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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 1

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ Α΄

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 · 1:1–5

Prologue: the second volume addressed to Theophilus

Luke addresses Theophilus, cross-referencing the 'first account' of Jesus' ministry from beginning to ascension (1–2). He notes that after the resurrection Jesus showed himself alive over forty days by many convincing proofs, speaking about the kingdom of God (3); charging the disciples not to leave Jerusalem but to wait for the Father's promise — the baptism with the Holy Spirit — which the Father promised and Jesus had spoken of, and which would come 'not many days from now' (4–5).

B · 1:6–11

The ascension and the programmatic commission

The disciples' question about the restoration of the kingdom to Israel is redirected: times and seasons belong to the Father alone (6–7). The risen Lord gives the programmatic commission — power from the Spirit and witness in Jerusalem, Judea and Samaria, to the ends of the earth (8) — then is taken up before their eyes and a cloud receives him (9). Two angels in white explain that this same Jesus will return just as he went (10–11).

C · 1:12-14

Return to Jerusalem: the praying community

From the Mount of Olives (a Sabbath day's journey away) the eleven return to Jerusalem and ascend to the upper room (12-13). The Eleven, the women, Mary the mother of Jesus, and his brothers are listed — all devoting themselves with one accord to prayer (14).

D · 1:15-20

Peter's speech: the fate of Judas and the scriptural necessity of replacement

Peter rises among the brethren (some 120 persons) and declares that the Scripture had to be fulfilled concerning Judas, who was guide to those who arrested Jesus (15-16). He was numbered among the Twelve (17); then comes a parenthetical account of Judas' end and the naming of the Field of Blood in Aramaic (18-19). Peter cites Ps 69:25 and Ps 109:8 as scriptural warrant for the vacancy and replacement (20).

E · 1:21-26

The election and appointment of Matthias

Peter states the qualifications for the replacement: someone who accompanied them throughout the Lord's ministry from John's baptism to the ascension and can serve as a witness of the resurrection (21-22). Two candidates are proposed — Joseph Barsabbas and Matthias (23); the community prays, asking the Lord who knows all hearts to show his choice (24-25); they cast lots and the lot falls on Matthias, who is enrolled with the eleven apostles (26).

1 Τὸν μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ᾧ Θεόφιλε, ᾧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,

The first account I composed concerning all things, O Theophilus, which Jesus began to do and to teach,

ADDRESS / RESUMPTIVE PROLOGUE **ASYNDETON** Asyndeton. An articular direct object (τὸν πρῶτον λόγον) fronted for emphasis cross-references the Gospel of Luke; the vocative Θεόφιλε identifies the same patron-addressee (Lk 1:3). The relative clause 'what Jesus began to do and teach' implies the sequel: Acts records what he continues to do through his Spirit and apostles.

Τὸν

the

Accusative

article with direct object

μὲν

indeed

correlative particle (μὲν ... δέ anticipated)

πρῶτον

first

Accusative

attributive adjective

πρῶτος: 'first'; identifies the Gospel of Luke as volume one of the two-volume work.

λόγον

account

Accusative

direct object of ἐποιησάμην

λόγος: here 'account, narrative'; Luke uses it (cf. Lk 1:4) for an ordered written composition.

ἐποιησάμην

I composed

Aor Mid Indic 1 Sg · ποιέω

main verb

→ constative aorist (the whole composition summed up in one act)

ποιέω + λόγον: idiomatic 'to compose/write an account'; the middle voice may stress personal involvement.

περὶ

concerning

preposition + genitive (reference)

πάντων

all things

Genitive

genitive of reference

πᾶς: comprehensiveness of scope; Luke claims to have covered all that Jesus began.

ὦ

O

vocative particle

Θεόφιλε

Theophilus

Vocative

vocative of address

Θεόφιλος: 'friend of God'; patron-addressee of Luke–Acts (cf. Lk 1:3 κράτιστε Θεόφιλε).

ὧν

which

Genitive

genitive relative pronoun (attraction to antecedent)

ἤρξατο

began

Aor Mid Indic 3 Sg · ἄρχομαι

main verb of relative clause

→ ingressive aorist (the inception of Jesus' activity)

ἄρχομαι: 'to begin'; the word implies continuation — Acts records the ongoing work of the ascended Lord.

ὁ

the

Nominative

article with subject

Ἰησοῦς

Jesus

Nominative

subject of ἤρξατο

Ἰησοῦς: the name; as in Lk 1:31, the agent of the entire narrative.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive with ἤρξατο

→ progressive present (ongoing action)

τε

both

correlative connective (τε ... καί)

καὶ

and

coordinating conjunction

διδάσκειν

to teach

Pres Act Inf · διδάσκω

complementary infinitive with ἤρξατο
(coordinate with ποιεῖν)

→ progressive present (ongoing activity)

διδάσκω: 'to teach'; the pairing ποιεῖν καὶ διδάσκειν is a Lukan summary of Jesus' whole ministry.

2 ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἀγίου οὓς ἐξελέξατο ἀνελήμφθη.

until the day when, having given instructions through the Holy Spirit to the apostles whom he had chosen, he was taken up.

TEMPORAL LIMIT (END-POINT OF THE FIRST ACCOUNT) **ἄχρι ἧς** The temporal clause closes out the summary of the Gospel's scope: the 'first account' covered everything up to and including the ascension. The participial phrase ἐντειλάμενος ... διὰ πνεύματος ἀγίου is theologically significant: even the final instructions are given through the Spirit, linking the command to the empowerment of v.8.

ἄχρι

until

preposition + genitive (temporal limit)

ἧς

which

Genitive

genitive relative pronoun (attracted; antecedent ἡμέρας)

ἡμέρας

day

Genitive

genitive object of ἄχρι

ἡμέρα: 'day'; with ἄχρι marks the terminal moment of the Gospel's narrative.

ἐντειλάμενος

having given instructions

Aor Mid Ptcp Nom Sg Masc · ἐντέλλομαι

adverbial participle of attendant circumstance (antecedent to ἀνελήμφθη)

→ constative aorist (the instructions summed up as a completed act)

ἐντέλλομαι: 'to charge, command, give instructions'; picks up the content of v.4 (not to depart Jerusalem).

τοῖς

the

Dative

article with indirect object

ἀποστόλοις

apostles

Dative

dative indirect object of ἐντειλάμενος

ἀπόστολος: 'sent one, apostle'; in Luke–Acts the Twelve are consistently called apostles; the term grounds their authority as eyewitnesses.

διὰ

through

preposition + genitive (means)

πνεύματος

Spirit

Genitive

genitive of means (instrument of the charge)

πνεῦμα: the Holy Spirit as the medium of Jesus' final authoritative commands; the Spirit governs the entire apostolic mission.

ἁγίου

Holy

Genitive

genitive attributive adjective

οὗς

whom

Accusative

accusative relative pronoun (object of ἐξελέξατο)

ἐξελέξατο

he had chosen

Aor Mid Indic 3 Sg · ἐκλέγομαι

verb of relative clause (pluperfective sense in context)

→ constative aorist (the completed act of election)

ἐκλέγομαι: 'to choose, select'; the same verb used of the Twelve in Lk 6:13; the election grounds apostolic authority.

ἀνελήμφθη

he was taken up

Aor Pass Indic 3 Sg · ἀναλαμβάνω

main verb (divine passive)

→ constative aorist (the single event of the ascension)

ἀναλαμβάνω: 'to take up'; the verb used for Elijah's translation (2 Kgs 2:9–11 LXX) and echoed at v.11; Luke alone records the ascension narratively (Lk 24:51; Acts 1:9–11).

3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὄπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.

to whom he also presented himself alive after his suffering, by many convincing proofs, appearing to them over a period of forty days and speaking the things concerning the kingdom of God.

ELABORATION (CONTENT OF WHAT JESUS DID BEFORE THE ASCENSION) **οἷς καὶ** The relative dative οἷς resumes the apostles of v.2. The word τεκμήριον ('convincing proof') is a technical rhetorical term (used only here in the NT) for a certain, not merely probable, demonstration. Forty days echoes Moses on Sinai and Israel's wilderness; Jesus teaches the kingdom throughout – the content of his earthly ministry continued post-resurrection.

<p>οἷς to whom Dative dative relative pronoun (resuming τοῖς ἀποστόλοις)</p>	<p>καὶ also adverbial καί (adjunctive)</p>	<p>παρέστησεν he presented Aor Act Indic 3 Sg · παρίστημι main verb → constative aorist (the entire post-resurrection appearances period summed up) παρίστημι: 'to present, place beside'; with ἑαυτόν = 'to present himself'; strong word for bodily, objective presence.</p>	<p>ἑαυτὸν himself Accusative reflexive pronoun, direct object</p>
<p>ζῶντα alive Pres Act Ptcp Acc Sg Masc · ζάω predicate participle (object-complement with παρέστησεν ἑαυτόν) → progressive present (ongoing life) ζάω: 'to live'; the living-ness of Jesus is the content of the proof and the ground of all that follows.</p>	<p>μετὰ after preposition + articular infinitive (temporal)</p>	<p>τὸ the Accusative article with infinitive</p>	<p>παθεῖν to suffer Aor Act Inf · πάσχω articular infinitive (object of μετὰ, temporal) → constative aorist (the passion as single event) πάσχω: 'to suffer'; the verb is Luke's standard term for the passion (Lk 22:15; 24:26, 46).</p>

αὐτόν

him

Accusative

accusative subject of infinitive

ἐν

by

preposition + dative (means)

πολλοῖς

many

Dative

attributive adjective

τεκμηρίους

convincing proofs

Dative

dative of means

τεκμήριον: NT hapax; a technical rhetorical term (Aristotle, Rhet.) for a certain proof (as opposed to εἰκός, a probable sign). Luke claims the resurrection appearances are demonstrative evidence.

δι'

over

preposition + genitive (extent of time)

ἡμερῶν

days

Genitive

genitive of extent of time

τεσσεράκοντα

forty

numeral modifier

τεσσεράκοντα: 'forty'; the biblically laden number (Moses, Elijah, Jesus' temptation) marking a decisive preparatory period.

ὄπτανόμενος

appearing

Pres Pass Ptcp Nom Sg Masc · ὀπτάνομαι

adverbial participle of manner / means

→ progressive present (repeated appearances over time)

ὀπτάνομαι: 'to appear, be seen'; a technical term for resurrection appearances (1 Cor 15:5-8); the passive implies that Jesus controls the seeing.

αὐτοῖς

to them

Dative

dative of advantage / indirect object

καὶ

and

coordinating conjunction

λέγων

speaking

Pres Act Ptcp Nom Sg Masc · λέγω

adverbial participle (coordinate with ὀπτανόμενος)

→ progressive present (ongoing teaching)

τὰ

the things

Accusative

articular neuter plural (substantival)

περὶ

concerning

preposition + genitive (reference/topic)

τῆς

the

Genitive

article

βασιλείας

kingdom

Genitive

genitive object of περί

βασιλεία: 'kingdom, reign'; the content of Jesus' entire ministry (Lk 4:43) and of Acts' concluding summary (28:31).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship / possessor

θεός: 'God'; βασιλεία τοῦ θεοῦ is both the post-resurrection teaching topic and the final note of Acts (28:31).

