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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 12

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΙΒ΄

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 · 12:1–5

Herod's persecution: James martyred, Peter imprisoned, the church in prayer

Herod Agrippa I lays violent hands on members of the church; he executes James the brother of John by the sword, and seeing it pleases the Jews he arrests Peter during the Passover festival, placing him under a heavy guard of sixteen soldiers, intending to bring him out for public trial after the feast. The church prays earnestly and without ceasing to God on his behalf — an intercession that frames everything that follows.

B · 12:6–11

The angel's deliverance: chains fall, gates open, Peter walks free

On the very night before Herod intends to bring him out, Peter is sleeping between two soldiers, bound with chains, while sentries keep watch at the door. An angel of the Lord appears, a light shines in the cell, the chains fall off Peter's hands, and the angel commands him to dress, wrap his cloak, and follow. Peter obeys, thinking he is seeing a vision. They pass the first and second guard and come to the iron gate leading into the city, which opens of its own accord. The angel departs; Peter, standing in the street, comes to himself and recognizes that the Lord has sent his angel and rescued him from Herod's hand and from all that the Jewish people were expecting.

C · 12:12–17

Rhoda and the house of Mary: the church's disbelief and Peter's departure

Peter goes to the house of Mary the mother of John called Mark, where many are gathered praying. He knocks at the door; a servant-girl named Rhoda recognizes his voice and in her joy runs to announce him without opening the gate. The assembly calls her mad; she insists; they suggest 'it is his angel.' Peter continues knocking; they open the door and are astonished. Peter, motioning with his hand for silence, explains how the Lord brought him out and instructs them to report to James and the brothers; then he departs to another place.

D · 12:18–19

Morning confusion and Herod's deadly response to the failed guard

At dawn there is no small stir among the soldiers about what became of Peter. Herod, having searched without finding him, interrogates the guards and orders them led away to execution — the Roman penalty for a prison guard through whose neglect a prisoner escaped. Herod then goes down from Judea to Caesarea and stays there.

E · 12:20–23

Herod's death: struck by an angel, eaten by worms

Herod is furiously angry with Tyre and Sidon; their delegations, needing peace because their region depends on the royal territory for food, secure an audience through Blastus the chamberlain. On an appointed day Herod puts on his royal robes and delivers a public address; the crowd shouts that it is the voice of a god and not of a man. Because he does not give the glory to God, an angel of the Lord strikes him immediately, he is eaten by worms, and he dies — Luke's emphatic theological counterpoint to the crowd's acclamation.

F · 12:24–25

The word of God grows; Barnabas and Saul return with John Mark

Luke appends his characteristic growth summary: the word of God grew and multiplied. Barnabas and Saul, having completed their relief mission to Jerusalem, return to Antioch, bringing with them John whose surname was Mark — introducing the figure who will become both a source of conflict (15:36–41) and a valued co-worker.

1 Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.

About that time Herod the king laid hands on some who belonged to the church to harm them.

TEMPORAL SETTING / SCENE-OPENER **δέ** The mild adversative δέ marks a new narrative episode.

The temporal phrase κατ' ἐκεῖνον τὸν καιρὸν anchors the chapter loosely to the Antioch famine-relief mission of ch. 11. Ἡρώδης here is Agrippa I (r. 41–44 AD), the last king over all Judea.

Κατ'

about / at

preposition + accusative (temporal)

ἐκεῖνον

that

Accusative

demonstrative adjective modifying καιρόν

δὲ

now / and

post-positive mild adversative / transitional

τὸν

the

Accusative

article

καιρόν

time

Accusative

accusative of time (object of κατά)

καιρός: appointed or opportune time, not mere duration (χρόνος); here a narrative temporal marker.

ἐπέβαλεν

laid / stretched out

Aor Act Indic 3 Sg · ἐπιβάλλω

main verb

→ constative aorist (single act viewed as a whole)

ἐπιβάλλω: lit. 'throw upon'; ἐπιβάλλειν τὰς χεῖρας = to seize, arrest; a Lukan idiom (Luke 20:19; 21:12; Acts 5:18).

Ἡρώδης

Herod

Nominative

subject nominative (proper name)

Ἡρώδης Ἀγρίππας Α': grandson of Herod the Great, educated in Rome, king of all Judea AD 41–44; his death here is confirmed by Josephus, Ant. 19.343–352.

ὁ

the

Nominative

article

βασιλεὺς

king

Nominative

nominative in apposition to Ἡρώδης

βασιλεύς: king; Luke's title marks Herod's political authority and sets up ironic contrast with the King of the church.

τὰς

the

Accusative

article

χεῖρας

hands

Accusative

accusative direct object (idiomatic with ἐπιβάλλω)

χεῖρ: hand; plural idiom for physical seizure.

