

copulative conjunction

συνεπίομεν

we drank with

Aor Act Indic 1 Pl · συμπίνω

main verb (coordinate with συνεφάγομεν)

→ constative aorist

συμπίνω: 'drink with, drink together'; a NT hapax; the combination eating + drinking emphasises the full, physical table-sharing — not a vision but bodily fellowship.

<p>αὐτῷ with him</p> <p>Dative dative of accompaniment</p>	<p>μετά after</p> <p>preposition + accusative (temporal: after)</p>	<p>τό the</p> <p>Accusative article (with articular infinitive)</p>	<p>ἀναστῆναι to rise</p> <p>Aor Act Inf · ἀνίστημι articular infinitive (after μετά — temporal: after his rising)</p> <p>→ constative aorist infinitive</p> <p>ἀνίστημι: 'rise'; the resurrection verb; the articular infinitive with μετά gives 'after his rising from the dead.'</p>
<p>αὐτόν him</p> <p>Accusative accusative subject of infinitive</p>	<p>ἐκ from</p> <p>preposition + genitive (source: from the dead)</p>	<p>νεκρῶν the dead</p> <p>Genitive partitive genitive (from among the dead)</p> <p>νεκρός: 'dead (person)'; ἐκ νεκρῶν: 'from among the dead' — the standard resurrection formula in the NT.</p>	

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

And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead.

THE APOSTOLIC COMMISSION: JUDGMENT PROCLAMATION **καί** The risen Jesus gave a direct commission (παρήγγειλεν — authoritative command): to preach and to bear solemn testimony (διαμαρτύρασθαι — the intensive compound implies thorough, sworn witness-bearing). The content of the testimony is eschatological: Jesus is the divinely appointed judge of all — living and dead. ὠρισμένος ('appointed, decreed') is the perfect passive participle of ὀρίζω ('determine, appoint') — cf. 2:23 ('the definite plan of God'); the appointment is fixed and irrevocable.

καί
and
connective

παρήγγειλεν
commanded

Aor Act Indic 3 Sg · παραγγέλλω

main verb

→ constative aorist (the definitive commission from the risen Lord)

παραγγέλλω: 'command, charge'; used for authoritative military and apostolic orders in Acts (1:4; 4:18; 5:28; 15:5; 16:18, 23).

ἡμῖν
us

Dative

dative of indirect object (the recipients of the commission)

κηρύξαι
to proclaim

Aor Act Inf · κηρύσσω

infinitive of indirect command (content of what was commanded)

→ constative aorist infinitive

κηρύσσω: 'proclaim as a herald'; cf. v.37 (John's proclamation) — now the apostles continue the heralding.

τῷ
the

Dative
article

λαῷ
people

Dative

dative of indirect object (audience of the proclamation)

λαός: 'people'; in Peter's kerygma directed to Israel; yet here in a Gentile house the proclamation expands — cf. vv.34–35.

καί
and

copulative conjunction

διαμαρτύρασθαι
to testify solemnly

Aor Mid Inf · διαμαρτύρομαι

infinitive of indirect command (coordinate with κηρύξαι)

→ constative aorist infinitive

διαμαρτύρομαι: 'testify thoroughly, solemnly bear witness'; the compound διά intensifies the witness — this is sworn, exhaustive testimony; a key term in Acts' witness-motif (cf. 2:40; 8:25; 18:5; 20:21, 23, 24; 28:23).

ὅτι
that

conjunction introducing indirect statement (content of the testimony)

αὐτός
he

Nominative

nominative subject (emphatic — 'he himself')

ἔστιν
is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ gnomic present

ὁ
the

Nominative

article (with attributive participle)

ὠρισμένος

appointed / decreed

Perf Pass Part Nom Sg Masc · ὀρίζω

attributive participle (modifying the predicate nominative 'judge')

→ intensive perfect participle (the appointment stands as fixed and irrevocable)

ὀρίζω: 'determine, appoint, decree'; cf. 2:23 ('the definite plan and foreknowledge of God'); 17:31 ('a day on which he will judge... by a man whom he has fixed/appointed'). The perfect passive implies God's settled, unalterable decree.

ὑπό

by

preposition + genitive (agent of passive)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive of agent

κριτής

judge

Nominative

predicate nominative

κριτής: 'judge'; in the OT God is the κριτής of all the earth (Gen 18:25 LXX; Ps 50:6 LXX); here the role is assigned to Jesus — a massive christological claim.