4 καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου·

And while eating with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, 'you heard from me';

CONTINUATION (CONTENT OF THE 40-DAY INSTRUCTIONS) **καί** The hapax συναλιζόμενος is debated: 'eating together' (from ἄλς, salt; cf. Acts 10:41; Lk 24:41–43) or 'assembling together' (from ἀλίζω). The table-fellowship reading fits Luke's resurrection meals. The charge not to leave Jerusalem sets up the Pentecost event; the 'promise of the Father' was already announced in Lk 24:49 and by John (Lk 3:16).

καὶ
and

coordinating conjunction

συναλιζόμενος

eating together with them

Pres Mid Ptcp Nom Sg Masc · συναλιζομαι

adverbial participle of time / attendant circumstance

→ progressive present (the meal setting)

συναλιζομαι: NT hapax; probably 'to eat salt together, share a meal' (LXX usage supports this); resurrection table-fellowship is a Lukan theme (Lk 24:30, 41-43; Acts 10:41).

παρήγγειλεν

he charged

Aor Act Indic 3 Sg · παραγγέλλω

main verb

→ constative aorist (the formal command as a single act)

παραγγέλλω: 'to charge, command with authority'; a strong, official term used for military orders and apostolic commands.

αὐτοῖς

them

Dative

dative indirect object

ἀπὸ
from

preposition + genitive (separation/departure)

Ἱεροσολύμων

Jerusalem

Genitive

genitive object of ἀπό

Ἱεροσόλυμα: Jerusalem, consistently the starting point of witness in Luke's theology (Lk 24:47; Acts 1:8).

μή
not

negative particle with infinitive

χωρίζεσθαι

to depart

Pres Pass Inf · χωρίζω

infinitive (indirect command, object of παρήγγειλεν)

→ progressive present (the prohibition of ongoing departure)

χωρίζω: 'to separate, depart'; the disciples are to remain assembled in Jerusalem until empowered.

ἀλλὰ
but

adversative conjunction

περιμένειν

to wait for

Pres Act Inf · περιμένω

infinitive (indirect command, coordinate with μή χωρίζεσθαι)

→ progressive present (the sustained stance of expectant waiting)

περιμένω: NT hapax; 'to await, wait around for'; stronger than μένω, implying patient expectation.

τήν

the

Accusative

article with object

ἐπαγγελίαν

promise

Accusative

direct object of περιμένειν

ἐπαγγελία: 'promise'; the OT-grounded pledge of the Spirit (Joel 2:28-29; Isa 32:15; 44:3; Ezek 36:26-27), identified in v.5 as Spirit-baptism.

τοῦ

of the

Genitive

article

πατρός

Father

Genitive

genitive (subjective: the Father is the one who promised)

πατήρ: 'Father'; the promise originates with the Father (Lk 24:49 'what my Father promised'); the Spirit is the Father's gift.

ἣν

which

Accusative

accusative relative pronoun (object of ἠκούσατε)

ἠκούσατέ

you heard

Aor Act Indic 2 Pl · ἀκούω

verb of relative clause

→ constative aorist (the completed act of hearing the promise)

ἀκούω: 'to hear'; the disciples heard this promise from Jesus (Lk 24:49; Jn 14:16–17, 26; 16:7).

μου

from me

Genitive

genitive of source (with ἀκούω)

5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.

EXPLANATION (CONTENT OF THE PROMISE) **ὅτι** The ὅτι clause unpacks 'the promise of the Father': Spirit-baptism contrasted with John's water-baptism. The contrast Ἰωάννης μὲν ... ὑμεῖς δέ is sharply antithetical. The future passive βαπτισθήσεσθε is a divine passive (God / the ascended Lord gives the Spirit); 'not many days from now' sets the Pentecost countdown (50 days minus 40 = 10 days). This promise is fulfilled at Acts 2:1–4.

ὅτι

for / that

conjunction (recitative / causal — content of what was heard)

Ἰωάννης

John

Nominative

subject of ἐβάπτισεν

Ἰωάννης: John the Baptist; his water-baptism is the foil against which Spirit-baptism is defined (Lk 3:16).

μὲν

indeed

correlative particle (μὲν ... δέ contrast)

ἐβάπτισεν

baptized

Aor Act Indic 3 Sg · βαπτίζω

main verb of μὲν-clause

→ constative aorist (John's entire ministry summed up)

βαπτίζω: 'to baptize, immerse'; John's water-baptism was preparatory and anticipatory.

ὕδατι

with water

Dative

dative of means / instrument

ὕδωρ: 'water'; the element of John's preparatory rite, contrasted with the Spirit's fire (Lk 3:16).

ὕμεις

you

Nominative

subject of βαπτισθήσεσθε (emphatic pronoun)

δὲ

but

adversative particle (δέ-clause of the contrast)

ἐν

with / in

preposition + dative (means / element of baptism)

πνεύματι

Spirit

Dative

dative object of ἐν (element of baptism)

πνεῦμα: the Holy Spirit as the element replacing water; fulfilled at Pentecost (Acts 2:4; 11:16).

βαπτισθήσεσθε

you will be baptized

Fut Pass Indic 2 Pl · βαπτίζω

main verb of δέ-clause

→ predictive future (a certain future event)

ἅγιω

Holy

Dative

attributive adjective modifying πνεύματι

οὐ

not

negating particle

μετά
after

preposition + accusative (temporal)

πολλὰς
many

Accusative

attributive adjective

ταύτας
these

Accusative

demonstrative adjective

ἡμέρας
days

Accusative

accusative object of μετά (temporal extent)

ἡμέρα: 'day'; the ten days until Pentecost (from ascension on day 40 post-resurrection to Pentecost on day 50); this sets the narrative clock.

6 Οἱ μὲν οὖν συνελθόντες ἡρώτων αὐτὸν λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;

So when they had come together, they were asking him, saying, 'Lord, is it at this time that you are restoring the kingdom to Israel?'

RESUMPTION / NARRATIVE TRANSITION οὖν The μὲν ... (δέ in v.7) frame signals a contrast between the disciples' expectation and Jesus' redirection. Their question is not rebuked as foolish — restoration language is scriptural — but the 'when' is removed from their purview. The imperfect ἡρώτων may convey repeated or insistent questioning.

οἱ
the

Nominative

article with subject

μὲν
indeed

correlative particle (μὲν ... δέ in v.7)

οὖν
therefore / so

inferential / resumptive conjunction

συνελθόντες

having come together

Aor Act Ptcp Nom Pl Masc · συνέρχομαι
adverbial participle of time (antecedent to ἡρώτων)

→ constative aorist (the gathering as a single event)

συνέρχομαι: 'to come together, assemble'; a regular Lukan term for the gathered community.

ἠρώτων

were asking

Imperf Act Indic 3 Pl · ἐρωτάω

main verb

→ progressive imperfect (repeated or sustained questioning)

ἐρωτάω: 'to ask, question!'; the imperfect suggests urgency or repetition.

αὐτὸν

him

Accusative

direct object

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω

adverbial participle of manner (introduces direct speech)

→ progressive present

Κύριε

Lord

Vocative

vocative of address

κύριος: 'Lord!'; the disciples address the risen Jesus with the full post-Easter title.

εἰ

is it that

interrogative particle (introducing direct question)

εἰ in direct questions expects a nuanced answer; here it introduces a genuine inquiry about timing.

ἐν

at

preposition + dative (temporal)

τῷ

the

Dative

article

χρόνῳ

time

Dative

dative object of ἐν (temporal)

χρόνος: 'time (duration)'; the disciples ask about a specific present moment, distinguished from καιρός (appointed season) in v.7.

τούτω

this

Dative

demonstrative adjective

ἀποκαθιστάνεις

you are restoring

Pres Act Indic 2 Sg · ἀποκαθίστημι

main verb of question

→ futuristic present (imminent expected action)

ἀποκαθίστημι: 'to restore, reestablish!'; the eschatological restoration of Israel's kingdom (Mal 4:5-6; Jer 16:15); the disciples expect the Davidic kingdom's imminent reestablishment.

τὴν

the

Accusative

article

βασιλείαν

kingdom

Accusative

direct object of ἀποκαθιστάνεις

βασιλεία: 'kingdom!'; the disciples' concept is Davidic-national; Jesus' answer expands the scope globally.

τῷ

to

Dative

article

Ἰσραήλ

Israel

Dative

dative of advantage / indirect object

Ἰσραήλ: the covenant people; the question is not wrong in substance (cf. Acts 3:21; Rom 11:26) but wrong in timing.

7 εἶπεν δὲ πρὸς αὐτούς: Οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

He said to them, 'It is not for you to know times or seasons which the Father has set by his own authority!'

COUNTER-RESPONSE / REDIRECTION **δέ** The δέ picks up the μέν of v.6. Jesus does not deny that a restoration is coming but removes the disciples from the business of its timing. The distinction χρόνοι/καιροί (duration/appointed moments) is classic Hellenistic idiom for exhaustive temporal description. ἰδίᾳ ἐξουσίᾳ underscores the Father's sole prerogative.

εἶπεν

he said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

δέ

but

adversative conjunction (δέ of the μέν ... δέ contrast)

πρὸς

to

preposition + accusative (direction of address)

αὐτούς

them

Accusative

accusative object of πρὸς

Οὐχ

Not

negation (strong οὐ before vowel)

ὑμῶν

yours

Genitive

genitive of possession / reference (predicate)

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present (a standing principle)

γινῶναι

to know

Aor Act Inf · γινώσκω

exegetical infinitive (specifying ὑμῶν ἐστίν)

→ constative aorist (knowing as a completed act — not granted to them)

γινώσκω: 'to know'; the aorist infinitive marks this as the specific act of discerning the timeline — denied to disciples.

χρόνους

times

Accusative

direct object of γινῶναι

χρόνος: 'duration of time'; paired with καιρός to express the totality of temporal calculation.

ἢ

or

disjunctive conjunction

καιρούς

seasons

Accusative

direct object of γινῶναι (coordinate with χρόνους)

καιρός: 'appointed moment, season'; distinct from χρόνος in that it denotes the quality and purpose of a period; echoes Dan 2:21 LXX (θεὸς ἀλλοιοῖ καιρούς καὶ χρόνους).

οὓς

which

Accusative

accusative relative pronoun (object of ἔθετο)

ὁ

the

Nominative

article with subject

πατὴρ

Father

Nominative

subject of ἔθετο

πατήρ: 'Father'; the Father alone determines eschatological timing (cf. Mk 13:32).

