

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 11

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΙΑ΄

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 · 11:1–18

Peter defends the Cornelius mission: 'who was I to hinder God?'

News reaches Jerusalem that Gentiles have received the word (1–2); the circumcision party contends with Peter over his table fellowship with the uncircumcised (3); Peter recounts the vision (5–10), the Spirit's instruction (11–12), Cornelius' angel (13–14), the Spirit's falling on the Gentiles as at the beginning (15), the Lord's word about John's baptism recalled (16), and the inference that God gave them 'the same gift' as to the Jewish believers (17). The Jerusalem church is silenced and glorifies God: 'Then to the Gentiles also God has granted repentance that leads to life' (18).

B · 11:19–21

The Antioch mission: Hellenists preach to Greeks

Those scattered by the Stephen persecution travel as far as Phoenicia, Cyprus, and Antioch, speaking the word to Jews only (19); but some from Cyprus and Cyrene coming to Antioch speak to Greeks (Ἕλληνας) — and the hand of the Lord is with them, and a large number believes and turns to the Lord (20–21).

C · 11:22–26

Barnabas, Saul, and the name 'Christians' at Antioch

The Jerusalem church sends Barnabas to Antioch (22); arriving, he sees the grace of God, rejoices, and exhorts them to remain faithful (23); the community grows greatly (24); Barnabas goes to Tarsus to find Saul and brings him to Antioch, and for a whole year they meet with the assembly and teach a large crowd (25–26a); here for the first time the disciples are called 'Christians' (Χριστιανοί, 26b).

D · 11:27–30

Agabus' famine prophecy and the Antioch relief mission

Prophets come down from Jerusalem to Antioch (27); Agabus rises and through the Spirit foretells a great famine over all the inhabited earth, which came to pass under Claudius (28); the disciples determine to send relief to the brothers dwelling in Judea, each according to his means (29); they do so, sending it to the elders by the hand of Barnabas and Saul (30).

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

Now the apostles and the brothers who were throughout Judea heard that even the Gentiles had received the word of God.

SCENE TRANSITION / EXPOSITION **δέ** The mild adversative δέ shifts scene from Caesarea back to the Jerusalem-Judean circle. The aorist ἤκουσαν is constative: the news has spread. The ὅτι clause is the content of the report. The addition of καί before τὰ ἔθνη is ascensive — 'even the Gentiles' — marking the theological surprise.

Ἦκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

main verb

→ constative aorist

ἀκούω: 'hear, learn'; here the news travels to the Judean community.

δέ

now

mild adversative / narrative transition

οἱ

the

Nominative

article

ἀπόστολοι

apostles

Nominative

subject

ἀπόστολος: 'sent one'; the Twelve as the Jerusalem leadership body.

καὶ
and

coordinating conjunction

οἱ
the

Nominative
article

ἀδελφοὶ
brothers

Nominative
subject (conjoined)

ἀδελφός: 'brother'; standard early
Christian term for fellow believers.

οἱ
the ones

Nominative
article (substantival with participle)

ὄντες
being

Pres Act Ptc Nom Pl Masc · εἰμί
attributive participle (restrictive)

εἰμί: copula; with κατά + acc. means
'throughout.'

κατὰ
throughout

preposition + accusative (distributive extension)

τὴν
the

Accusative
article

Ἰουδαίαν
Judea

Accusative
object of κατά (distributive)

Ἰουδαία: the region of Judea; includes the
wider Jerusalem circle.

ὅτι
that

content conjunction (ὅτι-recitativum)

καὶ
even

ascensive particle

τὰ
the

Nominative
article

ἔθνη
Gentiles

Nominative
subject of ἐδέξαντο

ἔθνος: 'nation, people'; pl. 'the Gentiles' as
a category distinct from Israel.

ἐδέξαντο
received

Aor Mid Indic 3 Pl · δέχομαι
verb of ὅτι clause

→ *constative aorist*

δέχομαι: 'welcome, receive'; the same verb
as in Lk 8:13; here of receiving the
proclaimed word in faith.

τὸν
the

Accusative
article

λόγον
word

Accusative
direct object

λόγος: 'word'; in Acts 'the word of God' is a
shorthand for the gospel proclamation.

τοῦ
of

Genitive
article

θεοῦ

God

Genitive

genitive of source / subjective genitive

θεός: God; λόγος τοῦ θεοῦ = the message originating from God.

2 Ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς

So when Peter went up to Jerusalem, those of the circumcision contended with him,

TEMPORAL / CONFLICT-INTRODUCTION **δέ** The temporal Ὅτε clause frames the confrontation. The imperfect διεκρίνοντο (middle: 'they were contending/disputing') captures an ongoing argument, not a single rebuke. The phrase οἱ ἐκ περιτομῆς — 'those of the circumcision' — denotes Jewish believers who held circumcision as a boundary marker (cf. 10:45; Gal 2:12).

Ὅτε

when

temporal conjunction

δέ

so

mild adversative / narrative connective

ἀνέβη

went up

Aor Act Indic 3 Sg · ἀναβαίνω

verb of temporal clause

→ *constative aorist*

ἀναβαίνω: 'go up'; Jerusalem lies higher than Caesarea; 'going up' to Jerusalem is standard usage (cf. Acts 15:2; 21:12).

Πέτρος

Peter

Nominative

subject

Πέτρος; Peter; named subject of the temporal clause.

<p>εἰς to <i>preposition + accusative (directional)</i></p>	<p>Ἱεροσόλυμα Jerusalem Accusative <i>object of εἰς (destination)</i> Ἱεροσόλυμα: Greek form of Jerusalem; the neuter plural is standard in Acts.</p>	<p>διεκρίνοντο were contending Impf Mid Indic 3 Pl · διακρίνω <i>main verb (apodosis)</i> → progressive imperfect (ongoing dispute) διακρίνω (mid.): 'contend, dispute, take issue'; the middle voice with πρὸς + accusative = 'argue face-to-face against'; the imperfect marks a sustained objection.</p>	<p>πρὸς with <i>preposition + accusative (adversative)</i></p>
<p>αὐτόν him Accusative <i>object of πρὸς (person disputed with)</i></p>	<p>οἱ those Nominative <i>article (substantivizing ἐκ phrase)</i></p>	<p>ἐκ of <i>preposition + genitive (partitive / group identification)</i></p>	<p>περιτομῆς circumcision Genitive <i>genitive of identification (group)</i> περιτομή: 'circumcision'; metonymy for Jewish identity and the practice as a covenant boundary marker (cf. Gal 2:12).</p>

3 λέγοντες ὅτι εἰσῆλθες πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγες αὐτοῖς.

saying, 'You went in to men who are uncircumcised and ate with them.'

CONTENT OF ACCUSATION **ASYNDETON** The participle λέγοντες introduces the direct content of the objection. The charge is twofold: entering the house of uncircumcised men (the purity concern of 10:28) and table fellowship (συνέφαγες, aorist). Eating together was the most intimate form of social boundary-crossing; this is what Peter's defence must answer.

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω
supplementary participle (manner/content of
διακρίνοντο)

λέγω: 'say'; the participle specifies the
content of the dispute.

ὅτι

that

content conjunction (ὅτι-recitativum introducing
direct speech)

Εἰσηλθες

you entered

Aor Act Indic 2 Sg · εἰσέρχομαι
main verb of accusation

→ constative aorist

εἰσέρχομαι: 'go in/enter'; entering a
Gentile house was the purity offense of
10:28 — 'it is unlawful for a Jew to join
himself to a foreigner!'

πρὸς

to

preposition + accusative (movement toward
persons)

ἄνδρας

men

Accusative
object of πρὸς

ἄνθρωπος: 'man'; generic reference to Cornelius
and his household.

ἀκροβυστίαν

uncircumcision

Accusative
direct object of ἔχοντας (accusative of respect /
retained object)

ἀκροβυστία: 'foreskin, uncircumcision'; the
physical marker and its social-religious
significance; the opposite of περιτομή.

ἔχοντας

having

Pres Act Ptc Acc Pl Masc · ἔχω
attributive participle (characterizing ἄνδρας)

ἔχω: 'have, possess'; the participle specifies
the defining characteristic.

καὶ

and

coordinating conjunction

συνέφαγες

ate with

Aor Act Indic 2 Sg · συνεσθίω
conjoined main verb (second charge)

→ constative aorist

συνεσθίω: 'eat together with'; the
compound σύν emphasizes shared table
fellowship — the social boundary most
freighted with Jewish purity concerns; cf.
Gal 2:11–14.

αὐτοῖς

with them

Dative
dative of association

4 Ἀρξάμενος δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων·

But Peter began and explained to them in order, saying:

RESPONSE / NARRATIVE PIVOT **δέ** The aorist participle Ἀρξάμενος ('having begun') + imperfect ἐξετίθετο ('was setting out/explaining') together convey deliberate, ordered recitation. The adverb καθεξῆς ('in sequence, one by one') — a Lukan favorite (Lk 1:3; 8:1; Acts 3:24; 18:23) — signals that Peter's defense will replay the Cornelius narrative in strict chronological order.

Ἀρξάμενος

beginning

Aor Mid Ptc Nom Sg Masc · ἄρχω
attendant circumstance participle

ἄρχω (mid.): 'begin'; the middle ἄρχομαι is the standard Lukan idiom for initiating a speech or action (cf. Lk 3:23; 24:27; Acts 1:1).

δέ

but

mild adversative conjunction

Πέτρος

Peter

Nominative
subject

ἐξετίθετο

was explaining

Impf Mid Indic 3 Sg · ἐκτίθημι
main verb

→ progressive imperfect (unfolding explanation)

ἐκτίθημι (mid.): 'set out, explain'; used again in 18:26 (Priscilla and Aquila to Apollos) and 28:23 (Paul to Rome's Jews); the middle voice indicates careful self-presentation.

αὐτοῖς

to them

Dative
dative of indirect object (audience)

καθεξῆς

in order

adverb (manner/sequence)

καθεξῆς: 'in order, one after another'; Lukan idiom (Lk 1:3; Acts 3:24; 18:23) highlighting ordered narrative.

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω
supplementary participle introducing direct speech

5 Ἐγὼ ἦμην ἐν πόλει Ἰόππη προσευχόμενος καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαῖνον σκευῶς τι ὡς θόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ·

I was in the city of Joppa praying, and in a trance I saw a vision — something like a large sheet being let down from heaven by its four corners, and it came to me.

NARRATIVE RECITATION (THE VISION — STAGE 1) **ASYNDETON** Peter's defense opens with his own location and activity, grounding the vision in factual setting. The ἐν ἐκστάσει ὄραμα formula identifies this as divine communication (cf. 10:10, 17, 19). The expansion of the sheet image here (vs. 10:11) uses the same vocabulary but slightly different word order, confirming this is conscious rhetorical recitation for a different audience.

Ἐγὼ

I

Nominative

emphatic personal pronoun (subject)

ἦμην

was

Impf Act Indic 1 Sg · εἶμι

main verb (setting)

→ progressive imperfect (ongoing state)

εἶμι: copula; the imperfect sets the continuous background state.

ἐν

in

preposition + dative (location)

πόλει

city

Dative

object of ἐν (location)

πόλις: 'city'; with the proper name Ἰόππη in apposition.