ζώντων

the living

Pres Act Part Gen Pl Masc · ζάω

substantival participle (genitive — of the living)

→ gnomic present

καί

and

copulative conjunction

νεκρῶν

the dead

Genitive

genitive (coordinate with ζώντων)

νεκρός: 'dead'; the formula 'judge of the living and the dead' is a universal scope-claim (cf. 2 Tim 4:1; 1 Pet 4:5); no human being — regardless of ethnicity or era — falls outside Jesus's jurisdiction.

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

To this one all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name.

KERYGMATIC CLIMAX: THE PROMISE OF FORGIVENESS **ASYNDETON** The kerygmatic summary reaches its apex: all the prophets bear witness (μαρτυροῦσιν — present tense: they still speak) to forgiveness through Jesus's name for everyone who believes. Three universals converge: πάντες οἱ προφῆται ('all the prophets'), πάντα τὸν πιστεύοντα ('everyone who believes'), ἄφεσιν ἁμαρτιῶν ('forgiveness of sins'). The promise is for all without ethnic restriction — the theological conclusion that the entire Cornelius episode has been building toward. Peter never explicitly invites them to believe; the Spirit's interruption in v.44 suggests the word itself is sufficient.

τούτῳ

to this one

Dative

dative of reference (the prophetic testimony is about/to this one)

τούτος: 'this one'; the demonstrative is emphatic — all prophetic Scripture points forward to Jesus.

πάντες

all

Nominative

adjective (attributive with οἱ προφῆται)

οἱ

the

Nominative

article

προφῆται

prophets

Nominative

nominative subject

προφήτης: 'prophet'; the appeal to 'all the prophets' as a unified witness is a Lucan motif (Lk 24:25, 27, 44; Acts 3:18, 21, 24; 26:22).

μαρτυροῦσιν

bear witness

Pres Act Indic 3 Pl · μαρτυρέω

main verb

→ gnomic present (the prophetic witness is ongoing — Scripture still speaks)

μαρτυρέω: 'bear witness, testify'; the present tense gives the OT scriptures a living, continuous voice.

ἄφεσιν

forgiveness

Accusative

accusative direct object (of λαβεῖν — 'to receive forgiveness')

ἄφεσις: 'forgiveness, release, remission'; from ἀφίημι ('send away, release'); used for the release of debts, captives, and sins; the central kerygmatic promise (cf. 2:38; 5:31; 13:38; 26:18).

ἁμαρτιῶν

of sins

Genitive

objective genitive (what is forgiven)

ἁμαρτία: 'sin, missing the mark'; the plural ἁμαρτιῶν covers individual acts of sin — the comprehensive list that stands against every human being.

λαβεῖν

to receive

Aor Act Inf · λαμβάνω

infinitive in indirect statement (content of the prophetic witness)

→ constative aorist infinitive

λαμβάνω: 'receive, take'; forgiveness is received — not earned; the passive grace of the gospel.

διά

through

preposition + genitive (mediation: through his name)

τοῦ

the

Genitive
article

ὀνόματος

name

Genitive

genitive after διά (mediation: through the name)

ὄνομα: 'name'; in Acts 'the name' of Jesus is the channel of salvation, healing, and forgiveness (cf. 2:21, 38; 3:6, 16; 4:12; 8:16; 9:14, 21).

αὐτοῦ

his

Genitive

genitive of possession (Jesus's name)

πάντα

everyone

Accusative

accusative of reference (the universal scope — 'to every one')

πᾶς: 'every/all'; πάντα τὸν πιστεύοντα = 'everyone who believes' — unlimited ethnic, national, or social scope.

τόν

the

Accusative

article (with substantival participle)

πιστεύοντα

believing / who believes

Pres Act Part Acc Sg Masc · πιστεύω

substantival participle (accusative subject of λαβεῖν — 'everyone who believes receives')

→ descriptive present (habitual, ongoing believing)

πιστεύω: 'believe, trust, have faith'; the condition is not circumcision or ethnic membership but faith — the bedrock of Pauline soteriology here expressed in Peter's mouth.

εἰς

in / into

preposition + accusative (direction of faith — trust directed toward)

πιστεύω εἰς: 'believe in/into'; the Johannine preposition for faith as relational trust directed toward a person — found here in Acts.

αὐτόν

him

Accusative

accusative after εἰς (person trusted — Jesus)

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

While Peter was still speaking these words, the Holy Spirit fell on all who were hearing the word.