ἔθετο

has set

Aor Mid Indic 3 Sg · τίθημι

verb of relative clause

→ constative aorist (a completed divine decree)

τίθημι: 'to place, set, appoint'; the middle ἔθετο = 'set for himself', stressing the Father's sovereign self-determination.

ἐν

by

preposition + dative (means / sphere)

τῆ

his

Dative

article

ιδία

own

Dative

attributive adjective

ἴδιος: 'one's own'; intensifies the exclusivity of the Father's authority.

ἐξουσία

authority

Dative

dative of means / sphere of action

ἐξουσία: 'authority, power, right to act'; the Father's sovereign prerogative over eschatological timetables.

8 ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἔν τε Ἱερουσαλήμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρεία καὶ ἕως ἐσχάτου τῆς γῆς.

But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses both in Jerusalem and in all Judea and Samaria, and to the ends of the earth.

CORRECTION / POSITIVE COMMISSION (PIVOTAL VERSE) **ἀλλά** The programmatic verse of the entire book of Acts. The ἀλλά is strongly adversative: instead of speculating about when, the disciples will receive power to witness. The geographical sequence — Jerusalem, Judea and Samaria, ends of the earth — is universally recognized as the structural outline of Acts (chs. 1–7; 8–12; 13–28). The genitive absolute ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς is the condition for both receiving power and serving as witnesses.

ἀλλὰ

but

strong adversative conjunction

λήμψεσθε

you will receive

Fut Mid Indic 2 Pl · λαμβάνω

main verb

→ predictive future (certain divine bestowal)

λαμβάνω: 'to receive, take'; the disciples are recipients, not producers, of the Spirit's power.

δύναμιν

power

Accusative

direct object of λήμψεσθε

δύναμις: 'power, ability, miraculous force'; the Spirit's empowerment for witness (cf. Lk 24:49 'clothed with power from on high!'); recurs throughout Acts as a mark of Spirit-filled ministry.

ἐπελθόντος

having come upon

Aor Act Ptcp Gen Sg Masc · ἐπέρχομαι

genitive absolute (temporal / conditional)

→ constative aorist (the Spirit's coming as single inaugural event)

ἐπέρχομαι: 'to come upon'; with ἐφ' ὑμᾶς echoes Lk 1:35 (of the Spirit coming upon Mary) and Isa 32:15 LXX.

τοῦ

the

Genitive

article (genitive absolute)

ἁγίου

Holy

Genitive

attributive adjective

πνεύματος

Spirit

Genitive

genitive subject of genitive absolute

πνεῦμα: the Holy Spirit, whose coming is narrated in Acts 2; the source of all apostolic power.

ἐφ’

upon

preposition + accusative (direction — upon the disciples)

ὕμᾱς

you

Accusative

accusative object of ἐπί

καὶ

and

coordinating conjunction

ἔσεσθέ

you will be

Fut Mid Indic 2 Pl · εἰμί

copula (main verb of second clause)

→ predictive future

μου

my

Genitive

genitive of relationship (possessor)

μάρτυρες

witnesses

Nominative

predicate nominative

μάρτυς: 'witness'; in Acts, those who testify to the resurrection of Jesus (1:22; 2:32; 3:15; 5:32; 10:39); later acquires the sense 'martyr' as witness becomes costly.

ἐν

in

preposition + dative (sphere / location)

τε

both

correlative particle (τε ... καὶ ... καὶ ... καὶ)

Ἱερουσαλήμ

Jerusalem

Dative

dative object of ἐν (first geographical zone)

Ἱερουσαλήμ: the starting point of mission (Lk 24:47); covered in Acts 1–7.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative

πάσῃ

all

Dative

attributive adjective

τῇ

the

Dative

article

Ἰουδαία

Judea

Dative

dative object of ἐν (second geographical zone)

Ἰουδαία: the surrounding region; with Σαμάρεια the second Acts movement (chs. 8–12).

καὶ

and

coordinating conjunction

Σαμαρεία

Samaria

Dative

dative object of ἐν (paired with Ἰουδαία)

Σαμάρεια: the despised middle territory, whose inclusion signals the universality breaking across ethnic boundaries (Acts 8:4–25).

καὶ

and

coordinating conjunction

ἕως

to

preposition + genitive (limit / extension: as far as)

ἐσχάτου

the end

Genitive

genitive object of ἕως

ἔσχατος: 'last, farthest'; ἕως ἐσχάτου τῆς γῆς is a Septuagintal phrase (Isa 49:6; Ps 2:8; 72:8) for universal reach; Rome (Acts 28) represents this horizon.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive of relationship with ἐσχάτου

γῆ: 'earth, land'; the universal scope of the apostolic mission closing the chapter's programmatic statement.

9 Καὶ ταῦτα εἰπὼν βλέπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

And having said these things, while they were watching, he was lifted up, and a cloud took him out of their sight.

NARRATIVE EVENT (THE ASCENSION ITSELF) **Καί** The ascension is narrated visually: the disciples are watching (βλεπόντων genitive absolute), giving the event an objective, witnessed character. The cloud (νεφέλη) is the divine Shekinah cloud of Exod 13:21; 1 Kgs 8:10–11; Dan 7:13; Lk 9:34–35 — signifying divine reception. ἐπήρθη is a divine passive.

Καὶ

And

coordinating conjunction (narrative sequence)

ταῦτα

these things

Accusative

direct object of εἰπών

εἰπών

having said

Aor Act Ptcp Nom Sg Masc · λέγω

adverbial participle of time (antecedent to ἐπήρθη)

→ constative aorist (the speech as a complete act)

βλεπόντων

while they were watching

Pres Act Ptcp Gen Pl Masc · βλέπω

genitive absolute (temporal / circumstantial)

→ progressive present (the disciples' sustained gaze during the ascension)

βλέπω: 'to see, watch'; the eyewitness character of the ascension is emphasized — this is not an inner experience but a visible event.

αὐτῶν

their

Genitive

genitive subject of genitive absolute

ἐπήρθη

he was lifted up

Aor Pass Indic 3 Sg · ἐπαίρω

main verb (divine passive)

→ constative aorist (the single event of ascension)

ἐπαίρω: 'to lift up, raise'; the divine passive expresses that God the Father exalted the Son (cf. Phil 2:9; Acts 2:33).

καὶ

and

coordinating conjunction

νεφέλη

a cloud

Nominative

subject of ὑπέλαβεν

νεφέλη: 'cloud'; the theophanic cloud of divine presence (Exod 13:21; 1 Kgs 8:10–11; Lk 9:34; Dan 7:13); signals that Jesus is received into the divine presence.

ὑπέλαβεν

took / received

Aor Act Indic 3 Sg · ὑπολαμβάνω

main verb

→ constative aorist (the cloud's single act of reception)

ὑπολαμβάνω: 'to take up, receive under'; here the cloud actively receives Jesus — the verb conveys divine reception rather than mere occlusion.

αὐτὸν

him

Accusative

direct object of ὑπέλαβεν

ἀπὸ

from

preposition + genitive (separation)

τῶν

the

Genitive

article

ὀφθαλμῶν

eyes

Genitive

genitive object of ἀπό (separation from sight)

ὀφθαλμός: 'eye'; 'from their eyes' emphasizes the visual terminus of the ascension event — the eyewitness perspective.

αὐτῶν

their

Genitive

genitive of possession

10 καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθήσεσι λευκαῖς,

And while they were gazing intently into heaven as he was going, behold, two men stood by them in white garments,

TEMPORAL CIRCUMSTANCE / NARRATIVE DEVELOPMENT **καὶ ὡς** The compound genitive absolute πορευομένου αὐτοῦ + the periphrastic ἀτενίζοντες ἦσαν prolongs the moment of departure, making the disciples' upward gaze the setting for the angelic appearance. ἰδοὺ (Luke's narrative exclamation) marks the surprise appearance of the two men. The white garments identify them as heavenly figures (cf. Lk 24:4; Mk 9:3; Rev 3:5).

καὶ
and

coordinating conjunction

ὡς
while

temporal conjunction

ἀτενίζοντες

gazing intently

Pres Act Ptcp Nom Pl Masc · ἀτενίζω

periphrastic participle (with ἦσαν; progressive imperfect)

→ progressive present (sustained, intense upward gaze)

ἀτενίζω: 'to gaze fixedly, stare'; a Lukan word (Acts: 7 times) implying concentrated attention; the disciples are locked onto the ascending Jesus.

ἦσαν

were

Imperf Act Indic 3 Pl · εἶμι

auxiliary verb (periphrastic imperfect with ἀτενίζοντες)

→ progressive imperfect (continuous action in the past)

εἰς

into

preposition + accusative (direction of gaze)

τὸν

the

Accusative

article

οὐρανὸν

heaven

Accusative

accusative object of εἰς

οὐρανός: 'heaven, sky'; the realm to which Jesus is taken; the disciples' eyes follow him there.

πορευομένου

as he was going

Pres Mid Ptcp Gen Sg Masc · πορεύομαι

genitive absolute (temporal)

→ progressive present (the ongoing departure)

πορεύομαι: 'to go, journey'; Luke's preferred verb for purposeful movement; the ascension as a deliberate journey.

αὐτοῦ

his

Genitive

genitive subject of genitive absolute

καὶ

and

coordinating conjunction

ἰδοῦ

behold

interjection (narrative exclamation)

ἰδοῦ: 'look! behold!'; a Lukan narrative marker introducing a surprising or significant development (from LXX usage).

ἄνδρες

men

Nominative

subject of παρειστήκεισαν

ἄνθρωπος: 'man'; as in Lk 24:4, the angelic figures appear as men — the conventional apocalyptic dress of the heavenly messenger.

δύο

two

Nominative

numeral in apposition to ἄνδρες

δύο: 'two'; matches the two men at the tomb (Lk 24:4); the double witness establishes legal-prophetic testimony (Deut 19:15).

παρειστήκεισαν

were standing by

Pluperf Act Indic 3 Pl · παρίστημι

main verb

→ stative pluperfect (the state of having taken up position beside the disciples)

παρίστημι: 'to stand beside'; the pluperfect suggests the angels were already in place as the disciples gazed up — a sudden, supernatural positioning.

αὐτοῖς

them

Dative

dative of advantage / proximity

ἐν

in

preposition + dative (clothing / appearance)

ἔσθήσεσι

garments

Dative

dative object of ἐν

ἔσθής: 'garment, clothing'; with λευκαῖς identifies the heavenly messengers; cf. Lk 24:4 (ἔσθητι ἀστραπτύση) and Rev 3:5; 19:14.

λευκαῖς

white

Dative

attributive adjective

λευκός: 'white'; the color of heavenly or glorified beings throughout biblical literature (Dan 7:9; Mk 9:3; Rev 7:9).

11 οἱ καὶ εἶπαν· ἄνδρες Γαλιλαῖοι, τί ἐστήκατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

who also said, 'Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him going into heaven.'