Ἰόππη

Joppa

Dative

apposition to πόλει

Ἰόππη: Joppa (modern Jaffa), the coastal city where Peter stayed with Simon the tanner (Acts 9:36–43; 10:5–8).

προσευχόμενος

praying

Pres Mid Ptc Nom Sg Masc · προσεύχομαι

circumstantial participle (temporal/attendant)

προσεύχομαι: 'pray'; Peter was at prayer (midday, 10:9) when the vision came — grounding it in an act of piety.

καὶ

and

coordinating conjunction

εἶδον

I saw

Aor Act Indic 1 Sg · ὄraw

main verb

→ constative aorist

ὄraw: 'see'; the standard visionary seeing verb in Acts (cf. 10:11; 16:10; 18:9).

ἐν

in

preposition + dative (sphere/mode of seeing)

ἐκστάσει

a trance

Dative

dative of sphere (in the state of trance)

ἐκστασις: 'trance, astonishment'; from ἐξ-ίστημι 'stand outside oneself'; a visionary altered state of consciousness (also 10:10; 22:17; LXX Gen 2:21).

ὄραμα

a vision

Accusative

direct object

ὄραμα: 'vision' (from ὀράω); divine visual communication (Acts 9:10; 10:3, 17; 16:9–10; 18:9).

καταβαῖνον

coming down

Pres Act Ptc Acc Sg Neut · καταβαίνω

attributive participle (content of vision — what was seen descending)

καταβαίνω: 'come/go down, descend'; the participle describes the object in motion.

σκεῦός

object

Accusative

accusative in apposition (in predicate to ὄραμα / subject of description)

σκεῦος: 'vessel, container, object'; here undefined — 'something like a sheet.'

τι

some

Accusative

enclitic indefinite pronoun

ὡς

like

comparative particle (introducing simile)

ὀθόνην

a sheet

Accusative

object of ὡς (comparatum)

ὀθόνη: 'linen cloth, sheet, sail'; used only here and 10:11 in the NT; large domestic linen.

μεγάλην

large

Accusative

attributive adjective

τέσσαρσιν

four

Dative

dative (instrumental, with ἀρχαῖς)

ἀρχαῖς

corners

Dative

dative of means (by its four corners)

ἀρχή: 'beginning, corner, ruler'; here 'corners/extremities' of the sheet.

καθιεμένην

being let down

Pres Pass Ptc Acc Sg Fem · καθίημι

attributive participle (modifying ὀθόνην)

καθίημι: 'let down, lower'; used of the sheet also in 10:11; cf. also Acts 9:25 (Paul lowered in a basket).

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source

οὐρανός: 'heaven'; the divine origin of the vision-object signals its theological authority.

καί

and

coordinating conjunction

ἦλθεν

it came

Aor Act Indic 3 Sg · ἔρχομαι

conjoined main verb

→ constative aorist

ἔρχομαι: 'come'; the sheet descended all the way to Peter's position — personal, direct address.

ἄχρι

as far as

preposition + genitive (extent)

ἄχρι: 'as far as, until'; here spatial.

ἐμοῦ

me

Genitive

genitive of goal (with ἄχρι)

6 εἰς ἣν ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἔρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.

Gazing at it I was observing and I saw the four-footed animals of the earth and the wild beasts and the reptiles and the birds of the sky.

CONTENT OF VISION (STAGE 2: THE CONTENTS OF THE SHEET) ASYNDETON The imperfect κατενόουν ('was examining closely') is ingressive or iterative — Peter looked carefully at the contents. The fourfold list (four-footed, wild beasts, reptiles, birds) mirrors the creation taxonomy and echoes the clean/unclean categories of Lev 11 / Deut 14, making the theological point immediately available.

εἰς

at

preposition + accusative (direction of gaze)

ἣν

which

Accusative

relative pronoun (object of εἰς, antecedent = the sheet)

ἀτενίσας

gazing

Aor Act Ptc Nom Sg Masc · ἀτενίζω

attendant circumstance participle

ἀτενίζω: 'gaze intently, fix eyes on'; a Lukan favorite (Lk 4:20; 22:56; Acts 1:10; 3:4, 12; 6:15; 7:55; 10:4; 13:9; 14:9; 23:1); from ἀτενής 'stretched toward.'

κατενόουν

I was observing

Impf Act Indic 1 Sg · κατανοέω

main verb

→ progressive/iterative imperfect (careful ongoing examination)

κατανοέω: 'notice carefully, consider, contemplate'; the κατα- prefix intensifies; cf. Acts 7:31 (Moses examining the bush); 27:39.

καὶ
and

coordinating conjunction

εἶδον

I saw

Aor Act Indic 1 Sg · ὁράω

conjoined main verb

→ constative aorist

τὰ
the

Accusative

article

τετράποδα

four-footed animals

Accusative

direct object (first category)

τετράπους; 'four-footed'; from τέτρα + πούς;
a broad category of land animals (cf. Rom
1:23).

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive of source/category

γῆ: 'earth, land'; the domain of land
animals.

καὶ
and

coordinating conjunction

τὰ
the

Accusative

article

θηρία

wild beasts

Accusative

direct object (second category)

θηρίον: 'wild animal, beast'; often of
dangerous or undomesticated animals;
many would be Levitically unclean.

καὶ
and

coordinating conjunction

τὰ
the

Accusative

article

έρπετὰ

reptiles

Accusative

direct object (third category)

έρπετόν: 'creeping thing, reptile'; from
έρπω 'creep'; cf. Rom 1:23; Jas 3:7;
categorically unclean (Lev 11:41–45).

καὶ
and

coordinating conjunction

τὰ
the

Accusative

article

πετεινὰ

birds

Accusative

direct object (fourth category)

πετεινόν: 'bird, winged creature'; from
πέτομαι 'fly'; cf. Lev 11:13–23 for
clean/unclean birds.

τοῦ

of the

Genitive

article

οὐρανοῦ

sky

Genitive

genitive of domain

οὐρανός: 'sky/heaven'; here the atmospheric domain of birds.

7 ἤκουσα δὲ καὶ φωνῆς λεγούσης μοι· Ἀναστάς, Πέτρε, θῦσον καὶ φάγε.

And I also heard a voice saying to me, 'Rise, Peter; kill and eat!'

DIVINE COMMAND (VISION STAGE 3) **δέ** The auditory component of the vision follows the visual. The double imperative Ἀναστάς ... θῦσον ... φάγε (rise, kill, eat) is a divine command that cuts through the Levitical categories just seen in the sheet. The aorist participle Ἀναστάς ('having risen') is attendant circumstance — rise and then act.

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb

→ *constative aorist*

ἀκούω: 'hear'; with genitive of the thing heard (φωνῆς — a common NT construction).

δέ

and

mild adversative / additive conjunction

καὶ

also

adjunctive particle

φωνῆς

a voice

Genitive

genitive of thing heard (with ἀκούω)

φωνή: 'voice, sound'; the genitive after ἀκούω is standard — hearing a voice.

Λεγούσης

saying

Pres Act Ptc Gen Sg Fem · λέγω

attributive participle (content of the voice)

μοι

to me

Dative

dative of indirect object (addressee)

Ἄναστάς

Rise

Aor Act Ptc Nom Sg Masc · ἀνίστημι

attendant circumstance participle (imperative force)

ἀνίστημι: 'stand up, rise'; the aorist participle in imperatival commands — 'having risen' = 'get up and ...'

Πέτρε

Peter

Vocative

vocative (direct address)

Πέτρος; the divine voice addresses Peter by name, personalizing the command.

θῦσον

kill

Aor Act Impv 2 Sg · θύω

imperative (first command)

→ ingressive aorist imperative

θύω: 'slaughter, sacrifice, kill (for food)'; the command to slaughter any creature from the sheet regardless of Levitical category.

καὶ

and

coordinating conjunction

φάγε

eat

Aor Act Impv 2 Sg · ἐσθίω

imperative (second command)

→ ingressive aorist imperative

ἐσθίω: 'eat'; together θῦσον καὶ φάγε directly challenges the Levitical food laws — the crux of the vision's meaning.

8 εἶπον δέ· Μηδαμῶς, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου.

But I said, 'By no means, Lord, for nothing common or unclean has ever entered my mouth.'

OBJECTION (PETER'S REFUSAL) **δέ** Peter's strong refusal (Μηδαμῶς — by no means, emphatically) echoes Ezek 4:14 LXX, where the prophet refuses God's command to eat defiled bread. The perfect ἀκάθαρτον refers to the ongoing status of unclean foods. The address κύριε acknowledges divine authority even while refusing — which sharpens the drama of the second command.

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

main verb

→ *constative aorist*

λέγω: standard speech verb.

δέ

but

mild adversative conjunction

Μηδαμῶς

by no means

emphatic negative adverb

μηδαμῶς: 'by no means, certainly not'; strong refusal; only here and 10:14 in the NT.

κύριε

Lord

Vocative

vocative (direct address)

κύριος: 'Lord'; Peter addresses the divine voice with full authority-acknowledgment even as he refuses.

ὅτι

for

causal conjunction

κοινόν

common

Nominative

predicate adjective (subject of εἰσῆλθεν)

κοινός: 'common, defiled'; in Jewish purity usage = ritually impure (opposite of ἅγιος/καθαρός); cf. Mk 7:2; Acts 10:14, 28; Rom 14:14.

ἢ

or

disjunctive conjunction

ἀκάθαρτον

unclean

Nominative

predicate adjective (conjoined with κοινόν)

ἀκάθαρτος: 'unclean, impure'; the Levitical technical term; the pairing κοινόν ἢ ἀκάθαρτον (also 10:14, 28) reinforces completeness of the refusal.

οὐδέποτε

never

negative temporal adverb

οὐδέποτε: 'never at any time'; absolute past negation, stressing lifelong observance.

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ *constative aorist*

εἰσέρχομαι: 'enter'; the idiom 'enter the mouth' = be eaten.

εἰς

into

preposition + accusative (direction)

τὸ

the

Accusative

article

στόμα

mouth

Accusative

object of εἰς (destination)

στόμα: 'mouth'; the idiom εἰς τὸ στόμα εἰσέρχομαι = be eaten (cf. Mt 15:11).

μου

my

Genitive

genitive of possession

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

But the voice answered from heaven a second time, 'What God has cleansed, you must not call common.'

DIVINE COUNTER-COMMAND (VISION STAGE 4: THE REVERSAL) **δέ** The theological crux of the vision: God's perfect tense (ἐκαθάρισεν, 'has cleansed') overturns Peter's Levitical categories. The present imperative μὴ κοίνου ('stop making common' or 'do not make common') carries the force of a general prohibition. The relative pronoun Ἄ ('what') is neuter plural, encompassing the full range of the sheet's contents — but its application extends beyond food to persons (v.28).

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist

ἀποκρίνομαι: 'answer, respond'; the deponent passive form is standard NT usage.

δέ

but

mild adversative conjunction

φωνή

a voice

Nominative

subject

φωνή: the divine voice of the vision.

ἐκ

from

preposition + genitive (source)

δευτέρου

a second time

Genitive

genitive (idiomatic: ἐκ δευτέρου = 'a second time')

δευτερος: 'second'; the idiom ἐκ δευτέρου = 'a second time'; cf. Mt 26:42; Heb 9:28.