THE GENTILE PENTECOST — THE SPIRIT FALLS MID-SPEECH **ASYNDETON** The genitive absolute Ἔτι λαλοῦντος τοῦ Πέτρου ('while Peter was still speaking') is the critical narrative marker: the Spirit falls before Peter finishes, before any altar call, before any invitation to believe, before baptism — sovereignly interrupting the sermon. This is the chapter's theological climax. The parallel with Pentecost is exact: ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας ('the Spirit fell on all') — the same verb ἐπιπίπτω as in v.10 (the trance) — confirming this is the same divine action.

Ἔτι

still

temporal adverb (while still — emphasising the interruption)

ἔτι: 'still, yet'; the word is emphatic — the Spirit does not wait for Peter to conclude.

λαλοῦντος

speaking

Pres Act Part Gen Sg Masc · λαλέω

genitive absolute participle (temporal — while Peter was still speaking)

→ progressive present (ongoing speech interrupted)

τοῦ

of

Genitive

article (genitive absolute subject)

Πέτρου

Peter

Genitive

genitive absolute subject

τά

the

Accusative

article

ρήματα

words

Accusative

accusative direct object (of λαλοῦντος — words being spoken)

ρήματα: cf. v.22; 37 — the 'words' Cornelius was told to come and hear; the divine word is the vehicle through which the Spirit acts.

ταῦτα

these

Accusative

demonstrative (attributive to ρήματα — 'these words')

ἐπέπεσεν

fell

Aor Act Indic 3 Sg · ἐπιπίπτω

main verb

→ ingressive aorist (sudden, dramatic onset)

ἐπιπίπτω: 'fall upon'; cf. v.10 — the same verb for the trance that fell on Peter; now the Spirit falls on the Gentiles; cf. 11:15 where Peter recalls ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, comparing it to the beginning (Pentecost).

τό

the

Nominative

article

πνεῦμα

Spirit

Nominative

nominative subject

τό

the

Nominative

article (attributive with ἅγιον)

ἅγιον

Holy

Nominative

nominative adjective (attributive to πνεῦμα)

ἐπί

on

preposition + accusative (direction: onto the hearers)

πάντας

all

Accusative

adjective (attributive — modifying the hearers)

πάντας: 'all' — universal within the assembly; no Gentile is excluded.

τούς

those

Accusative

article (with substantival participle)

ἀκούοντας

hearing

Pres Act Part Acc Pl Masc · ἀκούω

substantival participle (those who were hearing)

→ progressive present (they are hearing at the moment the Spirit falls)

ἀκούω: 'hear'; the Spirit falls on 'those hearing the word' — faith comes from hearing (Rom 10:17), and here the Spirit confirms the hearing immediately.

τόν

the

Accusative

article

λόγον

word

Accusative

accusative direct object (of ἀκούοντας)

λόγος: 'word'; here the gospel-word of vv.34–43; 'hearing the word' is the threshold event that triggers the Spirit's outpouring.

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

And the believers from the circumcision who had come with Peter were astonished, because the gift of the Holy Spirit had been poured out even on the Gentiles.

WITNESS RESPONSE: ASTONISHMENT OF THE CIRCUMCISED BELIEVERS **καὶ** The Jewish-Christian witnesses from Joppa (cf. v.23) are identified as οἱ ἐκ περιτομῆς πιστοί ('the believers from the circumcision') — the same phrase Paul uses in Rom 4:12; Gal 2:12; Tit 1:10 for Jewish Christians. Their ἐξέστησαν ('were astonished/amazed') is the standard theophany-response (cf. 2:7, 12; 8:13; 9:21). The phrase ἐπὶ τὰ ἔθνη ... ἐκκέχυται ('has been poured out on the Gentiles') deliberately echoes Joel 2:28 LXX quoted at Pentecost (2:17–18: 'I will pour out my Spirit on all flesh').

καὶ
and
connective

ἐξέστησαν
were astonished
Aor Act Indic 3 Pl · ἐξίστημι
main verb
→ ingressive aorist (sudden onset of astonishment)
ἐξίστημι: 'be beside oneself, be amazed, be astonished'; the root of ἔκστασις (v.10); used for the reaction to God's mighty acts (cf. 2:7, 12; 8:9, 11, 13).