ANGELIC SPEECH (REDIRECTION + PAROUSIA PROMISE) οἱ καὶ The angels identify the disciples by region (Γαλιλαῖοι) and gently rebuke the upward gaze — not because the ascension is unimportant but because mission, not speculation, is now the calling. The parousia promise mirrors the ascension: 'in the same way' (οὕτως ... ὃν τρόπον) implies a visible, personal, corporeal return (cf. Dan 7:13; Rev 1:7; 1 Thess 4:16). This balances the 'not-yet' of v.7 with a 'certainly coming' assurance.

οἱ

who

Nominative

nominative relative pronoun (subject)

καὶ

also

adverbial καί (adjunctive)

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

ἄνδρες

Men

Vocative

vocative of address

ἄνῆρ: Lukan vocative of direct address to a male audience (cf. Acts 2:14; 3:12; 5:35).

Γαλιλαῖοι

of Galilee

Vocative

apposition to ἄνδρες (identifying epithet)

Γαλιλαῖος: 'Galilean'; the disciples are identified by origin — their commission will take them far beyond this regional identity.

τί

why

Accusative

interrogative pronoun (adverbial accusative of cause)

ἑστήκατε

do you stand

Perf Act Indic 2 Pl · ἵστημι

main verb of question

→ stative perfect (the state of standing still)

ἵστημι: 'to stand'; the perfect stresses the sustained posture of inaction — the angels call them to movement and mission.

βλέποντες

looking

Pres Act Ptcp Nom Pl Masc · βλέπω

adverbial participle of manner

→ progressive present (ongoing upward gaze)

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

οὐρανόν

heaven

Accusative

accusative object of εἰς

οὗτος

this

Nominative

demonstrative pronoun (subject, emphatic)

ὁ

the

Nominative

article with subject

Ἰησοῦς

Jesus

Nominative

subject (in apposition to οὗτος)

Ἰησοῦς: the use of the personal name emphasizes continuity — the same Jesus who was crucified, raised, and ascended will return.

ὁ

the one

Nominative

article (substantival with participle)

ἀναλημφθεῖς

who was taken up

Aor Pass Ptcp Nom Sg Masc · ἀναλαμβάνω

attributive participle (identifying the subject)

→ constative aorist (the completed ascension)

ἀναλαμβάνω: picks up the verb of v.2; the repetition underscores that the subject of the parousia promise is exactly the one just ascended.

ἀφ'

from

preposition + genitive (separation)

ὑμῶν

you

Genitive

genitive of separation

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

οὐρανόν

heaven

Accusative

accusative object of εἰς

οὕτως

in this same way

adverb of manner (correlating with ὁν τρόπον)

οὕτως ... ὁν τρόπον: 'just as ... so also' — the correspondence of ascension and parousia in manner and visibility.

ἐλεύσεται

he will come

Fut Mid Indic 3 Sg · ἔρχομαι

main verb (parousia promise)

→ predictive future (the certain return of Christ)

ἔρχομαι: 'to come'; the future coming echoes Dan 7:13 ('one like a son of man coming on the clouds') and grounds early Christian parousia hope.

ὁν

which

Accusative

accusative relative (idiomatic ὁν τρόπον = 'in the manner that')

τρόπον

manner

Accusative

accusative of manner (with ὁν)

τρόπος: 'manner, way'; with ὁν = 'in the same manner as'; the return mirrors the ascension: visible, bodily, in clouds.

ἐθεάσασθε

you saw

Aor Mid Indic 2 Pl · θεάομαι

verb of comparative clause

→ constative aorist (the eyewitness observation as completed act)

θεάομαι: 'to behold, observe carefully'; a word for intentional, considered viewing, not casual glancing.

αὐτόν

him

Accusative

accusative subject of infinitive / object of θεάομαι

πορευόμενον

going

Pres Mid Ptcp Acc Sg Masc · πορεύομαι

supplementary participle (with θεάομαι + object)

→ progressive present (the ongoing journey upward)

εἰς

into

preposition + accusative

τὸν

the

Accusative

article

οὐρανόν

heaven

Accusative

accusative object of εἰς

12 Τότε υπέστρεψαν εἰς Ἱερουσαλήμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλήμ σαββάτου ἔχον ὁδόν.

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

TEMPORAL SEQUENCE (OBEDIENT RETURN) **Τότε** The disciples obey the implicit command of the angels and return to Jerusalem as Jesus had instructed (v.4). The geographical note 'a Sabbath day's journey' (~900 m, the legal limit of travel on the Sabbath; Exod 16:29; m. Erub. 4:3) grounds the narrative in precise local detail characteristic of Acts. The Mount of Olives has eschatological resonance (Zech 14:4; Mk 13:3).

Τότε

Then

temporal adverb

υπέστρεψαν

they returned

Aor Act Indic 3 Pl · ὑποστρέφω

main verb

→ constative aorist (the completed return journey)

ὑποστρέφω: 'to return, turn back'; a characteristic Lukan word (Lk 1:56; 2:20; 4:1; etc.); the disciples' prompt obedience is implied.

εἰς

to

preposition + accusative (direction)

Ἱερουσαλήμ

Jerusalem

Accusative

accusative object of εἰς (destination)

Ἱερουσαλήμ: the city of witness and Pentecost, as commanded in v.4.

ἀπὸ

from

preposition + genitive (point of departure)

ὄρους

the mount

Genitive

genitive object of ἀπό

ὄρος: 'mountain, hill'; the Mount of Olives, site of Jesus' laments over Jerusalem and Olivet Discourse (Lk 19:37; 21:37; Zech 14:4).

τοῦ

of the

Genitive

article

καλουμένου

called

Pres Pass Ptcp Gen Sg Neut · καλέω

attributive participle (identifying the mountain)

→ progressive present (the name as its current designation)

<p>Ἐλαιῶνος Olivet Genitive <i>genitive predicate (object of καλουμένου)</i></p> <p>Ἐλαιῶν: 'olive grove, Olivet'; from ἐλαία ('olive tree'); the traditional site east of Jerusalem across the Kidron (Lk 19:29; 21:37; 22:39).</p>	<p>ὃ which Nominative <i>relative pronoun (subject of explanatory clause)</i></p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>copula</i></p> <p>→ gnomic present</p>	<p>ἐγγύς near <i>predicate adverb of proximity</i></p>
<p>Ἱερουσαλήμ Jerusalem Genitive <i>genitive of proximity with ἐγγύς</i></p>	<p>σαββάτου Sabbath Genitive <i>genitive of measure / specification</i></p> <p>σάββατον: 'Sabbath'; a Sabbath day's journey (~900 m / ~2,000 cubits; m. Erub. 4:3) grounds Luke's geography with halakhic precision.</p>	<p>ἔχον having Pres Act Ptcp Nom Sg Neut · ἔχω <i>adverbial participle (descriptive apposition)</i></p> <p>→ progressive present</p>	<p>ὁδόν journey Accusative <i>direct object of ἔχον</i></p> <p>ὁδός: 'road, way, journey'; here 'a journey [of a Sabbath day]' – the distance specification for the reader.</p>

13 καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῶν ἀνέβησαν οὗ ἦσαν καταμένοντες, ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτῆς καὶ Ἰούδας Ἰακώβου.

And when they entered, they went up to the upper room where they were staying: both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James.

NARRATIVE SEQUENCE (THE COMMUNITY RECONSTITUTED IN JERUSALEM) καὶ ὅτε The list of the Eleven (without Judas Iscariot) follows the order of Lk 6:14–16 with slight rearrangement (John moves to second, Andrew to fourth). The ὑπερῶν ('upper room') is possibly the same room as Lk 22:12 (the Last Supper) and is the locus of the pre-Pentecost prayer community.

καὶ
and

coordinating conjunction

ὅτε
when

temporal conjunction

εἰσῆλθον
they entered

Aor Act Indic 3 Pl · εἰσέρχομαι

verb of temporal clause

→ constative aorist (the entrance into Jerusalem)

εἰς
to

preposition + accusative (direction)

τὸ

the

Accusative

article

ὑπερῶν

upper room

Accusative

accusative object of εἰς (destination)

ὑπερῶν: 'upper room, upper story'; possibly the cenacle of the Last Supper (Lk 22:12); the gathered community's base.

ἀνέβησαν

they went up

Aor Act Indic 3 Pl · ἀναβαίνω

main verb

→ constative aorist

ἀναβαίνω: 'to go up'; the verb suits an upper-story room.

οὔ

where

Genitive

genitive relative (adverbial: 'in which place')

ἦσαν

they were

Imperf Act Indic 3 Pl · εἶμι

auxiliary (periphrastic imperfect with καταμένοντες)

→ progressive imperfect (ongoing residence)

καταμένοντες

staying

Pres Act Ptcp Nom Pl Masc · καταμένω

periphrastic participle (with ἦσαν)

→ progressive present (established residence)

καταμένω: NT hapax; 'to stay permanently, reside'; the intensive compound (κατά + μένω) suggests a settled dwelling.

ὅ

both

correlative particle (ὅ τε ... καί)

τε

enclitic correlative (with καί in list)

Πέτρος

Peter

Nominative

subject (first in list, leader)

Πέτρος: 'Rock'; always first in apostolic lists; he will take the lead in vv.15–26.

καὶ
and

coordinating conjunction (list)

Ἰωάννης

John

Nominative

subject (list)

Ἰωάννης: John son of Zebedee; second in this list (moved from Lk 6:14 where Andrew follows Peter); Peter and John become the pair of Acts 3–4.

καὶ
and

coordinating conjunction (list)

Ἰάκωβος

James

Nominative
subject (list)

Ἰάκωβος: James son of Zebedee, brother of John; martyred early (Acts 12:2).

καὶ

and

coordinating conjunction (list)

Ἄνδρέας

Andrew

Nominative
subject (list)

Ἄνδρέας: Andrew, Simon Peter's brother; here fourth (in Lk 6:14 he is second).

Φίλιππος

Philip

Nominative
subject (list)

Φίλιππος: Philip; becomes the evangelist Philip of Acts 6:5; 8:5.

καὶ

and

coordinating conjunction (list)

Θωμᾶς

Thomas

Nominative
subject (list)

Θωμᾶς: Aramaic 'twin' (= Greek Δίδυμος, Jn 11:16); the doubter of John 20 now among the believing community.

Βαρθολομαῖος

Bartholomew

Nominative
subject (list)

Βαρθολομαῖος: 'son of Tolmai'; often identified with Nathanael (Jn 1:45–51).

καὶ

and

coordinating conjunction (list)

Μαθθαῖος

Matthew

Nominative
subject (list)

Μαθθαῖος: the tax collector; author of the First Gospel.

Ἰάκωβος

James

Nominative
subject (list)

Ἰάκωβος: James son of Alphaeus; to be distinguished from James son of Zebedee.