ἐκ

from

preposition + genitive (source)

τοῦ

the

Genitive

article

οὐρανοῦ

heaven

Genitive

genitive of source

οὐρανός: the source marker; reinforces divine authority of the command.

<p>ἄ what Accusative <i>relative pronoun (accusative of object, fronted as topic)</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>subject</i> θεός; the actor — God's own cleansing declaration, not human reclassification.</p>	<p>ἐκαθάρισεν has cleansed Aor Act Indic 3 Sg · καθαρίζω <i>relative clause verb</i> → culminative aorist (completed divine action with ongoing result) καθαρίζω: 'cleanse, purify'; the aorist here is a divine declaratory act — God has pronounced clean; cf. 10:15; Mk 7:19.</p>
<p>σύ you Nominative <i>emphatic pronoun (subject, contrastive with ὁ θεός)</i></p>	<p>μή not <i>negative particle (with imperative = prohibition)</i></p>	<p>κοίνου make common Pres Act Impv 2 Sg · κοινώω <i>imperative (prohibition)</i> → durative present prohibition (stop making/do not make common) κοινώω: 'make common, defile'; the denominative verb from κοινός; cf. Mt 15:11, 18, 20; Mk 7:15; Acts 21:28; Heb 9:13.</p>	

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

This happened three times, and everything was drawn up again into heaven.

CONCLUDING ACTION OF VISION **δέ** The threefold repetition (ἐπὶ τρίς) is both narrative completeness (a biblical trope of certainty: cf. Amos 1–2; Peter's three denials; the Lord's thrice-repeated voice to Samuel) and rhetorical emphasis for the Jerusalem audience. The passive ἀνεσπάσθη ('was drawn up') implies the divine agent; the vision ends as it began — from and to heaven.

ΤΟΥΤΟ

this

Nominative

demonstrative pronoun (subject)

δέ

and

mild adversative / continuative conjunction

ἐγένετο

happened

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist

γίνομαι: 'happen, occur, come about';
standard events verb.

ἐπὶ

up to

*preposition + accusative (repetition: ἐπὶ τρίς =
'three times')*

τρίς

three times

numerical adverb (with ἐπὶ)

τρίς: 'three times'; the biblical number of
completeness/certainty.

καὶ

and

coordinating conjunction

ἀνεσπάσθη

was drawn up

Aor Pass Indic 3 Sg · ἀνασπάω

conjoined main verb

→ constative aorist (divine passive)

ἀνασπάω: 'draw up, pull back'; the divine
passive implies God drew it back; cf. Acts
20:9 (Eutychus 'pulled up').

πάλιν

again

adverb (temporal: reverse motion)

ἅπαντα

everything

Nominative

subject (or predicate adjective: 'all of it')

ἅπας: 'all, whole'; stronger form of πᾶς; the
totality of the vision-contents returned to
heaven.

εἰς

into

preposition + accusative (directional)

τὸν

the

Accusative

article

οὐρανόν

heaven

Accusative

object of εἰς (destination)

οὐρανός: heaven; the vision's return to its
origin frames it as completed divine
communication.

11 καὶ ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρὸς με.

And behold, at that very moment three men stood at the house in which I was, sent from Caesarea to me.

IMMEDIATE SEQUEL (THE VISION GIVES WAY TO THE MESSENGERS) **καὶ** The ἰδοὺ ('behold') marks a new and striking development immediately after the vision ended. ἐξαυτῆς ('at that very moment') is specifically Lukan (Acts 10:33; 21:32; 23:30) and stresses the divine timing. The perfect passive ἀπεσταλμένοι ('having been sent') emphasizes that their sending was a completed, authoritative commission — they were dispatched from Caesarea before the vision even ended.

καὶ
and

coordinating conjunction

ἰδοὺ
behold

attention-marker / interjection

ἰδοὺ: fixed particle signaling a surprise or noteworthy event; LXX-derived Hebrew וַיֵּן idiom.

ἐξαυτῆς

at that very moment

temporal adverb

ἐξαυτῆς: 'immediately, at once, at that very moment'; a Lukan idiom (Acts 10:33; 21:32; 23:30) emphasizing temporal immediacy.

τρεῖς

three

Nominative

cardinal numeral (adjective modifying ἄνδρες)

ἄνδρες

men

Nominative

subject

ἀνήρ: 'man'; the three emissaries sent by Cornelius (10:7–8).

ἐπέστησαν

stood

Aor Act Indic 3 Pl · ἐφίστημι

main verb

→ *ingressive aorist (they took their stand)*

ἐφίστημι: 'stand over/at, present oneself'; often of sudden appearances (Lk 2:9; 24:4; Acts 12:7; 23:11); the ingressive aorist marks the point of their arrival.

ἐπὶ

at

preposition + accusative (position near)

τὴν

the

Accusative

article

οἰκίαν

house

Accusative

object of ἐπί

οἰκία: 'house, household'; Simon the tanner's house (Acts 10:6).

ἐν

in

preposition + dative (location)

ἣ

which

Dative

relative pronoun (locative, antecedent = οἰκίαν)

ἦμην

I was

Impf Act Indic 1 Sg · εἰμί

verb of relative clause

→ progressive imperfect (I was staying there)

ἀπεσταλμένοι

having been sent

Perf Pass Ptc Nom Pl Masc · ἀποστέλλω

predicate participle (appositive to τρεῖς ἄνδρες)

ἀποστέλλω: 'send with commission'; the perfect passive stresses the completed, authoritative sending — they arrived as official envoys of Cornelius (10:7–8).

ἀπὸ

from

preposition + genitive (source)

Καισαρείας

Caesarea

Genitive

genitive of source

Καισάρεια: Caesarea Maritima, the Roman administrative capital of Judea, where Cornelius was stationed.

πρός

to

preposition + accusative (directional — sent to)

με

me

Accusative

object of πρὸς (recipient)

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

And the Spirit told me to go with them, making no distinction. These six brothers also came with me, and we entered the man's house.

SPIRIT'S COMMAND AND PETER'S OBEDIENCE **δέ** The Spirit's command (εἶπεν τὸ πνεῦμά μοι) grounds the action in divine instruction. The participle μηδὲν διακρίναντα ('making no distinction / doubting nothing') echoes 10:20 and 11:2's διεκρίνοντο — the same root: Peter acted without the hesitation his critics showed. The mention of ἕξ ἀδελφοί ('six brothers') as eyewitnesses is apologetic — a circle of attestation for the Jerusalem audience.

εἶπεν

told

Aor Act Indic 3 Sg · λέγω

main verb

→ *constative aorist*

λέγω: 'say, tell'; here the Spirit is the speaker.

δέ

and

continuative conjunction

τὸ

the

Nominative

article

πνεῦμά

Spirit

Nominative

subject

πνεῦμα: 'Spirit'; the Holy Spirit (cf. 10:19–20) who gave Peter the direct command to go.

μοι

to me

Dative

dative of indirect object

συνελθεῖν

to go with

Aor Act Inf · συνέρχομαι

infinitive (indirect command after εἶπεν)

→ *constative aorist infinitive*

συνέρχομαι: 'come together, go with'; the συν- marks accompanying.

αὐτοῖς

with them

Dative

dative of association (with συνελθεῖν)

μηδέν

nothing

Accusative

object of διακρίναντα (cognate accusative / internal object)

διακρίναντα

making no distinction

Aor Act Ptc Acc Sg Masc · διακρίνω

circumstantial participle (manner: without doubting / making no distinction)

διακρίνω: 'distinguish, doubt, waver'; here 'without making any distinction' (μηδέν διακρίναντα) — the same root as the accusers' διεκρίνοντο (v.2), framing Peter's obedience against their doubt.

ἦλθον

came

Aor Act Indic 3 Pl · ἔρχομαι

main verb (second sentence)

→ *constative aorist*

ἔρχομαι: 'come, go'; the six brothers came as witnesses.

δέ

and

continuative conjunction

σύν

with

preposition + dative (accompaniment)

ἐμοὶ

me

Dative

object of σύν

καὶ

also

adjunctive particle

οἱ

the

Nominative

article

ἕξ

six

Nominative

cardinal numeral adjective

ἀδελφοὶ

brothers

Nominative

subject (conjoined)

ἀδελφός: fellow believers who accompanied Peter as corroborating witnesses.

οὗτοι

these

Nominative

demonstrative adjective (pointing to those present)

καὶ
and

coordinating conjunction

εἰσήλθομεν

we entered

Aor Act Indic 1 Pl · εἰσέρχομαι

conjoined main verb

→ *constative aorist*

εἰσέρχομαι: 'enter'; the plural 'we' includes the six witnesses — a communal act of entering a Gentile home.

εἰς

into

preposition + accusative (directional)

τὸν

the

Accusative

article

οἶκον

house

Accusative

object of εἰς

οἶκος: 'house, household'; the 'man's house' = Cornelius' home at Caesarea.

τοῦ

of the

Genitive

article

ἀνδρός

man

Genitive

genitive of possession

άνήρ: 'man'; Cornelius is referred to circumspectly here — named in the account proper (10:30) but not repeated here, letting Peter control the pacing of his narrative.

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

And he reported to us how he had seen the angel standing in his house and saying, 'Send to Joppa and fetch Simon who is called Peter;

CORNELIUS' ANGELIC VISION (CORROBORATING REPORT) **δέ** Cornelius' account (already given in 10:30–32) is now summarized in Peter's recitation, with the indirect question πῶς εἶδεν introducing it. The aorist participles σταθέντα καὶ εἰπόντα describe the angel's actions — the perfect σταθέντα ('having stood, standing') emphasizes his established presence. The double imperative Ἀπόστειλον ... μετάπεμψαι represents the angel's authoritative command.

ἀπήγγειλεν

reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'report, announce'; a formal report verb; Cornelius gave an official account.

δέ

and

continuative conjunction

ἡμῖν

to us

Dative

dative of indirect object

πῶς

how

indirect interrogative conjunction (introducing indirect question)

εἶδεν

he had seen

Aor Act Indic 3 Sg · ὁράω

verb of indirect question

→ constative aorist (antecedent action)

ὁράω: 'see'; the vision of the angel by Cornelius (10:3–6).

τὸν

the

Accusative

article

ἄγγελον

angel

Accusative

direct object

ἄγγελος: 'messenger, angel'; the divine envoy who appeared to Cornelius (10:3, 22, 30).

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

οἴκῳ

house

Dative

object of ἐν (location)

αὐτοῦ

his

Genitive

genitive of possession

σταθέντα

standing

Aor Pass Ptc Acc Sg Masc · ἴστημι

object complement participle (how the angel was seen)

ἴστημι: 'stand'; aorist passive participle = 'having taken his stand'; the stative result — the angel was standing in Cornelius' house.

καὶ

and

coordinating conjunction

εἰπόντα

saying

Aor Act Ptc Acc Sg Masc · λέγω

object complement participle (conjoined, introducing direct speech)

Ἄποστειλον

Send

Aor Act Imprv 2 Sg · ἀποστέλλω

imperative (first command of angel)

→ ingressive aorist imperative

ἀποστέλλω: 'send with commission'; the angel commands Cornelius to dispatch messengers.

εἰς

to

preposition + accusative (directional)

Ἰόππην

Joppa

Accusative

object of εἰς (destination)

Ἰόππη: Joppa, the coastal town where Peter was staying.