οἱ
the
Nominative
article (with substantival prepositional phrase ἐκ περιτομῆς)

ἐκ
from / of
preposition + genitive (identity group: 'of the circumcision')

περιτομῆς
circumcision
Genitive
genitive after ἐκ (identifying group)

περιτομή: 'circumcision'; used metonymically for Jewish Christians who maintained the circumcision-identity (cf. Gal 2:7–9; Rom 4:12); these are Peter's Jewish companions from Joppa.

πιστοί
believers
Nominative
predicate/appositional nominative (identifying the group as believers)

πιστός: 'faithful, believing'; here the noun sense — 'believers, the faithful.'

ὅσοι
who / as many as
Nominative
relative pronoun (nominative — identifying subset who came with Peter)

συνῆλθαν
had come / came with
Aor Act Indic 3 Pl · συνέρχομαι
verb of relative clause
→ constative aorist
cf. v.23 — these are 'some of the brothers from Joppa'; Peter mentions them explicitly in 11:12 ('these six brothers').

τῷ

the

Dative

article

Πέτρῳ

Peter

Dative

dative of accompaniment (came with Peter)

ὅτι

because

causal conjunction (ground of their astonishment)

καί

also / even

adjunctive particle (even — marking the unexpected extension)

καί: the 'even' is emphatic — 'even on the Gentiles' — marking the theological surprise.

ἐπί

on

preposition + accusative (direction: onto the Gentiles)

τά

the

Accusative

article

ἔθνη

Gentiles / nations

Accusative

accusative after ἐπί (the recipients)

ἔθνος: 'nation, Gentile'; the word Peter used in v.35 (ἐν παντὶ ἔθνει) is now confirmed — the Spirit has fallen on exactly the Gentiles he said God would receive.

ἡ

the

Nominative

article

δωρεά

gift

Nominative

nominative subject

δωρεά: 'free gift'; cf. 2:38 ('the gift of the Holy Spirit'); 8:20 ('the gift of God'); the Spirit is not earned but freely given — its bestowal on Gentiles apart from any precondition confirms the chapter's theology.

τοῦ

of the

Genitive

article

ἁγίου

Holy

Genitive

genitive adjective (attributive with πνεύματος)

πνεύματος

Spirit

Genitive

genitive (appositional: 'the gift, namely the Holy Spirit')

ἐκκέχυται

has been poured out

Perf Pass Indic 3 Sg · ἐκχέω

main verb

→ intensive perfect (the pouring-out stands as an accomplished, abiding fact)

ἐκχέω: 'pour out'; the perfect ἐκκέχυται echoes the Joel citation of Pentecost (2:17, 18, 33: ἐξέχεεν τοῦτο); the Gentile Pentecost is explicitly framed as a repetition and expansion of the first Pentecost.

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

for they were hearing them speaking in tongues and magnifying God. Then Peter responded:

CAUSAL EXPLANATION OF THE ASTONISHMENT γάρ γάρ ('for') gives the observable evidence for the astonishment: the Jewish Christians heard the Gentiles speaking in tongues and magnifying God — the same two phenomena as Pentecost (2:4, 11). The imperfect ἤκουον ('they were hearing') is ongoing — they could not deny the evidence. Peter's response (ἀπεκρίθη — 'answered/responded') follows immediately: he takes the evidence as grounds for baptism.

ἤκουον

they were hearing

Impf Act Indic 3 Pl · ἀκούω

main verb

→ descriptive imperfect (ongoing, undeniable hearing)

ἀκούω: 'hear'; the imperfect captures the ongoing, auditory evidence that was plain to all present.

γάρ

for

causal/explanatory conjunction

αὐτῶν

them

Genitive

genitive of the person heard (with ἤκουον — 'they heard them')

λαλούντων

speaking

Pres Act Part Gen Pl Masc · λαλέω

genitive participle (indirect object of perception — heard them speaking)

→ progressive present (ongoing speech)

γλώσσαις

in tongues

Dative

dative of manner (speaking in tongues)

γλώσσα: 'tongue, language'; cf. 2:4, 11 (the Pentecost gift); whether these are human languages (xenolalia) or ecstatic utterance is debated; the parallel with Acts 2 suggests the former, but the text does not specify.

καί

and

copulative conjunction

μεγαλυνόντων

magnifying / extolling

Pres Act Part Gen Pl Masc · μεγαλύνω

genitive participle (coordinate with λαλούντων — heard them magnifying)

→ progressive present (ongoing praise)

μεγαλύνω: 'magnify, extol, make great'; the same verb Mary uses in the Magnificat (Lk 1:46 — μεγαλύνει ἡ ψυχὴ μου τὸν κύριον); the Gentile Pentecost produces the same song of praise as the beginning.