Ἀλφαίου

of Alphaeus

Genitive
genitive of relationship (patronymic)

καὶ

and

coordinating conjunction (list)

Σίμων

Simon

Nominative
subject (list)

Σίμων: Simon the Zealot; ὁ ζηλωτής may indicate the revolutionary party or simply zeal for the law.

ὁ

the

Nominative
article with epithet

Ζηλωτής

Zealot

Nominative
predicate nominative (epithet)

ζηλωτής: 'zealot'; either member of the Zealot movement (first-century nationalist) or simply 'zealous one'; Luke alone uses this title.

καὶ

and

coordinating conjunction (list)

Ἰούδας

Judas

Nominative

subject (list, last)

Ἰούδας: Judas son of James (= Thaddaeus in Mt 10:3; Mk 3:18); distinct from Judas Iscariot.

Ἰακώβου

of James

Genitive

genitive of relationship (son of James)

14 οὗτοι πάντες ἦσαν προσκατεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναῖξιν καὶ Μαριὰμ τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ.

All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers.

SUMMARY (THE COMMUNITY'S CORPORATE STANCE) οὗτοι πάντες The periphrastic ἦσαν προσκατεροῦντες (imperfect + present participle) expresses sustained, habitual devotion. ὁμοθυμαδὸν ('with one accord') is a key Lukan word in Acts (10 of 11 NT occurrences), signaling the Spirit-knit unity of the community. The inclusion of 'the women' and especially Mary and Jesus' brothers (previously skeptical, Jn 7:5) signals the resurrection's power to unite.

οὗτοι

these

Nominative

demonstrative pronoun / subject (resuming the list)

πάντες

all

Nominative

attributive adjective / subject

πᾶς: 'all'; the comprehensiveness of the united community (Eleven + women + family).

ἦσαν

were

Imperf Act Indic 3 Pl · εἰμί

auxiliary (periphrastic imperfect)

→ progressive imperfect (ongoing habitual activity)

προσκατεροῦντες

devoting themselves

Pres Act Ptcp Nom Pl Masc · προσκατερέω

periphrastic participle (with ἦσαν)

→ progressive present (sustained devotion)

προσκατερέω: 'to devote oneself steadfastly, persevere in'; a strong word for committed, habitual practice (cf. Acts 2:42, 46; 6:4; Rom 12:12).

ὁμοθυμαδόν

with one accord

adverb of manner

ὁμοθυμαδόν: 'unanimously, with one mind/passion'; a Lukan signature word (Acts 1:14; 2:1 v.l.; 2:46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 19:29); conveys corporate unity of will.

τῇ

to

Dative

article with object

προσευχῇ

prayer

Dative

dative object of προσκατεροῦντες

προσευχῇ: 'prayer'; the first noted activity of the post-ascension community; prayer precedes all major Spirit-events in Luke-Acts.

σύν

together with

preposition + dative (association)

γυναῖξιν

the women

Dative

dative object of σύν

γυνή: 'woman'; the women disciples from Galilee (Lk 8:2-3; 23:49, 55; 24:1-11) are full members of the praying community.

καὶ

and

coordinating conjunction

Μαριάμ

Mary

Dative

dative (object of σύν, coordinate with γυναῖξιν)

Μαριάμ: Mary; the last named appearance of Mary in the NT; she is present at the birth of the church as she was at the birth of its Lord (Lk 1:26-38).

τῇ

the

Dative

article

μητρὶ

mother

Dative

apposition to Μαριάμ

μήτηρ: 'mother'; the identification links Acts to the Lukan infancy narrative.

τοῦ

of

Genitive

article

Ἰησοῦ

Jesus

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

τοῖς

the

Dative

article

ἀδελφοῖς

brothers

Dative

dative object of σύν (coordinate)

ἀδελφός: Jesus' brothers (James, Joseph, Simon, Judas — Mk 6:3); previously unbelieving (Jn 7:5), their presence here reflects post-resurrection faith; James will lead the Jerusalem church (Acts 15).

αὐτοῦ

his

Genitive

genitive of relationship

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν εἶπεν· ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσι·

And in those days Peter stood up among the brothers and said — and there was a crowd of names all together about a hundred and twenty —

NARRATIVE TRANSITION (NEW SCENE: PETER'S SPEECH) **Καὶ ἐν ταῖς ἡμέραις ταύταις** A temporal formula typical of Acts (cf. 6:1; 11:27) introduces the new scene. Peter's rising (ἀναστὰς) signals his authoritative role as leader of the reconstituted community. The parenthetical notice of ~120 persons (enough for a Sanhedrin-sized council) is placed before the speech for orientation. 120 may be significant as the number required for a local Sanhedrin (m. Sanh. 1:6), suggesting the church as a governing body.

<p>Καὶ And coordinating conjunction (narrative)</p>	<p>ἐν in preposition + dative (temporal)</p>	<p>ταῖς those Dative article</p>	<p>ἡμέραις days Dative dative object of ἐν (temporal)</p>
<p>ταύταις these Dative demonstrative adjective</p>	<p>ἀναστὰς having stood up Aor Act Ptcp Nom Sg Masc · ἀνίστημι adverbial participle of attendant circumstance → constative aorist (the single act of rising to speak) ἀνίστημι: 'to rise, stand up'; in Jewish assembly practice, standing to address the congregation signals authority.</p>	<p>Πέτρος Peter Nominative subject Πέτρος: the first leader of the post-resurrection community, as Jesus had commissioned (Lk 22:32; Jn 21:15–17).</p>	<p>ἐν among preposition + dative (location among a group)</p>

μέσω

the midst

Dative

dative object of ἐν (locative)

μέσος; 'middle, midst'; ἐν μέσω + genitive = 'among, in the midst of' (cf. Lk 2:46; 22:27).

τῶν

the

Genitive

article

ἀδελφῶν

brothers

Genitive

genitive of reference with μέσω

ἀδελφός; 'brother'; the first use of this term for the community of believers in Acts — the church as a family.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

verb of parenthetical notice

→ progressive imperfect (the crowd's presence during the speech)

τε

enclitic connective (continuative)

ὄχλος

crowd

Nominative

subject of ἦν

ὄχλος; 'crowd, assembly'; here a specific gathering, not a random mob.

ὀνομάτων

of names

Genitive

genitive of description / partitive

ὄνομα; 'name'; ὄχλος ὀνομάτων = 'a gathering of names/persons'; a Semiticism (Heb. תִּימָשׁ / Num 1:2 LXX) for counting individuals.

ἐπὶ

altogether

preposition (idiomatic: ἐπὶ τὸ αὐτό = 'together, in the same place')

τὸ

the

Accusative

article (part of idiom)

αὐτό

same

Accusative

accusative (part of idiom ἐπὶ τὸ αὐτό = 'together')

ἐπὶ τὸ αὐτό: a Lukan idiom for corporate assembly (Acts 2:1, 44, 47; 4:26); reflects Hebrew יָחַד.

ὡς

about

particle of approximation

ἑκατὸν

a hundred

numeral

εἴκοσι

twenty

numeral (with ἑκατόν: 120 total)

ἑκατὸν εἴκοσι: 120; enough for a local Sanhedrin (m. Sanh. 1:6) and a significant round number representing the nucleus of the new Israel.

16 ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ἣν προεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν·

'Men, brothers, it was necessary that the Scripture be fulfilled which the Holy Spirit spoke beforehand through the mouth of David concerning Judas, who became guide to those who arrested Jesus.

ASSERTION / SCRIPTURAL NECESSITY (OPENING OF PETER'S SPEECH) ASYNDETON Peter opens with ἔδει ('it was necessary') — the Lukan theological term for divine necessity (Lk 4:43; 9:22; 13:33; 17:25; 24:7, 26, 44). This grounds the tragedy of Judas not in accident but in prophetic Scripture, attributed to the Holy Spirit through David, establishing the Davidic psalms as prophetic and Spirit-inspired.

ἄνδρες

Men

Vocative

vocative of address

ἀδελφοί

brothers

Vocative

vocative (apposition to ἄνδρες)

ἀδελφός: Peter addresses the assembly as family; the double vocative is a Lukan speech-opening convention (Acts 2:29; 7:2; 13:26; 22:1; 23:1).

ἔδει

it was necessary

Imperf Act Indic 3 Sg · δεῖ

impersonal verb (main verb)

→ imperfect of divine necessity (the standing past necessity)

δεῖ: 'it is necessary'; Luke's key theological-necessity word; the imperfect here points to a long-standing requirement now coming to fulfillment.

πληρωθῆναι

to be fulfilled

Aor Pass Inf · πληρῶ

infinitive (subject of ἔδει)

→ constative aorist (the fulfillment as a completed act)

πληρῶ: 'to fulfill, fill up'; the passive is a divine passive — God fulfills Scripture.

τὴν

the

Accusative

article

γραφὴν

Scripture

Accusative

accusative subject of infinitive (πληρωθῆναι)

γραφή: 'writing, Scripture'; singular referring to specific scriptural text(s); identified as Pss 69:25 and 109:8 in v.20.

ἣν

which

Accusative

accusative relative pronoun (object of προεῖπεν)

προεῖπεν

spoke beforehand

Aor Act Indic 3 Sg · προλέγω

verb of relative clause

→ constative aorist (the OT prophetic utterance as completed act)

προλέγω: 'to say beforehand, predict'; the preposition πρό emphasizes that the Spirit spoke this in advance of the events.

τὸ

the

Nominative

article with subject

πνεῦμα

Spirit

Nominative

subject of προεῖπεν

πνεῦμα: the Holy Spirit identified as the true author of David's psalms; a key hermeneutical claim (cf. Acts 4:25; 28:25; 2 Pet 1:21).

τὸ

the

Nominative

article

ἅγιον

Holy

Nominative

attributive adjective

διὰ

through

preposition + genitive (agency / means)

στόματος

mouth

Genitive

genitive object of διὰ (instrument: through the mouth of David)

στόμα: 'mouth'; διὰ στόματος is a standard biblical idiom for prophetic speech (Lk 1:70; Acts 3:21).

Δαυίδ

David

Genitive

genitive of relationship (possessive: David's mouth)

Δαυίδ: David is the prophet-poet through whom the Spirit spoke; the Psalms as Davidic prophecy is a consistent NT hermeneutic.

περὶ

concerning

preposition + genitive (reference/topic)

Ἰούδα

Judas

Genitive

genitive object of περί

Ἰούδας: Judas Iscariot; identified here by his role in the arrest, not by his betrayal per se.

τοῦ

the one who

Genitive

article (substantival with participle)

γενομένου

having become

Aor Mid Ptcp Gen Sg Masc · γίνομαι

attributive participle (describing Judas)

→ constative aorist (the completed act of becoming guide)

γίνομαι: 'to become'; the aorist participle identifies the defining act of Judas' infamy.