καὶ

and

coordinating conjunction

μετάπεμψαι

fetch

Aor Mid Imprv 2 Sg · μεταπέμπω

imperative (second command of angel)

→ ingressive aorist imperative

μεταπέμπω (mid.): 'send for, summon'; the middle means 'send for someone to come to oneself'; also 10:5, 22, 29, 32.

Σίμωνα

Simon

Accusative

direct object

Σίμων: Simon (Peter's Jewish name).

τὸν

the one

Accusative

article (substantival with participle)

ἐπικαλούμενον

called

Pres Pass Ptc Acc Sg Masc · ἐπικαλέω

attributive participle (surname/alias)

ἐπικαλέω (pass.): 'be called, be surnamed'; the standard way of noting an alias (cf. Acts 1:23; 4:36; 10:5, 18, 32; 12:12, 25).

Πέτρον

Peter

Accusative

object complement (the surname/alias)

Πέτρος: 'Rock'; the Greek rendering of Aramaic קִפּוֹס.

14 ὃς λαλήσει ῥήματα πρὸς σέ, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.

who will speak words to you by which you and all your household will be saved!

PURPOSE OF PETER'S SUMMONS (THE ANGEL'S WORDS CONTINUED) **ASYNDETON** The relative clause ὃς λαλήσει ('who will speak') continues the angel's reported command. The instrumental ἐν οἷς ('by which') is the key: Peter's words will be the instrument of salvation. The phrase σὺ καὶ πᾶς ὁ οἶκός σου ('you and all your household') echoes the household-salvation pattern prominent in Acts (16:31; 18:8) and the Abrahamic promise structure. This is the purpose that drove the entire Cornelius episode.

ὃς

who

Nominative

relative pronoun (subject, antecedent = Πέτρον)

λαλήσει

will speak

Fut Act Indic 3 Sg · λαλέω

main verb of relative clause

→ predictive future

λαλέω: 'speak'; often in Luke-Acts of proclamation; the predictive future is the angel's foreknowledge.

ῥήματα

words

Accusative

direct object

ῥῆμα: 'word, saying'; plural of the specific utterances Peter will bring — not just a general message but a specific saving proclamation.

πρὸς

to

preposition + accusative (directional — addressed to)

σέ

you

Accusative

object of πρὸς (recipient)

ἐν

by

preposition + dative (instrumental)

οἷς

which

Dative

relative pronoun (instrumental dative, antecedent = ῥήματα)

σωθήση

you will be saved

Fut Pass Indic 2 Sg · σώζω

main verb of relative clause

→ predictive future (divine passive)

σώζω: 'save, rescue, deliver'; the divine passive points to God as agent; salvation is both eschatological and realized (cf. Acts 2:21, 40, 47; 4:12; 16:30–31).

σύ

you

Nominative

emphatic subject

καὶ

and

coordinating conjunction

πᾶς

all

Nominative

adjective modifying ὁ οἶκος

πᾶς: 'all, every'; the totality of the household.

ὁ

the

Nominative

article

οἶκος

household

Nominative

subject (conjoined)

οἶκος: 'house, household'; the social unit of Cornelius — family, slaves, dependents (cf. 10:2, 24).

σου

your

Genitive

genitive of possession

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

And as I began to speak, the Holy Spirit fell on them just as it also did on us at the beginning.

CLIMACTIC EVENT: THE SPIRIT FALLS ON THE GENTILES **δέ** The articular infinitive ἐν τῷ ἄρξασθαί με λαλεῖν ('while I was beginning to speak') marks the exact temporal coincidence — Peter had barely begun before God acted. The comparison ὡσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ is the theological crux of the defense: 'just as on us at the beginning' = Pentecost (2:1–4). The Pentecost parallel makes the Caesarea event an unmistakable act of God, not a human initiative.

ἐν

as

preposition + articular infinitive (temporal)

δέ

and

continuative conjunction

τῷ

the

Dative

article (part of articular infinitive construction ἐν τῷ + inf.)

ἄρξασθαί

begin

Aor Mid Inf · ἄρχω

infinitive in temporal ἐν τῷ construction ('while beginning')

→ *ingressive aorist infinitive*

ἄρχω (mid.): 'begin'; with the following complementary infinitive λαλεῖν.

με

me

Accusative

accusative subject of infinitive

λαλεῖν

to speak

Pres Act Inf · λαλέω

complementary infinitive (with ἄρξασθαί)

λαλέω: 'speak'; the proclamation Peter was delivering to Cornelius' household (cf. 10:34–43).

ἐπέπεσεν

fell

Aor Act Indic 3 Sg · ἐπιπίπτω

main verb (apodosis)

→ *ingressive aorist (the Spirit's decisive coming upon)*

ἐπιπίπτω: 'fall upon'; vivid verb for the Spirit's coming on people (also 8:16; 10:44; 11:15; 19:6; cf. Ezek 11:5 LXX).

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

subject

πνεῦμα: 'Spirit'; the subject with the article
+ ἅγιον = 'the Holy Spirit.'

τὸ

the

Nominative

article (attributive)

ἅγιον

Holy

Nominative

attributive adjective

ἅγιος: 'holy, set apart'; the standard epithet
of the Spirit in Acts.

ἐπ'

on

preposition + accusative (direction/extent – upon)

αὐτούς

them

Accusative

object of ἐπί (recipients)

ὥσπερ

just as

comparative conjunction

ὥσπερ: 'just as, in the same way as';
introduces the Pentecost comparison.

καὶ

also

adjunctive particle

ἐφ'

on

preposition + accusative

ἡμᾶς

us

Accusative

object of ἐφ' (the Jewish believers at Pentecost)

ἐν

at

preposition + dative (temporal)

ἀρχῇ

the beginning

Dative

dative of time (at the beginning = Pentecost)

ἀρχή: 'beginning'; ἐν ἀρχῇ here = the
founding Pentecost event (Acts 2:1–4), not
creation; the ultimate warrant for the
Gentile mission.

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

And I remembered the word of the Lord, how he used to say, 'John baptized with water, but you will be baptized with the Holy Spirit.'

INTERPRETIVE RECOLLECTION (SCRIPTURE / DOMINICAL WORD AS HERMENEUTICAL KEY) **δέ** Peter's interpretive move: the Spirit's falling triggered memory of the Lord's promise (cf. 1:5; Lk 3:16). The imperfect ἔλεγεν ('was saying / used to say') frames the dominical saying as something spoken with ongoing force. The μὲν ... δέ contrast (John's water-baptism vs. Spirit-baptism) is the theological backbone of Acts 1:5 and shows that Cornelius' experience was a Spirit-baptism, equivalent to Pentecost.

ἐμνήσθην

I remembered

Aor Pass Indic 1 Sg · μιμήσκω

main verb

→ ingressive aorist (moment of recollection)

μιμήσκω (pass.): 'remember, call to mind'; the aorist passive is deponent; cf. Lk 22:61; 24:6; Acts 10:31; 2 Pet 3:2.

δέ

and

continuative conjunction

τοῦ

the

Genitive

article

ῥήματος

word

Genitive

genitive of the thing remembered (with μιμήσκω + gen.)

ῥῆμα: 'word, saying'; here the specific dominical logion about Spirit-baptism (Acts 1:5).

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source/author

κύριος: 'Lord'; = Jesus; his pre-ascension promise (Acts 1:4-5).

ὡς

how

indirect comparative / content conjunction

ὡς; here introducing indirect speech with the content of what was said.

ἔλεγεν

he used to say

Impf Act Indic 3 Sg · λέγω

verb of ὡς clause

→ iterative/customary imperfect (he used to say / was saying)

λέγω: the imperfect is iterative or characterizing — this was a saying the Lord repeated.

Ἰωάννης

John

Nominative

subject (μέν clause)

Ἰωάννης: John the Baptist.

μέν

on the one hand

correlative particle (μέν ... δέ contrast)

ἐβάπτισεν

baptized

Aor Act Indic 3 Sg · βαπτίζω

main verb (μέν clause)

→ constative aorist

βαπτίζω: 'baptize, immerse'; John's water-baptism as the preparatory rite.

ὕδατι

with water

Dative

dative of means/instrument

ὕδωρ: 'water'; the element of John's baptism, contrasted with πνεῦμα.

ὕμεῖς

you

Nominative

emphatic subject (δέ clause)

δέ

but

adversative correlative (μέν ... δέ)

βαπτισθήσεσθε

will be baptized

Fut Pass Indic 2 Pl · βαπτίζω

main verb (δέ clause)

→ predictive future (divine passive)

βαπτίζω (pass.): the divine passive marks God / the risen Lord as the baptizer; cf. 1:5.

ἐν

with

preposition + dative (instrumental sphere)

πνεύματι

Spirit

Dative

dative of means/instrument

πνεῦμα: Holy Spirit; the element and agent of eschatological baptism.

ἀγίῳ

Holy

Dative

attributive adjective

ἅγιος: 'holy'; the qualifier πνεύματι ἀγίῳ (anarthrous) = by/with Holy Spirit.

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

If then God gave to them the same gift as he also gave to us when we believed on the Lord Jesus Christ, who was I that I could hinder God?

INFERENCE / RHETORICAL CLIMAX OF THE DEFENSE οὖν The inferential οὖν draws the conclusion from all that Peter has recounted. The first-class conditional (εἰ + indicative, εἰ ... ἔδωκεν) treats the gift as an established fact. The rhetorical question ἐγὼ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν ('who was I to be able to hinder God?') is the chapter's key verse — the argument reduces to divine sovereignty. The verb κωλύω ('hinder, prevent') also appears in the baptism scenes (8:36; 10:47) as the canonical 'what prevents?' formula.

εἰ

if

conditional conjunction (first-class condition)

οὖν

then

inferential conjunction

οὖν: 'therefore, then!'; draws the logical inference from the evidence presented.

τὴν

the

Accusative

article

ἴσην

same

Accusative

attributive adjective

ἴσος: 'equal, same!'; τὴν ἴσην δωρεάν = 'the identical gift' — equal in quality and kind, not a lesser or different Spirit.

δωρεὰν

gift

Accusative

direct object

δωρεά: 'gift, free grant!'; the term used of the Spirit in Acts 2:38; 8:20; 10:45; here 'the same gift' = the Spirit poured out at Pentecost.

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb of conditional clause

→ constative aorist

δίδωμι: 'give!'; God as the giver of the Spirit — his sovereign act.

αὐτοῖς

to them

Dative

dative of indirect object (the Gentiles)

ὁ

the

Nominative

article

θεός

God

Nominative

subject (late in clause for emphasis)

θεός: the actor; Peter places God as subject to emphasize divine initiative.

ὡς

as

comparative conjunction

καὶ

also

adjunctive particle

ἡμῖν

us

Dative

dative of indirect object (the Jewish believers at Pentecost)

πιστεύσασιν

who believed

Aor Act Ptc Dat Pl Masc · πιστεύω

attributive participle (modifying ἡμῖν)

πιστεύω: 'believe, trust'; the aorist marks the act of faith as the ground on which the Spirit was given.

ἐπὶ

on

preposition + accusative (object of faith: ἐπί + acc. = trust upon)

τὸν

the

Accusative

article

κύριον

Lord

Accusative

object of πιστεύω (with ἐπί)

κύριος: 'Lord'; the object of saving faith.