τόν

the

Accusative

article

θεόν

God

Accusative

accusative direct object (of μεγαλυνόντων)

τότε

then

adverb (temporal — marking the sequence: witnessing, then responding)

ἀπεκρίθη

responded / replied

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (Peter's decision follows from the evidence)

→ ingressive aorist

ἀποκρίνομαι: 'respond, answer'; the passive form ἀπεκρίθη is an aorist passive used with active meaning — a standard NT deponent use.

Πέτρος

Peter

Nominative

nominative subject

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

'Can anyone withhold the water so that these should not be baptized, who have received the Holy Spirit just as we have?'

PETER'S RHETORICAL QUESTION: WATER CANNOT BE WITHHELD **ASYNDETON** Peter's question is a rhetorical negative — the expected answer is 'No one can.' The logic is irrefutable: if God has given the Spirit to the Gentiles, how can human beings withhold the sign (water baptism)? The argument moves from Spirit to water, the reverse of normal initiation order. At Pentecost the sequence was repentance → baptism → Spirit (2:38); here the Spirit precedes baptism — demonstrating that God is not bound by the institutional sequence. Peter's argument will be repeated verbatim in 11:17: 'If then God gave them the same gift as he gave us when we believed in the Lord Jesus Christ, who was I that I could stand in God's way?'

Μήτι

surely not / can anyone

interrogative particle (expecting a negative answer: 'Can anyone ... surely no one can!')

μήτι: an interrogative particle used when a negative answer is expected; 'surely not ... can he?' The question is rhetorical.

τό

the

Nominative
article

ὕδωρ

water

Nominative
nominative subject (the water of baptism)

ὕδωρ: 'water'; the baptismal water; here water is the object of potential withholding — the passive of grace.

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι
main verb

→ *gnomic present*

κωλῦσαί

to prevent / withhold

Aor Act Inf · κωλύω

infinitive complementing δύναται

→ *constative aorist infinitive*

κωλύω: 'hinder, prevent, forbid'; cf. 8:36 (the Ethiopian eunuch: 'What is to prevent me from being baptized?') — the same motif of potential hindrance removed by divine action.

τις

anyone

Nominative
indefinite pronoun (nominative subject of κωλῦσαί — the potential hinderer)

τοῦ

from

Genitive
article (with articular infinitive — genitive of prevention: 'from being baptized!')

μή

not

negative particle (with genitive articular infinitive of prevention)

βαπτισθῆναι

to be baptized

Aor Pass Inf · βαπτίζω

genitive articular infinitive (after κωλύσάι — what is prevented: baptism)

→ constative aorist passive infinitive

βαπτίζω: 'baptize'; the passive 'to be baptized' frames baptism as something done to/for the recipient — they receive it rather than perform it.

τούτους

these

Accusative

accusative subject of infinitive (those to be baptized)

τούτος; 'these' — the Gentile believers in the room; the demonstrative is almost pointing: 'these people right here.'

οἵτινες

who

Nominative

relative pronoun (qualitative — giving the decisive reason)

τό

the

Accusative

article

πνεῦμα

Spirit

Accusative

accusative direct object (of ἔλαβον)

τό

the

Accusative

article (with ἅγιον)

ἅγιον

Holy

Accusative

accusative adjective (attributive with πνεῦμα)

ἔλαβον

received

Aor Act Indic 3 Pl · λαμβάνω

verb of relative clause

→ constative aorist (the definitive reception)

λαμβάνω: 'receive'; they received the Spirit as a fait accompli — this is Peter's irrefutable argument for baptism.

ὡς

just as

comparative conjunction (establishing exact equivalence)

ὡς καί: 'just as, even as'; the comparison is exact — the same Spirit, the same measure; cf. 11:15, 17.

καί

also / even

adjunctive particle

ἡμεῖς

we

Nominative

nominative subject (the apostolic we at Pentecost — the comparison point)

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

And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

COMMAND TO BAPTIZE + INVITATION TO STAY **δέ** Peter's command (προσέταξεν — 'commanded, ordered') is authoritative: the apostle orders the baptism in the name of Jesus Christ. The formula ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ echoes 2:38 (the Pentecost call). The episode closes with Cornelius's household asking Peter to remain (ἐπιμεῖναι ἡμέρας τινάς — 'to stay for some days!') — the hospitality that Peter's vision had prepared him to accept. The boundary has been crossed; fellowship is now enacted in extended table-sharing.