ὁδηγοῦ

guide

Genitive

predicate of γενομένου

ὁδηγός: 'guide, leader (on a road)'; Judas 'guided' the arresting party to Jesus in Gethsemane (Lk 22:47-48).

τοῖς

those

Dative

article with substantival participle

συλλαβοῦσιν

who arrested

Aor Act Ptcp Dat Pl Masc · συλλαμβάνω

substantival participle (object of ὁδηγοῦ)

→ constative aorist (the completed act of arrest)

συλλαμβάνω: 'to seize, arrest'; the Lukan term for the arrest of Jesus (Lk 22:54).

Ἰησοῦν

Jesus

Accusative

direct object of συλλαβοῦσιν

17 ὅτι κατηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης.

for he was numbered among us and was allotted his share in this ministry.

EXPLANATION / GROUND (JUDAS WAS A GENUINE MEMBER) ὅτι The ὅτι provides the reason

Scripture had to address this situation: Judas was a legitimate member of the Twelve, numbered and allotted a share. κατηριθμημένος ἦν (periphrastic pluperfect) stresses the completed enrollment as a standing state. ἔλαχεν τὸν κλῆρον ('received by lot') ironically sets up the lot-casting for Matthias in v.26 — what Judas forfeited is restored by lot.

ὅτι

for

causal conjunction

κατηριθμημένος

having been numbered

Perf Pass Ptcp Nom Sg Masc · καταριθμέω

periphrastic perfect participle (with ἦν)

→ stative perfect (standing status of enrollment)

καταριθμέω: NT hapax; 'to count among, enroll in a number'; the intensive compound stresses deliberate, official inclusion.

ἦν

was

Imperf Act Indic 3 Sg · εἰμί

auxiliary (periphrastic pluperfect)

→ pluperfective stative (a state already obtaining before the betrayal)

ἐν

among

preposition + dative (membership)

<p>ἡμῖν us Dative dative object of ἐν</p>	<p>καὶ and coordinating conjunction</p>	<p>ἔλαχεν he received by lot Aor Act Indic 3 Sg · λαγχάνω main verb (coordinate with ἦν) → constative aorist (the completed act of receiving the allotment) λαγχάνω: 'to receive by lot, obtain by allotment'; the verb is cognate to κληρος ('lot'); its irony here — Judas received a divinely allotted share and forfeited it — sets up the lot-casting of v.26.</p>	<p>τὸν the Accusative article</p>
<p>κληρὸν share Accusative direct object of ἔλαχεν κληρος: 'lot, portion, share'; the apostolic 'share' as an OT-style allotted inheritance (cf. Num 26:55–56; Josh 14–19). The same word is used for the lot cast in v.26.</p>	<p>τῆς of Genitive article</p>	<p>διακονίας ministry Genitive genitive (objective: the ministry that was allotted) διακονία: 'service, ministry'; the apostolic calling described as service, not office; occurs 8× in Acts.</p>	<p>ταύτης this Genitive demonstrative adjective</p>

18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνῆς γενόμενος ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.

(This man therefore acquired a field with the reward of his wickedness, and falling headlong he burst open in the middle, and all his bowels poured out.

PARENTHESIS (JUDAS' END NARRATED FOR THEOPHILUS) Οὗτος μὲν οὖν Parenthetical verses 18–19 explain the Judas situation for a reader who may not know (the Aramaic Hakeldama tradition). The account of Judas' death here (falling headlong, bursting) differs from Matt 27:5 (hanging); harmonizations propose he fell after hanging, or the rope broke. The 'reward of unrighteousness' (μισθὸς ἀδικίας) echoes Balaam's characterization (2 Pet 2:15; Jude 11).

Οὗτος

This man

Nominative

demonstrative pronoun / subject

μὲν

indeed

particle (μὲν in loose structure)

οὖν

therefore / then

inferential / narrative connective

ἐκτήσατο

acquired

Aor Mid Indic 3 Sg · κτάομαι

main verb

→ constative aorist (the completed acquisition)

κτάομαι: 'to acquire, obtain for oneself'; the middle voice stresses Judas' personal agency in this transaction.

χωρίον

a field

Accusative

direct object

χωρίον: 'field, piece of land, estate'; the same word as Gethsemane in Jn 18:1; here the field of blood.

ἐκ

with

preposition + genitive (source / price)

μισθοῦ

the reward

Genitive

genitive of price / source

μισθός: 'wage, reward, pay'; the 30 pieces of silver were the μισθός of the betrayal (Matt 26:15).

τῆς

of

Genitive

article

ἀδικίας

unrighteousness

Genitive

genitive of quality / description

ἀδικία: 'unrighteousness, injustice'; 'reward of unrighteousness' is a LXX idiom also used of Balaam (2 Pet 2:15; Jude 11), linking Judas to the archetype of greedy apostasy.

καὶ

and

coordinating conjunction

πρηνῆς

headlong

Nominative

predicate adjective with γενόμενος

πρηνής: NT hapax; 'headlong, face down'; the adjectival sense 'falling forward/face-first' describes a violent, undignified death.

γενόμενος

having become / falling

Aor Mid Ptcp Nom Sg Masc · γίνομαι

adverbial participle of attendant circumstance

→ constative aorist (the fall as a single event)

ἐλάκησεν

he burst open

Aor Act Indic 3 Sg · λάσκω

main verb

→ constative aorist (the single event of bursting)

λάσκω: NT hapax; 'to crack, burst (with a loud noise)'; a vivid, physical term for violent bodily rupture.

μέσος

in the middle

Nominative

predicate adjective / adverbial (through the middle)

μέσος: 'middle'; here adverbially, 'in the middle' — the body ruptured through its center.

καὶ

and

coordinating conjunction

ἐξεχύθη

poured out

Aor Pass Indic 3 Sg · ἐκχέω

main verb

→ constative aorist

ἐκχέω: 'to pour out'; elsewhere in Acts used of the Spirit (2:17, 18, 33; 10:45) — the ironic juxtaposition is striking: Judas' bowels are poured out; the Spirit is poured out.

πάντα

all

Nominative

attributive adjective

τὰ

the

Nominative

article

σπλάγχνα

bowels

Nominative

subject of ἐξεχύθη

σπλάγχνον: 'inner organs, bowels'; the seat of emotion in Greek anthropology; here viscerally literal — an ignoble end.

αὐτοῦ

his

Genitive

genitive of possession

19 καὶ γνωστὸν ἐγένετο πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμάχ, τοῦτ' ἔστιν Χωρίον Αἵματος.)

And this became known to all the inhabitants of Jerusalem, so that the field was called in their own dialect Hakeldama, that is, Field of Blood.)

CONTINUATION OF PARENTHESIS (THE NAME OF THE FIELD) **καὶ** The etiology of the Aramaic name Ἀκελδαμάχ (= Aram. ܢܗܪܝ ܠܚܝܩ, 'field of blood') closes the parenthesis. Luke's explanatory note τοῦτ' ἔστιν is aimed at his Greek-speaking audience. The name connects to 'blood' both through the betrayal money and through Judas' death.

καὶ
and

coordinating conjunction

γνωστὸν

known

Nominative

predicate adjective

γνωστός: 'known, recognized'; a Lukan word (Acts 1:19; 2:14; 4:10; 9:42; 13:38; 15:18; 19:17; 28:22, 28).

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

copula / main verb

→ constative aorist (the single event of becoming widely known)

πᾶσιν

to all

Dative

dative of reference / advantage

τοῖς

the

Dative

article (substantival with participle)

κατοικοῦσιν

inhabiting

Pres Act Ptcp Dat Pl Masc · κατοικέω

substantival participle

→ progressive present (ongoing residents)

κατοικέω: 'to dwell, inhabit'; the inhabitants of Jerusalem are the community for which this story became common knowledge.

Ἰερουσαλήμ

Jerusalem

Genitive

genitive of reference (with κατοικοῦσιν)

ὥστε

so that

consecutive conjunction

κληθῆναι

to be called

Aor Pass Inf · καλέω

infinitive (with ὥστε, result clause)

→ constative aorist (the completed naming)

τὸ

the

Accusative

article

χωρίον

field

Accusative

accusative subject of infinitive

ἐκεῖνο

that

Accusative

demonstrative adjective (deictic: the specific field)

τῇ

in their

Dative

article

ἰδίᾳ

own

Dative

attributive adjective

διαλέκτῳ

dialect / language

Dative

dative of means (language in which the name is given)

διάλεκτος: 'dialect, language'; in Acts refers to Aramaic (the vernacular of Jerusalem); Luke translates for his Greek readership.

αὐτῶν

their

Genitive

genitive of possession

Ἄκελδαμάχ

Hakeldama

indeclinable proper noun (Aramaic name)

Ἄκελδαμάχ; transliteration of Aramaic ܐܟܠܕܡܐ ('field of blood'); a toponym preserved in tradition south of Jerusalem in the Hinnom Valley.

τουτ'

that

Nominative

demonstrative pronoun (subject of explanatory clause)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (translation formula)

→ *gnomic present*

Χωρίον

Field

Nominative

predicate nominative (Greek translation of Ἄκελδαμάχ)

Αἵματος

of Blood

Genitive

genitive of description

αἷμα: 'blood'; the dual reference — Judas' blood and the blood-money — gives the name its resonance.

20 Γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καὶ· Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.

For it is written in the Book of Psalms: 'Let his homestead become desolate, and let there be no one who dwells in it'; and 'Let another take his office.'

SCRIPTURAL PROOF (BOTH THE FATE OF JUDAS AND THE NECESSITY OF REPLACEMENT)

γάρ

Two

Psalm citations: Ps 69:25 LXX (the desolation of the enemy's dwelling, applied to Judas) and Ps 109:8 LXX (another take the office, applied to the need for a replacement). The citations are introduced as a single 'it is written in the Book of Psalms,' treating the Psalter as a unified prophetic corpus. γέγραπται (intensive perfect: 'it stands written') is the standard citation formula.

Γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ intensive perfect (Scripture stands written as an abiding record)

γράφω: 'write'; the perfect γέγραπται ('it stands written') is the NT's standard formula for introducing authoritative Scripture.

γάρ

for

causal/explanatory conjunction

ἐν

in

preposition + dative (location in a book)

βίβλω

the book

Dative

dative object of ἐν

βίβλος: 'book, scroll'; 'the book of Psalms' treats the Psalter as a single prophetic unit.

ψαλμῶν

of Psalms

Genitive

genitive of content / title

ψαλμός: 'psalm'; the book of Psalms is cited here as prophetic (cf. Lk 24:44; Acts 13:33–35).

Γενηθήτω

Let become

Aor Pass Impv 3 Sg · γίνομαι

imperative (jussive; citation from Ps 69:25)

→ constative aorist (divine judicial decree)

γίνομαι: the aorist passive imperative expresses a jussive wish / imprecatory prayer: 'let it become!'