Ἰησοῦν

Jesus

Accusative

apposition to κύριον

Ἰησοῦς: personal name of Jesus.

Χριστόν

Christ

Accusative

apposition (name-title)

Χριστός: 'Anointed, Messiah'; the full three-part name κύριον Ἰησοῦν Χριστόν is the climactic confessional form.

ἐγὼ

I

Nominative

emphatic pronoun (subject of rhetorical question)

τίς

who

Nominative

interrogative pronoun (predicate: 'who was I?')

ἦμην

was

Impf Act Indic 1 Sg · εἰμί

main verb of rhetorical question

→ progressive imperfect

δυνατός

able

Nominative

predicate adjective

δυνατός: 'able, powerful'; with infinitive = 'capable of.'

κωλύσαι

to hinder

Aor Act Inf · κωλύω

complementary infinitive (with δυνατός)

→ constative aorist infinitive

κωλύω: 'hinder, prevent, stop'; the baptismal veto-word (8:36; 10:47; 11:17); here: 'who was I to prevent God?'

τὸν

the

Accusative

article

θεόν

God

Accusative

direct object of κωλύσαι

θεός: God as the one who gave the gift — to 'hinder God' is the reductio ad absurdum of the critics' position.

18 ἀκούσαντες δὲ ταῦτα ἤσυχασαν καὶ ἐδόξαζον τὸν θεὸν λέγοντες· ἼΑρα καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

When they heard these things they fell silent, and they glorified God, saying, 'Then to the Gentiles also God has granted repentance that leads to life!'

CONCLUSION: JERUSALEM VALIDATES THE GENTILE MISSION **δέ** The Jerusalem believers' response is the resolution of the entire episode and the first formal validation of the Gentile mission by the mother church. ἤσυχασαν ('they fell silent') indicates the objection is fully answered. The doxology and the theological conclusion — 'to the Gentiles also God has granted repentance unto life' — is the hinge on which the Gentile mission narrative now turns. This rephrases Peter's argument (God gave them the same gift) as a soteriological statement.

ἀκούσαντες

having heard

Aor Act Ptc Nom Pl Masc · ἀκούω

temporal participle (when they heard)

ἀκούω: 'hear, listen to!'

δέ

and

continuative conjunction

ταῦτα

these things

Accusative

direct object of ἀκούσαντες

ἤσυχασαν

fell silent

Aor Act Indic 3 Pl · ἡσυχάζω

main verb

→ ingressive aorist (they became silent)

ἡσυχάζω: 'be quiet, fall silent, rest'; ingressive aorist — they stopped their objection. Used similarly of silencing opponents at 21:14.

καὶ
and

coordinating conjunction

ἐδόξαζον

they glorified

Impf Act Indic 3 Pl · δοξάζω

conjoined main verb

→ progressive imperfect (ongoing praise)

δοξάζω: 'glorify, praise'; the imperfect marks sustained worship — not a single moment but a continuing response.

τὸν

the

Accusative

article

θεὸν

God

Accusative

direct object

θεός: the object of their worship — God himself, not Peter, is the real agent.

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

supplementary participle (content of their glorifying)

Ἄρα

then

inferential particle

ἄρα: 'then, therefore'; draws a logical conclusion from what has been heard — 'so then it follows that ...!'

καὶ

also

adjunctive particle

τοῖς

to the

Dative

article

ἔθνεσιν

Gentiles

Dative

dative of indirect object (fronted for emphasis)

ἔθνος: 'nation, Gentile'; the dative is fronted — the theological surprise is that the Gentiles are the recipients.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

τὴν

the

Accusative

article

μετάνοιαν

repentance

Accusative

direct object

μετάνοια: 'repentance, change of mind/direction'; the NT word for a complete turning of orientation toward God; the gift given is the capacity to repent, not just the call.

εἰς

unto

preposition + accusative (goal/result)

ζωὴν

life

Accusative

object of εἰς (result/destination)

ζωή: 'life'; here eschatological/eternal life — the endpoint of repentance.

ἔδωκεν

has granted

Aor Act Indic 3 Sg · δίδωμι

main verb

→ *culminative aorist*

δίδωμι: 'give, grant'; the aorist marks the divine gift as accomplished; God has done it — permanently.

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

Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews only.

SCENE TRANSITION / RESUMPTIVE NARRATIVE **οὖν** The Οἱ μὲν οὖν resumes the narrative thread from 8:4 (the scattering after Stephen's death), now extending it to Antioch. The μὲν sets up the contrast with the following δέ in v.20 (those who spoke to Greeks). The phrase μηδενὶ λαλοῦντες ... εἰ μὴ μόνον Ἰουδαίοις acknowledges that the scattered missionaries were still observing the 'Israel-first' pattern — setting up the innovation of v.20.

Οἱ

those

Nominative

article (substantival with participle)

μὲν

on the one hand

correlative particle (μὲν ... δέ anticipating v.20)

οὖν

now

resumptive/transitional conjunction

οὖν: resumptive here (cf. Acts 8:4) rather than purely inferential; picks up the narrative thread.

διασπαρέντες

having been scattered

Aor Pass Ptc Nom Pl Masc · διασπείρω

substantival participle (subject = οἱ ... διασπαρέντες)

διασπείρω: 'scatter'; the same verb as 8:1, 4; the diaspora of the persecuted believers becomes the vehicle of the gospel's spread.

ἀπὸ

because of

preposition + genitive (cause/source)

τῆς

the

Genitive

article

θλίψεως

persecution

Genitive

genitive of cause

θλίψις: 'tribulation, affliction, pressure'; the persecution that erupted at Stephen's death (Acts 8:1; cf. 11:19 picking up 8:4).

τῆς

the

Genitive

article

γενομένης

that arose

Aor Mid Ptc Gen Sg Fem · γίνομαι

attributive participle (modifying θλίψεως)

γίνομαι: 'happen, arise'; the persecution arose (ἐγένετο) over Stephen.

ἐπὶ

over

preposition + dative (occasion/cause: 'in connection with')

Στεφάνῳ

Stephen

Dative

object of ἐπὶ (the person in connection with whom)

Στέφανος: Stephen, the first martyr (Acts 6–7), whose death triggered the persecution.

διήλθον

traveled

Aor Act Indic 3 Pl · διέρχομαι

main verb

→ constative aorist

διέρχομαι: 'pass through, travel through'; the geographic spread of the gospel.

ἕως

as far as

preposition + genitive (extent)

Φοινίκης

Phoenicia

Genitive

genitive of extent (with ἕως)

Φοινίκη: Phoenicia, the coastal strip north of Galilee (Tyre and Sidon region); a significant Diaspora-Jewish zone.

καὶ

and

coordinating conjunction

Κύπρου

Cyprus

Genitive

genitive of extent (with ἕως)

Κύπρος: Cyprus, the island with significant Jewish population; homeland of Barnabas (4:36).

καὶ

and

coordinating conjunction

Ἀντιοχείας

Antioch

Genitive

genitive of extent (with ἕως — the farthest point)

Ἀντιόχεια: Antioch on the Orontes, the third city of the Roman empire; becomes the base of Paul's mission (Acts 13–14; 15; 18:22).

μηδενὶ

to no one

Dative

dative of indirect object (with μόνον Ἰουδαίοις)

λαλοῦντες

speaking

Pres Act Ptc Nom Pl Masc · λαλέω

circumstantial participle (manner/accompaniment)

λαλέω: 'speak'; missionary proclamation.

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object

λόγος: 'the word' = the gospel message.

εἰ

if

conditional particle (εἰ μὴ = 'except')

μὴ

not

negative (εἰ μὴ = 'except, unless')

μόνον

only

adverb of restriction

Ἰουδαίους

to Jews

Dative

dative of indirect object (the exception)

Ἰουδαῖος: 'Jew'; the initial limitation of the mission — they were still following the 'Israel-first' pattern.

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

But there were some of them, men from Cyprus and Cyrene, who on coming to Antioch spoke also to the Greeks, proclaiming the Lord Jesus.

CONTRAST / INNOVATION (THE ΔΕ OF V.20 VS. ΜΕΝ OF V.19) **δέ** The δέ contrasts sharply with the μέν of v.19: some of the scattered believers innovated. Κύπριοι καὶ Κυρηναῖοι (Cypriots and Cyreneans) are Diaspora Jews who were perhaps less bound by Palestinian purity conventions. The textual variant Ἑλληνας ('Greeks') vs. Ἑλληνιστάς ('Greek-speaking Jews') is the chapter's primary text-critical crux: most scholars prefer Ἑλληνας (Gentiles) as the harder reading, explaining why this was a breakthrough moment. The imperfect ἐλάλουν marks sustained missionary activity.

ἦσαν

there were

Impf Act Indic 3 Pl · εἰμί

main verb (existential)

→ progressive imperfect

εἰμί: copula; the imperfect ἦσαν introduces the new group.

δέ

but

adversative conjunction (μέν ... δέ contrast with v.19)

τινες

some

Nominative

indefinite pronoun (subject)

ἐξ

of

preposition + genitive (partitive)

αὐτῶν

them

Genitive

partitive genitive

ἄνδρες

men

Nominative

predicate nominative / appositive

ἄνήρ: 'man'; identifies the subset.

Κύπριοι

Cypriots

Nominative

predicate nominative (ethnic identification)

Κύπριος: 'from Cyprus'; Barnabas was also a Cypriot (4:36); the Cypriot-Cyrenean partnership recurs at 13:1.

καὶ

and

coordinating conjunction

Κυρηναῖοι

Cyreneans

Nominative

predicate nominative (ethnic identification)

Κυρηναῖος: 'from Cyrene' (N. Africa); a Simon of Cyrene carried Jesus' cross (Lk 23:26); the Cyrenean synagogue appears in Acts 6:9.

οἵτινες

who

Nominative

relative pronoun (qualitative: 'the sort who')

ὅστις: qualitative relative ('who, being the kind that'); stronger than simple ὅς.

ἐλθόντες

coming

Aor Act Ptc Nom Pl Masc · ἔρχομαι

temporal/attendant circumstance participle

εἰς

to

preposition + accusative (directional)

Ἀντιόχειαν

Antioch

Accusative

object of εἰς (destination)

Ἀντιόχεια: Antioch on the Orontes.

ἐλάλουν

were speaking

Impf Act Indic 3 Pl · λαλέω

main verb

→ progressive imperfect (sustained mission activity)

λαλέω: 'speak'; the imperfect marks an ongoing ministry, not a one-off event.

καὶ

also

adjunctive particle (contrast with v.19's Jews-only)

πρὸς

to

preposition + accusative (directional — speaking toward/to)

τούς

the

Accusative

article

Ἕλληνας

Greeks

Accusative

object of πρὸς (the addressees)

Ἕλληνας: 'Greek, Gentile'; the text-critically contested reading (vs. Ἕλληνοιστάς). If original, this is the first explicit account of preaching to ethnic Gentiles outside Caesarea — the theological watershed of Acts 11.

εὐαγγελιζόμενοι

proclaiming the good news

Pres Mid Ptc Nom Pl Masc · εὐαγγελίζω

circumstantial participle (manner/means of the speaking)

εὐαγγελίζω: 'proclaim the good news'; the technical mission term in Luke-Acts.