προσέταξεν

commanded / ordered

Aor Act Indic 3 Sg · προστάσσω

main verb

→ constative aorist (the authoritative command)

προστάσσω: 'command, order'; the same root as προσηταγμένα in v.33 (the commands given to Peter by the Lord); now Peter issues a command in turn.

δέ

and

post-positive connective

αὐτούς

them

Accusative

accusative subject of infinitive (those to be baptized)

ἐν

in

preposition + dative (sphere/authority: 'in the name of')

τῷ

the

Dative

article

ὀνόματι

name

Dative

dative after ἐν (the name invoked in baptism)

ὄνομα: cf. v.43 — forgiveness through the name; now baptism in the name; the name of Jesus is the locus of authority for both.

Ἰησοῦ

Jesus

Genitive

genitive of possession (whose name)

Χριστοῦ

Christ

Genitive

genitive in apposition (Jesus Christ)

βαπτισθῆναι

to be baptized

Aor Pass Inf · βαπτίζω

infinitive complement (content of the command)

→ constative aorist passive infinitive

βαπτίζω: the passive underlines that baptism is received — they are baptized into the community of Christ. The chapter's initiation act confirms what the Spirit has already accomplished.

τότε

then

temporal adverb (sequencing the request after the baptism)

ἠρώτησαν

they asked

Aor Act Indic 3 Pl · ἐρωτάω

main verb

→ constative aorist

ἐρωτάω: 'ask, request'; the newly baptized Gentiles invite Peter to stay — a symbolic completion: the Jew who would not eat with Gentiles now lodges in a Gentile home.

αὐτόν

him

Accusative

accusative direct object

ἐπιμεῖναι

to remain / to stay

Aor Act Inf · ἐπιμένω

infinitive of indirect request (what they asked him to do)

→ constative aorist infinitive

ἐπιμένω: 'remain, stay on'; cf. 28:12, 14 — extended hospitality; the aorist infinitive may imply 'stay a while' rather than an open-ended stay.

ἡμέρας

days

Accusative

accusative of time (extent — for some days)

τινάς

some / a few

Accusative

indefinite pronoun (attributive to ἡμέρας)

τινάς: 'some, a few'; the indefinite suggests an unspecified but meaningful duration — Peter stays, eats, and fellowships with Gentile believers; the boundary-crossing is complete.

On the text. Acts 10 is the pivotal Gentile-Pentecost episode that re-draws the boundary of the people of God: the conversion of Cornelius, a Roman centurion and devout God-fearer, through a paired visionary encounter — Cornelius's angelic vision directing him to Joppa (1–8), and Peter's transformative vision of the sheet lowered from heaven (9–16) — followed by Peter's journey to Caesarea, his proclamation of the gospel, and the outpouring of the Holy Spirit on Gentiles before baptism. The chapter is carefully constructed by Luke to anticipate the Jerusalem council (ch. 15) and to demonstrate the Gentile mission's divine authorization at every step. Several textual and exegetical points merit attention. At v.6 Codex Bezae (D) and a few Western witnesses add a clause telling Peter what he must do — a secondary expansion harmonizing with v.32. At v.11 the descent of the 'great sheet' (ὀθόνην μεγάλην) is variously read as 'linen sheet' or 'sail-cloth'; the imagery of vessels being

lowered from heaven draws on Jewish merkabah themes. At v.19 the Spirit says 'three men are looking for you' (τρεις ἄνδρες); some manuscripts read 'two' (δύο), possibly rationalizing the group to the two slaves plus the soldier (v.7), but the majority text and best witnesses read 'three.' At v.30 Cornelius' account of his vision uses 'four days ago' (ἀπὸ τετάρτης ἡμέρας) — either four complete days back or three days prior depending on the counting convention; the details of the timeline (vv.3, 9, 23–24, 30) form a carefully synchronized itinerary. At v.36 the phrase τοῦτόν ἐστιν πάντων κύριος ('this one is Lord of all') is the christological apex of the kerygmatic summary (vv.36–43) — the most compact gospel-proclamation in Acts, framing the mission as eschatological fulfilment of the prophets. The episode's theological weight is underscored by its triple repetition: narrated (10:1–48), recalled by Peter (11:1–18), and cited again at the Jerusalem council (15:7–11). The central crux is v.15: ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοίνου — 'what God has cleansed, do not call common' — whose referent (foods, Gentiles, or both) shapes the chapter's whole theological argument.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.