ἡ

the

Nominative

article

ἔπαυλις

homestead

Nominative

subject of Γενηθήτω

ἔπαυλις: NT hapax; 'farmstead, homestead, habitation'; in Ps 69:25 LXX the enemy's encampment; applied here to Judas' field.

αὐτοῦ

his

Genitive

genitive of possession

ἔρημος

desolate

Nominative

predicate adjective

ἔρημος: 'deserted, desolate'; applied to the field bought with blood-money.

καὶ

and

coordinating conjunction

μὴ

no

negation (with jussive ἔστω)

ἔστω

let there be

Pres Act Impv 3 Sg · εἰμί

imperative (jussive; second imprecatory clause)

→ progressive present (absence of a dweller as an ongoing state)

ὁ

the one

Nominative

article (substantival with participle)

κατοικῶν

who dwells

Pres Act Ptcp Nom Sg Masc · κατοικέω

substantival participle (subject of ἔστω)

→ progressive present

ἐν

in

preposition + dative (location)

αὐτῇ

it

Dative

dative object of ἐν

Τὴν

his

Accusative

article

ἐπισκοπὴν

office

Accusative

direct object of λαβέτω (fronted for emphasis)

ἐπισκοπή: 'oversheership, office, position'; in Ps 109:8 LXX the leadership role; Peter applies it to the apostolic office vacated by Judas. The noun is cognate with ἐπίσκοπος ('bishop/overseer').

αὐτοῦ

his

Genitive

genitive of possession

λαβέτω

let take

Aor Act Impv 3 Sg · λαμβάνω

imperative (jussive; citation from Ps 109:8; warrants the election)

→ constative aorist (the single act of replacement)

λαμβάνω: 'to take, receive'; the jussive 'let another take' is the scriptural warrant for the entire election process of vv.21–26.

ἕτερος

another

Nominative

subject of λαβέτω

ἕτερος: 'another (of a different kind)'; implies a specific new individual, not simply a continuation — the Twelve must be reconstituted.

21 δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ εἰσηλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς,

So it is necessary that from among the men who have accompanied us during all the time that the Lord Jesus went in and out among us,

INFERENCE / CONTINUATION (QUALIFICATION CRITERIA FOR REPLACEMENT)

οὖν The δεῖ of v.21

resumes the scriptural necessity of v.16. Peter sets out the two criteria for the replacement: (1) having accompanied them throughout the entire ministry from John's baptism to the ascension (v.21–22a), and (2) the ability to serve as a resurrection witness (v.22b). The phrase 'went in and out among us' is a Hebrew idiom for day-to-day presence (cf. Num 27:17; 1 Sam 18:13).

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb (main verb, resumed from v.16)

→ gnomic present (a standing divine necessity)

δεῖ: 'it is necessary'; the same word as in v.16; the necessity extends from the scriptural warrant to the practical selection.

οὖν

therefore

inferential conjunction

τῶν

from the

Genitive

article (genitive with partitive sense)

συνελθόντων

who accompanied

Aor Act Ptcp Gen Pl Masc · συνέρχομαι

substantival participle (partitive genitive, source of the candidate)

→ constative aorist (the completed period of accompanying)

συνέρχομαι: 'to come together with, accompany'; the partitive genitive specifies the pool from which the candidate must come — those who traveled with Jesus.

ἡμῖν

us

Dative

dative of association (with συνελθόντων)

ἀνδρῶν

men

Genitive

genitive (in apposition to / clarifying τῶν συνελθόντων)

ἀνήρ: 'man'; the apostolic witness to the resurrection requires a male eyewitness, consistent with the social conventions of legal testimony.

ἐν

during

preposition + dative (temporal)

παντί

all

Dative

attributive adjective

χρόνῳ

time

Dative

dative object of ἐν (temporal)

χρόνος: the full duration of Jesus' ministry; the comprehensiveness mirrors v.1 (περὶ πάντων).

ᾧ

which

Dative

dative relative pronoun (temporal: 'during which')

εἰσῆλθεν

went in

Aor Act Indic 3 Sg · εἰσέρχομαι

verb of relative clause

→ constative aorist

καὶ

and

coordinating conjunction

ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

verb of relative clause (coordinate)

→ constative aorist

εἰσέρχομαι / ἐξέρχομαι: 'go in and go out'; a Hebrew idiom (Num 27:17; Deut 28:6; 1 Sam 18:13) for constant day-to-day activity and presence.

ἐφ'

among

preposition + accusative (concerning, over)

ἡμᾶς

us

Accusative

accusative object of ἐπί

ὁ

the

Nominative

article with subject

κύριος

Lord

Nominative

subject of εἰσῆλθεν / ἐξῆλθεν

κύριος: 'Lord'; the full post-resurrection title; in v.6 the disciples had already addressed Jesus as Κύριε.

Ἰησοῦς

Jesus

Nominative

apposition to κύριος

22 ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήμφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν γενέσθαι ἓνα τούτων.

beginning from the baptism of John until the day when he was taken up from us — one of these men must become a witness of his resurrection together with us.

CONTINUATION OF CRITERIA (SPECIFIC TEMPORAL BOUNDS + THE RESURRECTION REQUIREMENT)

ASYNDETON The participial phrase ἀρξάμενος ἀπὸ ... ἕως gives the precise temporal scope: from John's baptism (the beginning of Jesus' public ministry) to the ascension. μάρτυρα τῆς ἀναστάσεως ('a witness of the resurrection') is the essential qualification — the Twelve exist as a resurrection-witness body. σὺν ἡμῖν ('together with us') emphasizes the corporate identity of the apostolic band.

ἀρξάμενος

beginning

Aor Mid Ptcp Nom Sg Masc · ἄρχομαι

adverbial participle of time (modifying the temporal range)

→ ingressive aorist (the starting point of the period)

ἄρχομαι: 'to begin'; the participle marks the starting terminus of the required qualification period.

ἀπὸ

from

preposition + genitive (temporal starting point)

τοῦ

the

Genitive

article

βαπτίσματος

baptism

Genitive

genitive object of ἀπό (temporal starting point)

βάπτισμα: 'baptism'; the baptism of Jesus by John marks the beginning of his public ministry (Lk 3:21–22; Acts 10:37–38); this is the start of the required eyewitness period.

Ἰωάννου

of John

Genitive

genitive of agent / source (John's baptism)

Ἰωάννης: John the Baptist; as in v.5, his baptism marks the epoch.

ἕως

until

preposition + genitive (temporal end-point)

τῆς

the

Genitive

article

ἡμέρας

day

Genitive

genitive object of ἕως (temporal end)

ἧς

on which

Genitive

genitive relative pronoun (attracted; adverbial)

ἀνελήμφθη

he was taken up

Aor Pass Indic 3 Sg · ἀναλαμβάνω

verb of relative clause (divine passive)

→ constative aorist (the ascension as single event)

ἀναλαμβάνω: the ascension verb (as in vv.2, 11); the end-point of the required eyewitness period.

ἀφ'

from

preposition + genitive (separation)

ἡμῶν

us

Genitive

genitive of separation

<p>μάρτυρα a witness Accusative <i>predicate accusative (of γενέσθαι)</i></p> <p>μάρτυς: 'witness'; the essential apostolic function in Acts; the replacement must be a resurrection witness, not merely a ministry companion.</p>	<p>τῆς of Genitive <i>article</i></p>	<p>ἀναστάσεως resurrection Genitive <i>objective genitive (witness to the resurrection)</i></p> <p>ἀνάστασις: 'resurrection'; the content of apostolic witness throughout Acts (2:24, 32; 3:15; 4:2, 33; 17:18, 31–32; 26:23); this is the core apostolic message.</p>	<p>αὐτοῦ his Genitive <i>genitive of reference (whose resurrection)</i></p>
<p>σὺν together with <i>preposition + dative (association)</i></p>	<p>ἡμῖν us Dative <i>dative object of σύν</i></p>	<p>γενέσθαι to become Aor Mid Inf · γίνομαι <i>infinitive (subject of δεῖ, with ἕνα τούτων as acc. subject)</i></p> <p>→ constative aorist (the single act of becoming)</p>	<p>ἕνα one Accusative <i>accusative subject of infinitive</i></p>
<p>τούτων of these Genitive <i>partitive genitive (one from among these men)</i></p>			

23 Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰουῆτος, καὶ Μαθθίαν.

And they put forward two: Joseph called Barsabbas, who was also called Justus, and Matthias.

NARRATIVE ACTION (THE COMMUNITY PROPOSES TWO CANDIDATES) **Καί** The community (not Peter alone) nominates two candidates who both meet the criteria of vv.21–22. The double names (Joseph/Barsabbas/Justus; and Matthias) reflect the multilingual identity of diaspora Jews: Hebrew/Aramaic family names alongside Latin cognomina. Matthias appears nowhere else in the NT after v.26.

Καὶ

And

coordinating conjunction

ἔστησαν

they put forward

Aor Act Indic 3 Pl · ἵστημι

main verb

→ constative aorist (the completed act of proposing)

ἵστημι: 'to stand, place, set forward'; here 'to put forward, present (for selection)' — a technical use for proposing candidates.

δύο

two

Accusative

direct object of ἔστησαν / numeral

δύο: the community provides two candidates, both equally qualified, leaving the final choice to divine guidance.

Ἰωσήφ

Joseph

Accusative

direct object (first candidate named)

Ἰωσήφ: a common Jewish name; this Joseph is otherwise unknown.

τὸν

the one

Accusative

article (substantival with participle)

καλούμενον

called

Pres Pass Ptcp Acc Sg Masc · καλέω

attributive participle

→ progressive present (his current name)

Βαρσαββᾶν

Barsabbas

Accusative

accusative (name, object of καλούμενον)

Βαρσαββᾶς: Aramaic 'son of the Sabbath' or 'son of Zabbai'; a patronymic nickname.

ὃς

who

Nominative

relative pronoun (subject of ἐπεκλήθη)

ἐπεκλήθη

was surnamed

Aor Pass Indic 3 Sg · ἐπικαλέω

verb of relative clause

→ constative aorist (the completed act of being given a surname)

ἐπικαλέω: 'to call upon, surname'; the passive 'was surnamed Justus' indicates a Latin cognomen added for the Greco-Roman world.

Ἰουῆτος

Justus

Nominative

predicate nominative (Latin cognomen)

Ἰουῆτος: Latin Justus ('just, righteous'); a common Greco-Roman name adopted by diaspora Jews (cf. Acts 18:7; Col 4:11).

καὶ

and

coordinating conjunction

Μαθθίαν

Matthias

Accusative

direct object (second candidate named)

Μαθθίας: a shortened form of Ματθαῖος / Ματτιθίας ('gift of Yahweh'); this is his only mention in the NT.