τὸν

the

Accusative

article

κύριον

Lord

Accusative

direct object

κύριος: 'Lord'; the content of the proclamation is 'the Lord Jesus' — a confessional formula.

Ἰησοῦν

Jesus

Accusative

apposition to κύριον

Ἰησοῦς: the name; 'Lord Jesus' is a tight christological formula.

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

And the hand of the Lord was with them, and a great number who believed turned to the Lord.

DIVINE ENDORSEMENT AND RESULT **καὶ** The two clauses are linked by καὶ and τε respectively. The phrase χεὶρ κυρίου ('hand of the Lord') is an OT idiom (Exod 9:3; 1 Sam 5:9; Ezek 1:3 LXX) for divine power and presence — here endorsing the Antioch mission. The construction πολὺς ... ὁ πιστεύσας ἐπέστρεψεν is notable: the aorist participle πιστεύσας ('having believed') and the main verb ἐπέστρεψεν ('turned') describe conversion as a unified event — believing and turning are simultaneous.

καὶ
and

coordinating conjunction

ἦν
was

Impf Act Indic 3 Sg · εἰμί

main verb

→ progressive imperfect (ongoing divine presence)

εἰμί: the imperfect ἦν expresses the continuous divine accompaniment.

χεῖρ
hand

Nominative

subject

χείρ: 'hand'; the idiomatic 'hand of the Lord' = divine power at work (OT: Exod 9:3; Isa 59:1; Ezek 1:3 etc.).

κυρίου
of the Lord

Genitive

genitive of possession/source

κύριος: 'Lord'; here probably the risen Jesus (as in 2:36), though the idiom is OT-Yahweh.

μετ'
with

preposition + genitive (accompaniment)

αὐτῶν
them

Genitive

object of μετὰ (those with whom God was present)

πολύς
great

Nominative

attributive adjective (predicate position: fronted for emphasis)

πολύς: 'many, great'; fronted for emphasis — the scale of the response.

τε
and

enclitic connective particle (closely linking the two clauses)

τε: a tighter connective than καί; often Lukan-Acts style.

ἀριθμός
number

Nominative

subject

ἀριθμός: 'number'; πολὺς ἀριθμός = 'a large number'; Acts favors this summative formula (2:41; 4:4; 5:14; 6:7).

ὁ
the one

Nominative

article (substantival with participle)

πιστεύσας
having believed

Aor Act Ptc Nom Sg Masc · πιστεύω

attributive participle (modifying ἀριθμός — 'those who believed')

πιστεύω: 'believe, trust'; the aorist marks the decisive act of faith.

ἐπέστρεψεν
turned

Aor Act Indic 3 Sg · ἐπιστρέφω

main verb

→ constative aorist

ἐπιστρέφω: 'turn, return, convert'; in Acts this is the conversion term (3:19; 9:35; 14:15; 15:19; 26:18, 20); ἐπιστρέφειν ἐπὶ τὸν κύριον = 'turn to the Lord' is the conversion formula.

ἐπὶ

to

preposition + accusative (direction of turning)

τὸν

the

Accusative

article

κύριον

Lord

Accusative

object of ἐπί (the goal of conversion)

κύριος: the Lord Jesus — the object of faith and conversion.

22 Ἦκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἱερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν Βαρναβᾶν διελθεῖν ἕως Ἀντιοχείας·

The report about them reached the ears of the church in Jerusalem, and they sent Barnabas to travel as far as Antioch.

JERUSALEM'S INSTITUTIONAL RESPONSE **δέ** The Jerusalem church hears the news (ἠκούσθη, divine passive — the report reached them, implying its own momentum) and responds institutionally by sending Barnabas. The idiom 'reached the ears' (εἰς τὰ ὦτα) is an OT-influenced expression (cf. Isa 5:9 LXX; Lk 1:44; Acts 7:57). Barnabas is the ideal emissary: a Cypriot Levite (4:36), a man of encouragement, respected in both Jerusalem and the Diaspora.

Ἦκούσθη

was heard

Aor Pass Indic 3 Sg · ἀκούω

main verb

→ constative aorist (divine passive)

ἀκούω (pass.): 'be heard, come to the ears of'; the passive may imply that the report spread naturally, providentially.

δέ

and

continuative conjunction

ὁ

the

Nominative

article

λόγος

report

Nominative

subject

λόγος: 'word, report'; here the news about the Antioch mission.

εἰς

to

preposition + accusative (directional — idiom: 'reached the ears of')

τὰ

the

Accusative

article

ᾠτα

ears

Accusative

object of εἰς (idiom: ᾠτα = hearing, reception)

οὓς: 'ear'; εἰς τὰ ᾠτα = 'to the ears of, reached/came to the hearing of' (OT idiom).

τῆς

of the

Genitive

article

ἐκκλησίας

church

Genitive

genitive of possession (whose ears)

ἐκκλησία: 'assembly, church'; the Jerusalem mother church whose validation of the Antioch mission is now explicit.

τῆς

the

Genitive

article (with participle)

οὔσης

being

Pres Act Ptc Gen Sg Fem · εἰμί

attributive participle (locating the church)

εἰμί: 'be'; with ἐν Ἱερουσαλήμ = 'the church that is in Jerusalem.'

ἐν

in

preposition + dative (location)

Ἱερουσαλήμ

Jerusalem

Dative

object of ἐν (location)

Ἱερουσαλήμ: Semitic (Hebraic) form of Jerusalem; both forms appear in Luke-Acts.

περὶ

about

preposition + genitive (concerning)

αὐτῶν

them

Genitive

object of περὶ (the Antioch believers)

καί

and

coordinating conjunction

ἐξαπέστειλαν

sent

Aor Act Indic 3 Pl · ἐξαποστέλλω

main verb

→ constative aorist

ἐξαποστέλλω: 'send out officially'; the ἐκ- prefix intensifies the official commissioning; cf. Lk 20:10, 11; Acts 7:12; 12:11; 13:26; Gal 4:4.

Βαρναβᾶν

Barnabas

Accusative

direct object

Βαρναβᾶς: 'Son of Encouragement' (4:36); Levite from Cyprus, trusted bridge-figure between Jerusalem and the Diaspora.

διελθεῖν

to travel

Aor Act Inf · διέρχομαι

purpose infinitive

→ constative aorist infinitive

διέρχομαι: 'travel through, go as far as.'

ἕως

as far as

preposition + genitive (extent of travel)

Ἀντιοχείας

Antioch

Genitive

genitive of extent

Ἀντιόχεια: Antioch on the Orontes, the destination of the mission.

23 ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ θεοῦ ἐχάρη καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ·

who on arriving and seeing the grace of God rejoiced, and was exhorting all of them to remain with the Lord with steadfast purpose of heart;

BARNABAS' MINISTRY AT ANTIOCH **ASYNDETON** The relative pronoun ὃς continues seamlessly from v.22. The two aorist participles (παραγενόμενος, ἰδὼν) are attendant circumstance: he arrived and saw. The aorist ἐχάρη ('rejoiced') is constative — Barnabas' response is genuinely joyful recognition of grace. The imperfect παρεκάλει ('was exhorting') marks ongoing pastoral ministry. The phrase τῇ προθέσει τῆς καρδίας ('with purpose/resolve of heart') is a dative of manner/instrument.

ὃς

who

Nominative

relative pronoun (subject, antecedent = Βαρναβᾶν)

παραγενόμενος

arriving

Aor Mid Ptc Nom Sg Masc · παραγίνομαι

temporal attendant circumstance participle

παραγίνομαι: 'arrive, come on the scene'; standard arrival verb in Acts (13:14; 14:27; 15:4; 17:10; 18:27).

καὶ

and

coordinating conjunction

ἰδὼν

seeing

Aor Act Ptc Nom Sg Masc · ὁράω

attendant circumstance participle

ὁράω: 'see, perceive'; Barnabas saw the grace of God with discernment.

τὴν

the

Accusative

article

χάριν

grace

Accusative

direct object

χάρις: 'grace, favor'; τὴν χάριν τοῦ θεοῦ = the visible evidence of God's gracious work in the new community.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source

θεός: God as the origin of the grace being seen.

ἔχάρη

rejoiced

Aor Pass Indic 3 Sg · χαίρω

main verb

→ constative aorist

χαίρω: 'rejoice'; the aorist passive (deponent) is constative — his joy at the evidence of grace.

καὶ

and

coordinating conjunction

παρεκάλει

was exhorting

Impf Act Indic 3 Sg · παρακαλέω

main verb

→ progressive imperfect (ongoing pastoral ministry)

παρακαλέω: 'exhort, encourage, console'; the παρα- prefix means 'alongside'; Barnabas (= 'son of παράκλησις') does exactly what his name means.

πάντας

all

Accusative

direct object (all the believers)

πᾶς: 'all'; comprehensive scope of his ministry.

τῇ

with

Dative

article (dative of manner)

προθέσει

purpose

Dative

dative of manner

πρόθεσις: 'purpose, resolve, setting before'; here the deliberate intention of heart; cf. 2 Tim 3:10; Rom 8:28 (God's πρόθεσις); here the human counterpart.

τῆς

of the

Genitive

article

καρδίας

heart

Genitive

genitive of source (whence the purpose comes)

καρδία: 'heart'; in NT usage the center of will, intention, and affection.

προσμένειν

to remain

Pres Act Inf · προσμένω

complementary infinitive (content of παρεκάλει)

→ present infinitive (continuing state)

προσμένω: 'remain with, continue with, hold fast to'; the πρόσ- prefix adds the idea of continued attachment; cf. 1 Tim 1:3; 5:5.

τῷ

the

Dative

article

κυρίῳ

Lord

Dative

dative of association (remain with/to the Lord)

κύριος: the Lord Jesus; the goal of persistent discipleship.

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

for he was a good man and full of the Holy Spirit and of faith. And a considerable crowd was added to the Lord.

EXPLANATION (WHY BARNABAS WAS EFFECTIVE) + GROWTH SUMMARY **ὅτι** The ὅτι clause gives the reason for Barnabas' effectiveness — his personal character. The triple predicate (ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως) closely parallels the characterization of Stephen (6:5). The growth summary (προσετέθη ὄχλος ἰκανὸς) is a Lukan summaries-of-growth formula (cf. 2:41; 5:14; 6:7), here the divine passive marking God as the one who adds.

ὅτι

for

causal conjunction

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb

→ progressive imperfect (character description)

εἰμί: 'be'; the imperfect characterizes Barnabas' standing nature.

ἀνὴρ

man

Nominative

predicate nominative

ἀνὴρ: 'man'; a characterization formula (cf. 6:5 of Stephen: ἄνδρα πλήρη πίστεως).

ἀγαθός

good

Nominative

predicate adjective

ἀγαθός: 'good, morally upright'; the basic moral character term — cf. Lk 18:19; Rom 5:7.

καὶ
and

coordinating conjunction

πλήρης
full

Nominative

predicate adjective (with genitive of content)

πλήρης: 'full, filled'; + genitive = 'full of'; the standard characterization for Spirit-filled leaders in Acts (6:3, 5; 7:55; 11:24; 13:52).

πνεύματος
of the Spirit

Genitive

genitive of content (with πλήρης)

πνεῦμα: the Holy Spirit.

ἁγίου
Holy

Genitive

attributive adjective

ἅγιος: 'holy'; πνεύματος ἁγίου anarthrous = 'Holy Spirit' (as a type/quality).