κακῶσαί

to harm

Aor Act Inf · κακῶω

infinitive of purpose

→ constative aorist infinitive

κακῶω: 'to harm, mistreat, afflict'; LXX verb for oppressing the people of God (Exod 5:22; 6:6).

τινας

some

Accusative

accusative object of κακῶσαί (indefinite pronoun)

τῶν

of those

Genitive

article (partitive genitive)

ἀπὸ

from / of

preposition + genitive (partitive / membership)

τῆς

the

Genitive

article

ἐκκλησίας

church / assembly

Genitive

genitive of source/belonging

ἐκκλησία: 'assembly called out'; the NT term for the messianic community; in Acts increasingly the settled local congregation.

2 ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρῃ.

He killed James the brother of John with the sword.

CONTINUATION / FIRST ACT OF PERSECUTION **δέ** The stark brevity is Lukan: one clause, no elaboration. James son of Zebedee is the first apostle martyred in Acts. Μαχαίρῃ ('by the sword') most likely means decapitation — consistent with a royal execution under Roman jurisdiction. The mention of John identifies which James.

ἀνεῖλεν

he killed

Aor Act Indic 3 Sg · ἀναιρέω

main verb

→ constative aorist (accomplished fact)

ἀναιρέω: 'to take up, do away with, kill'; Luke's frequent verb for violent death (Luke 22:2; Acts 2:23; 5:33; 7:28; 9:23–24; 10:39).

δὲ

and

post-positive connective / continuative

Ἰάκωβον

James

Accusative

accusative direct object

Ἰάκωβος: James son of Zebedee, one of the inner three (with Peter and John); Jesus had foretold he would drink the same cup (Mark 10:39).

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

accusative in apposition (identification)

ἀδελφός: brother; used to distinguish this James from others.

Ἰωάννου

of John

Genitive

genitive of relationship

Ἰωάννης: John son of Zebedee, James's brother; both are 'sons of thunder' (Mark 3:17).

μαχαίρη

with the sword

Dative

dative of instrument

μάχαιρα: a short sword or large dagger; execution by μάχαιρα could mean beheading (cf. the fate of John the Baptist, Mark 6:27) or stabbing.

3 ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ [αἱ] ἡμέραι τῶν ἀζύμων·

And when he saw that it pleased the Jews, he proceeded to arrest Peter also — and those were the days of Unleavened Bread —

CONSEQUENTIAL NARRATIVE / MOTIVATION STATED **δέ** The participle ἰδὼν introduces the motive: popular approval. The idiom προσέθετο + infinitive is a Hebraism (LXX construction, lit. 'he added to seize'), Lukan in style (cf. Luke 19:11; 20:11–12). The Passover/Unleavened Bread bracket heightens the typology: the church's deliverer acts when Israel celebrates its first deliverance.

ἰδὼν

seeing / having seen

Aor Act Ptcp Nom Sg Masc · ὁράω

adverbial participle of cause/ground (causal-temporal)

→ constative aorist participle

ὁράω: 'to see, perceive'; the aorist participle indicates Herod perceived the political advantage before acting.

δὲ

and

post-positive continuative

ὅτι

that

conjunction introducing indirect statement (content clause)

ἀρεστόν

pleasing

Nominative

predicate adjective

ἀρεστός: 'pleasing, acceptable'; ἀρεστόν ἐστίν = 'it is pleasing to,' with dative of person.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb of ὅτι-clause (equative)

→ descriptive present (ongoing state)

τοῖς

to the

Dative

article

Ἰουδαίους

Jews

Dative

dative of reference / advantage

Ἰουδαῖος: 'Judean / Jew'; in Acts frequently the Jerusalem leadership or the broader Jewish populace.

προσέθετο

he proceeded / added

Aor Mid Indic 3 Sg · προστίθημι

main verb (Hebraism: proceeded to act)

→ ingressive aorist (began/proceeded)

προστίθημι: lit. 'add'; middle + infinitive is a Hebraism rendering the LXX idiom for a repeated or continued action (cf. Gen 4:2 LXX).

συλλαβεῖν

to arrest / seize

Aor Act Inf · συλλαμβάνω

complementary infinitive (after προσέθετο)

→ constative aorist infinitive

συλλαμβάνω: 'to take together, arrest'; used of Jesus's arrest (Luke 22:54) and of Peter earlier (Acts 1:16 of Judas).

καί

also

adverbial καί (adjunctive: 'even, also')

Πέτρον

Peter

Accusative

accusative direct object of συλλαβεῖν

Πέτρος: Peter; the καί marks Peter as an additional target after James.

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

main verb of parenthetical clause

→ descriptive imperfect (ongoing situation)

δὲ

now

post-positive (parenthetical marker)

[αἱ]

the

Nominative

article (bracketed in critical text)

ἡμέραι

days

Nominative

predicate nominative / subject

ἡμέρα: day; plural 'days of...' is a Hebrew idiom.