24 καὶ προσευξάμενοι εἶπαν· Σὺ, κύριε, καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἕνα

And they prayed and said, 'You, Lord, who know the hearts of all, show which one of these two you have chosen

CORPORATE PRAYER (INVOKING DIVINE GUIDANCE FOR THE CHOICE) **καί** The prayer addresses Jesus as κύριε (the risen Lord who directs his church) and uniquely as καρδιογνώστης ('knower of hearts' — a NT hapax here and Acts 15:8), asserting that only the Lord can discern the true qualification of the candidates. ἐξελέξω (perfect of divine election) grounds the lot in a prior divine choice — the lot merely reveals what God has already decided.

καὶ
and

coordinating conjunction

προσευξάμενοι

having prayed

Aor Mid Ptcp Nom Pl Masc · προσεύχομαι
adverbial participle of attendant circumstance

→ constative aorist (the prayer as a completed act before the lot)

προσεύχομαι: 'to pray'; prayer precedes the lot — the church seeks divine guidance rather than mere chance.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω
main verb

→ constative aorist

Σὺ

You

Nominative

subject (emphatic vocative-style pronoun)

κύριε

Lord

Vocative

vocative of address

κύριος; the prayer is addressed to the risen Lord Jesus (cf. the use of κύριε in the speech of v.6); he is the one who chooses apostles (Mk 3:13; Jn 15:16).

καρδιογνώστα

knower of hearts

Vocative

vocative (divine epithet)

καρδιογνώστης; NT hapax (Acts 1:24; 15:8); 'one who knows hearts'; the compound stresses omniscience of the inner person, the basis for trusting God's choice over human discernment (cf. 1 Sam 16:7).

πάντων

of all

Genitive

objective genitive with καρδιογνώστα

πᾶς; 'all!'; the Lord knows the hearts of all people universally — not just these two.

ἀνάδειξον

show

Aor Act Impv 2 Sg · ἀναδείκνυμι
imperative (petition)

→ constative aorist (the decisive act of revealing the choice)

ἀναδείκνυμι: 'to show, designate, appoint'; in Lk 10:1 Jesus 'designated' (ἀνέδειξεν) the 72; here the community asks the Lord to 'designate' the new apostle.

<p>ὄν the one whom</p> <p>Accusative <i>accusative relative pronoun (object of ἐξελέξω)</i></p>	<p>ἐξελέξω you have chosen</p> <p>Aor Mid Indic 2 Sg · ἐκλέγομαι <i>verb of relative clause</i></p> <p>→ constative aorist (the completed act of divine election)</p> <p>ἐκλέγομαι: 'to choose, select'; the same verb as in v.2 (of the original Twelve); the church assumes the Lord has already made his choice — the lot is revelation, not random chance.</p>	<p>ἐκ from</p> <p><i>preposition + genitive (partitive source)</i></p>	<p>τούτων these</p> <p>Genitive <i>genitive (partitive)</i></p>
<p>τῶν the</p> <p>Genitive <i>article</i></p>	<p>δύο two</p> <p>Genitive <i>numeral</i></p>	<p>ἑνα one</p> <p>Accusative <i>direct object of ἀνάδειξον</i></p>	

25 λαβεῖν τὸν τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

to take the place in this ministry and apostleship, from which Judas turned aside to go to his own place.'

CONTINUATION OF PRAYER (DEFINING THE OFFICE AND JUDAS' DEFECTION) **ASYNDETON** The purpose infinitive λαβεῖν defines what the new apostle is to receive. The pairing διακονία καὶ ἀποστολή captures both the servant character and the authoritative commission of the office. The phrase 'his own place' (τὸν τόπον τὸν ἴδιον) is a euphemism for Judas' judgment/damnation, in contrast to the 'place' in ministry the new apostle will occupy.

λαβεῖν

to take

Aor Act Inf · λαμβάνω

purpose infinitive (with ἀνάδειξον in v.24)

→ constative aorist (the single act of taking up the office)

λαμβάνω: 'to receive, take'; picks up ἔλαχεν τὸν κλῆρον of v.17 — Judas' share must be taken up by another.

τὸν

the

Accusative

article

τόπον

place

Accusative

direct object of λαβεῖν

τόπος: 'place, position'; here metaphorical for the apostolic office; the same word recurs at the end of the verse for 'his own place' (Judas' judgment).

τῆς

of

Genitive

article

διακονίας

ministry

Genitive

genitive (objective: the place that belongs to this ministry)

διακονία: 'service, ministry'; recalling v.17; the office is described first as service.

ταύτης

this

Genitive

demonstrative adjective

καὶ

and

coordinating conjunction

ἀποστολῆς

apostleship

Genitive

genitive (coordinate with διακονίας)

ἀποστολή: 'apostleship, commission'; NT rare (Acts 1:25; Rom 1:5; 1 Cor 9:2; Gal 2:8); the authoritative sent-one character of the office.

ἀφ'

from

preposition + genitive (separation)

ἧς

which

Genitive

genitive relative pronoun (object of παρέβη)

παρέβη

turned aside

Aor Act Indic 3 Sg · παραβαίνω

verb of relative clause

→ constative aorist (Judas' completed defection)

παραβαίνω: 'to transgress, turn aside, deviate'; used for apostasy from a covenant obligation (LXX: Num 14:41; Josh 7:11); Judas did not merely fail — he actively transgressed his calling.

Ἰούδας

Judas

Nominative

subject of παρέβη

πορευθῆναι

to go

Aor Pass Inf · πορεύομαι

infinitive of result / purpose (with παρέβη)

→ constative aorist (the completed going to his own place)

πορεύομαι: 'to go'; the passive/deponent form; 'to go to his own place' is a euphemism for death and judgment.

εἰς

to

preposition + accusative (direction)

τὸν

the

Accusative

article

τόπον

place

Accusative

direct object of πορευθῆναι

τόπος: 'place'; here a euphemism for Judas' judgment — his 'own place' is contrasted with the apostolic 'place' he vacated. In later Christian usage 'his own place' was understood as a reference to perdition.

τὸν

his

Accusative

article

ἴδιον

own

Accusative

attributive adjective

ἴδιος: 'one's own'; echoes v.7 (the Father's own authority); here the contrast: Judas goes to the place he earned for himself.

26 Καὶ ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Μαθθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

RESOLUTION / CONCLUSION (THE LOT AND ENROLLMENT OF MATTHIAS)

Καί

The lot-casting is the

last use of the lot in the NT; after Pentecost, the Spirit will guide appointments (Acts 13:2). The lot (Prov 16:33: 'the lot is cast into the lap, but its every decision is from the Lord') is not mere chance but the revelation of a prior divine choice (v.24). συγκατεψηφίσθη ('was voted/counted together with') is a NT hapax and a compound word conveying communal ratification. The Twelve are now reconstituted as the eschatological foundation of the new Israel (cf. Lk 22:30; Rev 21:14).

Καὶ

And

coordinating conjunction (narrative sequence)

ἔδωκαν

they gave / cast

Aor Act Indic 3 Pl · δίδωμι

main verb

→ constative aorist (the completed act of casting)

δίδωμι: 'to give'; ἔδωκαν κλήρους = 'they gave lots' (i.e., placed them in a container and cast/drew); the standard idiom for lot-casting.

κλήρους

lots

Accusative

direct object of ἔδωκαν

κλήρος: 'lot, pebble, potsherd used in casting'; cognate with ἔλαχεν of v.17 and the LXX OT practice (Num 26:55; Josh 14-19); the last such use in the NT.

αὐτοῖς

for them

Dative

dative of reference / indirect object

καὶ

and

coordinating conjunction

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb

→ constative aorist (the decisive fall of the lot)

πίπτω: 'to fall'; the lot 'fell' by divine direction (Prov 16:33 LXX; cf. Lev 16:8); the outcome is not random but providential.

ὁ

the

Nominative

article with subject

κλήρος

lot

Nominative

subject of ἔπεσεν

κλήρος: as in v.17 (ἔλαχεν τὸν κλήρον); the same word closes the ring — Judas' lot is now Matthias' lot.

ἐπὶ

on

preposition + accusative (result: the lot fell upon / indicating)

Μαθθίαν

Matthias

Accusative

accusative object of ἐπί

Μαθθίας: the divinely chosen replacement; like Joseph's being passed over for Potiphar (a human parallel), Barsabbas is passed over and the Lord's prior choice is revealed.

καὶ

and

coordinating conjunction

συγκατεψηφίσθη

he was counted together with

Aor Pass Indic 3 Sg · συγκαταψηφίζομαι

main verb (divine/communal passive)

→ constative aorist (the single act of enrollment)

συγκαταψηφίζομαι: NT hapax; 'to vote / count together with' — a compound expressing simultaneous official enrollment; the community ratifies the divine choice.

μετὰ

with

preposition + genitive (association)

τῶν

the

Genitive

article

ἑνδεκά

eleven

Genitive

numeral (attributive)

ἑνδεκά: 'eleven'; the addition of Matthias restores the Twelve, the symbolic number for the restored Israel (Lk 22:30); the number will not be replaced again in Acts (contrast the silence over James son of Zebedee's martyrdom in 12:2).

ἀποστόλων

apostles

Genitive

genitive (with τῶν ἑνδεκά)

ἀπόστολος: 'apostle'; the chapter ends with the body restored to Twelve — the foundational witnesses ready for the coming of the Spirit.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Several points of variation and exegetical significance are flagged rather than silently resolved. The chapter divides naturally into three movements: Luke's prologue to Theophilus (1:1–5), the ascension of the Lord and the programmatic commission (1:6–11), and the reconstitution of the Twelve through the replacement of Judas by Matthias (1:12–26). The prologue (vv.1–5) explicitly cross-references the 'first account' (τὸν πρῶτον λόγον) addressed to the same Theophilus — establishing Acts as the second volume of Luke–Acts — and summarizes the post-resurrection appearances and instructions over forty days. At v.4 the expression συναλιζόμενος ('while eating together with them' or possibly 'while assembling with them') is a hapax with debated sense; the table-fellowship reading suits the Lukan theme of resurrection meals (Lk 24:41–43). At v.5 the promise 'you will be baptized with the Holy Spirit not many days from now' picks up John's Isaianic promise (Lk 3:16) and points directly to Pentecost (ch. 2). The programmatic verse 1:8 — 'you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth' — is universally recognized as the structural outline of the whole book of Acts: Jerusalem (1–7), Judea and Samaria (8–12), and the ends of the earth (13–28). The two men in white (v.10) echo Lk 24:4; their question 'Why do you stand looking into heaven?' gently redirects the disciples toward mission rather than speculation. The Judas tradition in vv.18–19 gives the Aramaic name Ἀκελδαμάχ ('Field of Blood') for the field purchased with the betrayal money — the account differs in detail from Matt 27:3–10 (there the priests buy the field; here Judas himself is described as doing so), a divergence widely explained as two perspectives on the same transaction. The lot-

casting for Matthias (v.26) follows OT precedent (Prov 16:33) and is the last use of the lot in the NT; after Pentecost the Spirit guides the church's appointments (cf. 13:2).

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.