καὶ
and

coordinating conjunction

πίστεως
of faith

Genitive

genitive of content (second object of πλήρης)

πίστις: 'faith, faithfulness'; here likely subjective trust/faithfulness as a character quality.

καὶ
and

coordinating conjunction

προσέτεθ
was added

Aor Pass Indic 3 Sg · προστίθημι

main verb (growth summary)

→ constative aorist (divine passive)

προστίθημι: 'add, put with'; divine passive — God adds believers (2:41, 47; 5:14; 11:24); the initiative belongs to God.

ὄχλος
crowd

Nominative

subject

ὄχλος: 'crowd, multitude'; here ὄχλος ἱκανός = 'a considerable/substantial crowd' — a Lukan idiom for large numbers.

ἱκανός
considerable

Nominative

attributive adjective

ἱκανός: 'sufficient, considerable, worthy'; in Acts a common quantifier: 8:11; 9:23, 43; 11:24; 14:3, 21; 18:18; 19:19; 20:11; 27:9.

τῷ
to the

Dative

article

κυρίῳ
Lord

Dative

dative of advantage/association (added to the Lord)

κύριος: the Lord; the community expands as people are joined to Christ.

25 Ἐξῆλθεν δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον,

And he went out to Tarsus to look for Saul,

BARNABAS RECRUITS SAUL **δέ** The short verse marks a decisive new development: Barnabas leaves Antioch for Tarsus to find Saul, whom he had earlier vouched for to the Jerusalem apostles (9:27). The verb ἀναζητῆσαι ('to look for') implies search or effort — Saul was not in an obvious place or easy to find. This is the reunion that will launch the Pauline mission; Luke narrates it with characteristic economy.

Ἐξῆλθεν

went out

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist

ἐξέρχομαι: 'go out, depart'; Barnabas leaves Antioch to find Saul.

δέ

and

continuative conjunction

εἰς

to

preposition + accusative (directional)

Ταρσὸν

Tarsus

Accusative

object of εἰς (destination)

Ταρσός: Tarsus in Cilicia, Paul's home city (Acts 9:11, 30; 21:39; 22:3); a major Hellenistic city on the Cydnus river.

ἀναζητῆσαι

to look for

Aor Act Inf · ἀναζητέω

purpose infinitive

→ constative aorist infinitive

ἀναζητέω: 'search for, seek earnestly'; the ἀνα- prefix intensifies the search; only here and Lk 2:44, 45 in the NT — both with connotations of earnest seeking.

Σαῦλον

Saul

Accusative

direct object

Σαῦλος: Saul (the Semitic name of Paul); sent to Tarsus after his Jerusalem visit (Acts 9:30) and apparently not in contact since.

26 καὶ εὐρῶν ἤγαγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

and having found him brought him to Antioch. And for a whole year they met with the church and taught a considerable crowd, and in Antioch the disciples were first called Christians.

BARNABAS AND SAUL AT ANTIOCH; THE NAME 'CHRISTIANS' **καί** The verse has two parts: the narrative of the year-long joint ministry (26a) and the famous note about the name 'Christians' (26b). The verb χρηματίσαι (used of an official designation or a divine pronouncement; cf. Mt 2:12; Lk 2:26; Rom 7:3; Heb 8:5; 11:7) here means 'be publicly designated/called' — probably by outsiders. Χριστιανοί is a Latin-formation gentilicial (like Ἡρωδιανοί, Καισαριανοί) suggesting Roman administrative or popular coinage, not a self-designation.

καὶ

and

coordinating conjunction

εὐρῶν

having found

Aor Act Ptc Nom Sg Masc · εὐρίσκω
attendant circumstance participle

εὐρίσκω: 'find, discover'; the aorist suggests successful completion of the search.

ἤγαγεν

brought

Aor Act Indic 3 Sg · ἄγω
main verb

→ constative aorist

ἄγω: 'lead, bring'; Barnabas personally brings Saul to Antioch — a decisive act of mentorship and partnership.

εἰς

to

preposition + accusative (directional)

Ἀντιόχειαν

Antioch

Accusative

object of εἰς

ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι
main verb (Semitic ἐγένετο + infinitive construction)

→ constative aorist

γίνομαι: 'happen, come about'; ἐγένετο + infinitive is a Lukan periphrasis (cf. Lk 1:8; 2:1; Acts 4:5; 9:32, 37, 43).

δέ

and

continuative conjunction

αὐτοῖς

for them

Dative

dative of advantage (dative of reference with ἐγένετο)

καὶ

also

adjunctive particle

ἔνιαυτὸν

year

Accusative

accusative of time (duration)

ἔνιαυτός: 'year'; ἔνιαυτὸν ὅλον = 'a whole year' — an unusually specific time marker in Acts.

ὅλον

whole

Accusative

attributive adjective

ὅλος: 'whole, entire'; emphasizes the sustained commitment.

συναχθῆναι

to meet

Aor Pass Inf · συνάγω

infinitive (subject of ἐγένετο construction)

→ constative aorist infinitive

συνάγω: 'gather together'; the aorist passive = 'to be gathered, to meet'; for a whole year they were assembling.

ἐν

with

preposition + dative (location/association)

τῇ

the

Dative

article

ἐκκλησία

church

Dative

object of ἐν

ἐκκλησία: 'assembly, church'; meeting with the Antioch congregation.

καὶ

and

coordinating conjunction

διδάξει

to teach

Aor Act Inf · διδάσκω

conjoined infinitive (with συναχθῆναι, second component of ἐγένετο)

→ constative aorist infinitive

διδάσκω: 'teach'; the systematic instruction Barnabas and Saul gave; teaching is a central Lukan value (cf. 5:42; 20:20).

ὄχλον

crowd

Accusative

direct object

ὄχλος: 'crowd'; again ὄχλον ἱκανόν = 'a considerable crowd' (cf. v.24).

ἱκανόν

considerable

Accusative

attributive adjective

ἱκανός: 'considerable, substantial'; repeated from v.24.

χρηματίσαι

to be called

Aor Act Inf · χρηματίζω

infinitive (third component with τε; content of the ἐγένετο clause)

→ constative aorist infinitive

χρηματίζω: 'be called/named (officially), receive a designation'; rare in this sense (elsewhere: divine oracles, official titles); cf. Rom 7:3; the sense is 'receive the official/public designation.'

<p>ΤΕ and</p> <p>connective particle (closely linking <i>χρηματίσαι</i> to the preceding infinitives)</p> <p>τε: tight connective; marks the naming as the climactic outcome of the Antioch year.</p>	<p>πρώτως first</p> <p>temporal adverb (for the first time)</p> <p>πρώτως: 'for the first time'; a NT hapax legomenon; underscores that this is a new development.</p>	<p>ἐν in</p> <p>preposition + dative (location)</p>	<p>Ἀντιοχεία Antioch</p> <p>Dative</p> <p>object of ἐν (location of the naming)</p> <p>Ἀντιόχεια: Antioch; the city where the new name originated.</p>
<p>τούς the</p> <p>Accusative article</p>	<p>μαθητὰς disciples</p> <p>Accusative</p> <p>subject accusative of infinitive <i>χρηματίσαι</i></p> <p>μαθητής: 'disciple, learner'; the standard term for believers in Acts (cf. 6:1, 2, 7; 9:1, 10, 19, 26, 36, 38; 11:26, 29; 14:20, 22, 28; 15:10; 16:1; 18:23, 27; 19:1, 9; 20:1, 7, 30; 21:4, 16).</p>	<p>Χριστιανούς Christians</p> <p>Accusative</p> <p>object complement (the name given)</p> <p>Χριστιανός: 'Christian'; a Latin-style formation on Χριστός (as Καισαριανός from Καῖσαρ, Ἡρωδιανός from Ἡρώδης); probably coined by Roman officials or the general populace in Antioch. Used in NT only here, 26:28, and 1 Pet 4:16.</p>	

27 Ἐν δὲ ταύταις ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν.

Now in these days prophets came down from Jerusalem to Antioch.

SCENE TRANSITION / NEW EPISODE (THE AGABUS PROPHECY) **δέ** The phrase ἐν ταύταις ταῖς ἡμέραις ('in these days') is a Lukan temporal formula (Lk 1:39; 2:1; 6:12; Acts 1:15; 6:1) that places the following events within the Antioch year. The movement of prophets from Jerusalem to Antioch reverses the usual direction of influence and shows the growing interdependence of the two communities.

<p>Ἐν In</p> <p>preposition + dative (temporal)</p>	<p>δέ now</p> <p>continuative / transitional conjunction</p>	<p>ταύταις these</p> <p>Dative</p> <p>demonstrative adjective (attributive position)</p>	<p>ταῖς the</p> <p>Dative article</p>
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ἡμέραις

days

Dative

object of ἐν (temporal dative)

ἡμέρα: 'day'; ἐν ταύταις ταῖς ἡμέραις is a Lukan formulaic time marker.

κατήλθον

came down

Aor Act Indic 3 Pl · κατέρχομαι

main verb

→ constative aorist

κατέρχομαι: 'come down!'; Jerusalem is at higher elevation; the opposite of ἀναβαίνω used for going to Jerusalem (v.2).

ἀπὸ

from

preposition + genitive (source)

Ἱεροσολύμων

Jerusalem

Genitive

genitive of source

Ἱεροσόλυμα: Jerusalem; the Hellenized Greek form.

προφῆται

prophets

Nominative

subject

προφήτης: 'prophet'; Christian prophets are an established office in Acts (13:1; 15:32; 21:9–10); Agabus is one of them.

εἰς

to

preposition + accusative (directional)

Ἀντιόχειαν

Antioch

Accusative

object of εἰς (destination)

Ἀντιόχεια: the destination of the prophets' travel.

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

And one of them named Agabus stood up and foretold through the Spirit that there would be a great famine over all the inhabited world — which took place in the days of Claudius.

THE PROPHETIC ORACLE OF AGABUS **δέ** Agabus (introduced here; reappears in 21:10–11) stands as a new Agabus-figure parallel to OT prophets who pronounced famine oracles (cf. 1 Kgs 17; 2 Kgs 6–7). The verb ἐσήμανεν ('signified, indicated') is the same word used for prophetic or visionary signaling in Rev 1:1; Jn 12:33; Acts 25:27. The phrase ἐφ' ὅλην τὴν οἰκουμένην ('over all the inhabited earth') may be hyperbolic or Roman-provincial in scope. The historical note 'which took place under Claudius' (ἐπὶ Κλαυδίου, accession AD 41, reign 41–54) is the only synchronism in Acts with a datable external source; Josephus (Ant. 20.51–53, 101) and Suetonius confirm severe famines in this period, particularly in Judea c. AD 46–48.

ἀναστὰς

standing up

Aor Act Ptc Nom Sg Masc · ἀνίστημι

attendant circumstance participle (formal prophetic posture)

ἀνίστημι: 'stand up, rise'; rising to speak is the formal posture of prophetic or teaching address in Acts (1:15; 5:34; 13:16; 15:7).

δέ

and

continuative conjunction

εἷς

one

Nominative

subject (εἷς ἐξ αὐτῶν = 'one of them')

εἷς: 'one'; numerical pronoun used partitively.