τῶν

of the

Genitive

article

ἄζυμων

Unleavened Bread

Genitive

genitive of content / festival identification

ἄζυμος: 'unleavened'; τὰ ἄζυμα = the feast of Unleavened Bread (15 Nisan – 21 Nisan), closely associated with Passover. Passover typology is implicit: Peter is delivered as Israel was.

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

He seized him and put him in prison, handing him over to four squads of four soldiers each to guard him, intending after the Passover to bring him out before the people.

CONTINUATION / IMPRISONMENT ELABORATED **ASYNDETON** Asyndeton continues the rapid narrative pace. The elaborate guard detail (four squads of four = sixteen soldiers, rotating in three-hour watches) underscores human precaution — which divine intervention will effortlessly overcome. Βουλόμενος names Herod's plan, which God thwarts before it can be executed.

ὄν

whom

Accusative

relative pronoun, accusative object of πιάσας

καὶ

also

adverbial καί (adjunctive)

πιάσας

having seized

Aor Act Ptcp Nom Sg Masc · πιάζω

adverbial participle (antecedent action / means)

→ constative aorist participle

πιάζω: colloquial form of πιάζω, 'to seize, arrest'; common in John (7:30, 32, 44; 8:20) and Acts (3:7; 12:4).

ἔθετο

put / placed

Aor Mid Indic 3 Sg · τίθημι

main verb

→ constative aorist

τίθημι: 'to place, put'; mid. ἔθετο = 'he placed [him]'; εἰς φυλακὴν = into custody.

εἰς

into

preposition + accusative (goal)

φυλακὴν

prison

Accusative

accusative of goal/destination

φυλακή: 'guard, prison, watch'; the same word used for 'watch' (of soldiers) later in the verse.

παραδούς

having handed over

Aor Act Ptcp Nom Sg Masc · παραδίωμι

adverbial participle of means

→ **constative aorist participle**

παραδίωμι: 'to hand over, deliver up'; the same verb used of the passion (Luke 22:4; 24:7); here of placing into military custody.

τέσσαρσιν

four

Dative

dative (object of παραδούς — indirect object)

τέσσαρες: four; dative agrees with τετραδίοις.

τετραδίοις

squads of four

Dative

dative indirect object

τετράδιον: 'a group of four soldiers'; four squads of four = sixteen soldiers, allowing four shifts of a full squad guarding simultaneously.

στρατιωτῶν

of soldiers

Genitive

genitive of composition

στρατιώτης: soldier; Roman troops stationed in Judea under Herod Agrippa I.

φυλάσσειν

to guard

Pres Act Inf · φυλάσσω

infinitive of purpose

→ **progressive/continuous present infinitive (ongoing guard duty)**

φυλάσσω: 'to guard, keep watch'; note the irony — all this guarding fails because God acts.

αὐτόν

him

Accusative

accusative object of φυλάσσειν

βουλόμενος

intending / wishing

Pres Mid Ptcp Nom Sg Masc · βούλομαι

adverbial participle of purpose/intention

→ **descriptive present participle (ongoing intention)**

βούλομαι: 'to wish, intend, plan'; stronger than θέλω, implying deliberate resolution.

μετὰ

after

preposition + accusative (temporal sequence)

τὸ

the

Accusative

article (substantivizing πάσχα)

πάσχα

Passover

Accusative

accusative object of μετὰ (temporal)

πάσχα: indeclinable loanword from Aramaic/Hebrew פֶּסַח; the Passover feast itself or the week of Unleavened Bread. Herod delays execution to avoid a disturbance during the feast.

ἀναγαγεῖν

to bring up / bring out

Aor Act Inf · ἀνάγω

complementary infinitive (object of βουλόμενος)

→ constative aorist infinitive

ἀνάγω: 'to lead up!'; in a judicial sense, 'to bring before' the tribunal or the people (cf. Acts 12:19 Herod's interrogation).

αὐτόν

him

Accusative

accusative object of ἀναγαγεῖν

τῷ

to the

Dative

article

λαῷ

people

Dative

dative of indirect object / audience

λαός: 'people'; in Luke-Acts often the Jewish people as a whole (distinct from ἔθνη); a public execution would appease them.

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

So Peter was kept in prison, while earnest prayer for him was being made to God by the church.

CONTRAST / PARALLEL NARRATIVE LINES **μὲν οὖν ... δέ** The μὲν ... δέ construction sets two simultaneous realities in antithesis: Peter imprisoned and the church at prayer. οὖν draws a light inferential connection from what precedes. The imperfect ἐτηρεῖτο and the periphrastic ἦν ... γινομένη both express ongoing, durative action — the prison custody and the intercession run simultaneously up to the angel's arrival.