ἐξ

of

preposition + genitive (partitive)

αὐτῶν

them

Genitive

partitive genitive (one of the prophets)

ὀνόματι

by name

Dative

dative of manner (ὀνόματι + proper name = 'named')

ὄνομα: 'name'; ὀνόματι + proper name is a standard identification formula in Acts (8:9; 9:12; 10:1; 11:28; 16:14; 17:34; 18:2, 7, 24; etc.).

Ἄγαβος

Agabus

Nominative

proper name (in apposition to the dative idiom, nominative of reference)

Ἄγαβος; a Jewish-Christian prophet from Jerusalem; reappears in Acts 21:10–11 performing a symbolic-action prophecy about Paul's arrest; the name may be Hebrew (cf. Haggai).

ἔσήμανεν

foretold

Aor Act Indic 3 Sg · σημαίνω

main verb

→ constative aorist

σημαίνω: 'indicate, signify, foretell'; from σῆμα 'sign'; used of prophetic signaling in Jn 12:33; 18:32; 21:19; Acts 25:27; Rev 1:1.

διὰ

through

preposition + genitive (means/agency)

τοῦ

the

Genitive

article

πνεύματος

Spirit

Genitive

genitive of agency (through the Spirit)

πνεῦμα: the Holy Spirit as the channel of prophecy; cf. 1 Pet 1:11; 2 Pet 1:21.

λιμὸν

famine

Accusative

accusative subject of indirect statement (with μέλλειν ἔσεσθαι)

λιμός: 'famine, hunger'; the predicted calamity; λιμὸν μεγάλην — note the feminine adjective with a grammatically masculine noun, following Attic usage for λιμός; or it may be a variant gender form.

μεγάλην

great

Accusative

attributive adjective

μέγας: 'great, severe'; intensifies the famine prediction.

μέλλειν

to be about to

Pres Act Inf · μέλλω

infinitive of indirect statement (with ἐσήμανεν)

→ futuristic periphrasis

μέλλω: 'be about to, intend'; μέλλειν + inf. expresses near-future prediction.

ἔσεσθαι

to be

Fut Mid Inf · εἰμί

complementary infinitive (future infinitive with μέλλειν)

→ predictive future

εἰμί: the future infinitive is rare and emphatic; μέλλειν ἔσεσθαι = 'was going to be/happen.'

ἐφ'

over

preposition + accusative (extent/coverage)

ὅλην

all

Accusative

attributive adjective

ὅλος: 'whole, entire'; ὅλην τὴν οἰκουμένην = 'the whole inhabited world.'

τὴν

the

Accusative

article

οἰκουμένην

inhabited world

Accusative

object of ἐπί

οἰκουμένη: 'inhabited (world)'; from οἰκέω 'dwell'; the Roman empire or (hyperbolically) the whole world; cf. Lk 2:1; Acts 17:6; 19:27; 24:5.

ἣτις

which

Nominative

relative pronoun (qualitative: referring to the famine)

ὅστις: qualitative relative ('which, being the kind that'); the famine was such that it actually came.

ἐγένετο

took place

Aor Mid Indic 3 Sg · γίνομαι

main verb of relative clause

→ constative aorist

γίνομαι: 'happen, come about, occur'; the prophecy was fulfilled.

ἐπὶ

in the days of

preposition + genitive (temporal: 'in the reign of')

Κλαυδίου

Claudius

Genitive

genitive of time (under the reign of)

Κλαύδιος: Emperor Tiberius Claudius (AD 41–54); the only explicit synchronism between Acts and external Roman chronology; Josephus, Suetonius, and Dio Cassius confirm severe famines under Claudius.

29 τῶν δὲ μαθητῶν καθὼς ἠὺπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς

And each of the disciples, according to his means, determined to send relief to the brothers living in Judea;

ANTIOCH'S CHARITABLE RESPONSE **δέ** The construction τῶν δὲ μαθητῶν is a genitive absolute-like construction (partitive genitive with ὥρισαν ἕκαστος). The adverb καθὼς ἠὺπορεῖτό τις ('as each one was able/had means') is notably egalitarian — proportional giving based on capacity, anticipating Paul's later teaching (2 Cor 8–9). The verb ὥρισαν ('determined, resolved') is the deliberative action; πέμψαι ('to send') is the purpose.

τῶν

of the

Genitive

article (partitive genitive of reference)

δέ

and

continuative conjunction

μαθητῶν

disciples

Genitive

partitive genitive (of the disciples — each one of them)

μαθητής: the Antioch believers.

καθὼς

as

comparative/proportional conjunction

καθώς: 'as, in proportion as.'

ἠὺπορεῖτό

was prospering

Impf Mid Indic 3 Sg · εὖπορέω

verb of comparative clause

→ progressive imperfect (ongoing financial capacity)

εὖπορέω: 'be well off, be able, have means'; from εὖ + πορεύομαι; NT hapax legomenon; 'according as each person had means.'

τις

each one

Nominative

indefinite pronoun (subject of ἠὺπορεῖτό)

τις: 'someone, each one' — here generalizing ('as each was able').

ὥρισαν

determined

Aor Act Indic 3 Pl · ὀρίζω

main verb

→ constative aorist

ὀρίζω: 'determine, resolve, appoint'; from ὄρος 'boundary'; the idea of a firm, deliberate decision; cf. Acts 2:23; 10:42; 17:26, 31; Lk 22:22.

ἕκαστος

each

Nominative

subject (distributive: each one)

ἕκαστος: 'each, every one'; distributive — each individual made their own decision proportionally.

αὐτῶν

of them

Genitive

partitive genitive (each of them)

εἰς

for

preposition + accusative (purpose/goal)

διακονίαν

service/relief

Accusative

object of εἰς (goal: for relief ministry)

διακονία: 'service, ministry, relief'; here specifically relief aid; the same word used for the Jerusalem famine relief in 2 Cor 8:4; 9:1, 12–13.

πέμψαι

to send

Aor Act Inf · πέμπω

purpose infinitive (with ὄρισαν)

→ *constative aorist infinitive*

πέμπω: 'send'; simple sending verb (cf. ἀποστέλλω which often implies commissioning).

τοῖς

to the

Dative

article

κατοικοῦσιν

living

Pres Act Ptc Dat Pl Masc · κατοικέω

substantival participle (those living in Judea)

κατοικέω: 'inhabit, dwell'; cf. Acts 2:9; 4:16; 7:2, 4; 9:22, 35; 11:29 — the settled residents.

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

Ἰουδαία

Judea

Dative

object of ἐν (location of the recipients)

Ἰουδαία: Judea; the Jerusalem church and surrounding communities.

ἀδελφοῖς

brothers

Dative

dative of indirect object (recipient)

ἀδελφός: 'brother'; fellow believers in the Judean churches.

30 ὃ καὶ ἐποίησαν ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρναβᾶ καὶ Σαύλου.

which they also did, sending it to the elders by the hand of Barnabas and Saul.

COMPLETION OF THE RELIEF MISSION ὃ The relative pronoun ὃ ('which') resumes the determined plan of v.29 and confirms its execution. The verse is notable for its mention of πρεσβύτεροι ('elders') in the Jerusalem church — their first appearance in Acts; the Jerusalem leadership structure has moved from the Twelve (ch.1–6) to a college of elders. The phrase διὰ χειρὸς Βαρναβᾶ καὶ Σαύλου ('through the hand of Barnabas and Saul') names the two as official delegates — this is their first joint mission for the Jerusalem church, foreshadowing Acts 13.

ὃ

which

Accusative

relative pronoun (direct object, antecedent = the planned relief of v.29)

καὶ

indeed

adjunctive/emphatic particle

ἐποίησαν

they did

Aor Act Indic 3 Pl · ποιέω

main verb

→ constative aorist

ποιέω: 'do, make, perform'; the plan was carried out — the aorist confirms completion.

ἀποστείλαντες

sending

Aor Act Ptc Nom Pl Masc · ἀποστέλλω

attendant circumstance / means participle

ἀποστέλλω: 'send with commission'; the formal dispatch of an official delegation.

πρὸς

to

preposition + accusative (directional — sent to)

τοὺς

the

Accusative

article

πρεσβυτέρους

elders

Accusative

object of πρὸς (the recipients of the relief)

πρεσβύτερος: 'elder'; the first appearance of Jerusalem elders in Acts — a governance structure parallel to the Jewish gerusia; by this point the Twelve are apparently not the only leadership body.

διὰ

by

preposition + genitive (means/agency)

χειρὸς

the hand

Genitive

genitive with *διὰ* (idiom: 'by the hand of' = 'through the agency/hand of')

χείρ: 'hand'; *διὰ χειρὸς* + gen. = 'through the agency/hand of'; a Hebraism (cf. Exod 9:35 LXX; Acts 7:25; 14:3; 15:23; 19:11).

Βαρναβᾶ

Barnabas

Genitive

genitive of agent (with *διὰ χειρὸς*)

Βαρναβᾶς: Barnabas; again named first, reflecting his leadership role at this stage.

καὶ

and

coordinating conjunction

Σαύλου

Saul

Genitive

genitive of agent (conjoined with *Βαρναβᾶ*)

Σαῦλος: Saul/Paul; his first mission as a co-delegate with Barnabas, anticipating the first missionary journey of Acts 13.

On the text. Acts 11 is a pivotal chapter in Luke's two-volume work, structured around two linked episodes: Peter's defense of the Cornelius mission before the Jerusalem church (vv.1–18), and the origin and early growth of the Gentile-inclusive community at Antioch-on-the-Orontes (vv.19–30). In the first episode Peter rehearses the Caesarea events in strict chronological order (vv.5–17), grounding each step in divine agency — the vision, the Spirit's command, the Spirit's fall on the Gentiles, the word of the Lord — and clinching his case with the Pentecost parallel ('the same gift ... as upon us,' v.17). The Jerusalem believers accept this and glorify God: the Gentile mission has received its first official ecclesiastical validation (v.18). In the second episode the narrative widens to Antioch, where unnamed Hellenists from Cyprus and Cyrene first preach the Lord Jesus to Greeks ('Ἕλληνας, v.20; the text-critical variant 'Ἑλληνιστάς, 'Hellenists,' is found in several witnesses but the harder reading 'Ἕλληνας is almost certainly original), and where the community grows large enough that Barnabas is sent from Jerusalem (v.22) and in turn recruits Saul from Tarsus (v.25). The note in v.26 — 'the disciples were first called Χριστιανοί in Antioch' — is among the most discussed pieces of social history in early Christianity: Χριστιανοί is a Latin-style formation (like Καισαριανοί, Ἡρωδιανοί) suggesting the designation originated with outsiders, probably Roman officials or the general populace, and named followers of one 'Chrestos' or 'Christos.' The chapter closes with the prophet Agabus (introduced here for the first time; he reappears in 21:10–11) foretelling the great famine under Claudius (v.28 — the only synchronism in Acts with a datable external event; Josephus and other sources confirm severe famines in Judea c. AD 46–48), and the Antioch church's relief dispatch to Judea via Barnabas and Saul (vv.29–30). Several minor textual variants exist: at v.2 the Western text (D, some Old Latin) expands considerably, having Peter greeted en route; at v.20 the 'Ἕλληνας /

Ἑλληνιστάς division is the chapter's primary critical crux; at v.26 the verb χρηματίσαι (used of official designations) is unique in the NT in this sense.

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.