ὁ

the

Nominative

article (with μὲν, introducing first member of antithesis)

μὲν

on the one hand

post-positive particle (correlative with δέ)

οὖν

therefore / then

inferential / resumptive particle

Πέτρος

Peter

Nominative

subject nominative

ἐτηρεῖτο

was kept / was being guarded

Impf Pass Indic 3 Sg · τηρέω

main verb (passive: divine perspective implied)

→ descriptive imperfect (continuous state)

τηρέω: 'to watch, guard, keep'; the passive ἐτηρεῖτο points to the guards as human agents, but Luke may intend a hint of God's providential watch.

ἐν

in

preposition + dative (locative)

τῆ

the

Dative

article

φυλακῆ

prison

Dative

dative of location

φυλακή: prison; same word as v. 4, forming an inclusion.

προσευχῆ

prayer

Nominative

subject nominative (second member of μέν ... δέ contrast)

προσευχῆ: 'prayer, prayer-meeting'; in Acts the primary activity of the community in crisis (1:14; 2:42; 4:24-31; 6:4; 13:3).

δὲ

but / while

post-positive adversative/contrastive (μέν ... δέ pair)

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic imperfect

→ descriptive imperfect (continuous / ongoing)

ἐκτενῶς

earnestly / fervently

adverb modifying γινομένη

ἐκτενῶς: 'earnestly, intently, without ceasing'; cognate adj. ἐκτενής appears in 1 Pet 4:8; the adverb also in Luke 22:44 of Jesus's prayer in Gethsemane — a typological link.

γινομένη

being made / offered

Pres Mid/Pass Ptcp Nom Sg Fem · γίνομαι

periphrastic participle with ἦν (progressive durative)

→ progressive present (ongoing intercession)

γίνομαι: 'to become, be, happen'; in periphrasis stresses the continuous, real character of the action.

ὑπὸ

by

preposition + genitive (agent, with passive construction)

τῆς

the

Genitive

article

ἐκκλησίας

church

Genitive

genitive of agent

ἐκκλησία: the church; functions as a unified agent of intercession throughout the episode.

πρὸς

to

preposition + accusative (direction of prayer / addressee)

τὸν

the

Accusative

article

θεὸν

God

Accusative

accusative object of πρὸς (addressee of prayer)

θεός: God; the destination of the church's intercession — Luke underlines the direct address to God as the one who acts.

περὶ

on behalf of / concerning

preposition + genitive (reference / intercession)

αὐτοῦ

him

Genitive

genitive of reference (object of intercession = Peter)

6 Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἀλύσειν δυσὶν, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.

When Herod was about to bring him out, on that very night Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison.

TEMPORAL SETTING / SCENE OF DELIVERANCE **δέ** The ὅτε δέ clause marks the precise moment of crisis — 'the very night before' — maximizing the drama. The scene is carefully constructed: chains, guards, locked door, and Peter asleep (the sleep itself signals trust or exhaustion). The τε ... connects the two aspects of security (chains and door-guards).

Ὅτε

when

temporal conjunction introducing protasis

δὲ

now / and

post-positive transitional

ἔμελλεν

was about to

Impf Act Indic 3 Sg · μέλλω

auxiliary of imminent action

→ descriptive imperfect (imminence)

μέλλω + inf.: 'to be about to'; signals the imminent execution and heightens the urgency of the deliverance.

αὐτὸν

him

Accusative

accusative object of προάγειν

προάγειν

to bring out / lead forth

Pres Act Inf · προάγω

complementary infinitive (after ἔμελλεν)

→ futuristic present infinitive

προάγω: 'to lead before, bring forward'; for public presentation or trial.

ὁ

the

Nominative

article

Ἡρώδης

Herod

Nominative

subject nominative

τῇ

the

Dative

article

νυκτὶ

night

Dative

dative of time (when)

νύξ; night; ἐκείνη τῇ νυκτὶ = 'that very night!'

ἐκείνη

that

Dative

demonstrative adjective (attributive)

ἦν

was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic imperfect

→ descriptive imperfect (ongoing state)

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

subject nominative

κοιμώμενος

sleeping

Pres Mid Ptcp Nom Sg Masc · κοιμάομαι

periphrastic participle with ἦν

→ progressive present (continuous state of sleep)

κοιμάομαι: 'to sleep, fall asleep'; Peter's sleep on the night before his expected execution echoes Gethsemane but here signals trust.

μεταξύ

between

preposition + genitive (spatial position)

μεταξύ: 'between, in the middle of'; positions Peter precisely.

δύο

two

Genitive

numeral adjective

στρατιωτῶν

soldiers

Genitive

genitive object of μεταξύ

δεδεμένος

having been bound / bound

Perf Pass Ptcp Nom Sg Masc · δέω

attributive/circumstantial participle (state of Peter)

→ intensive perfect (settled state of being chained)

δέω: 'to bind, tie, chain'; the perfect stresses the established, secure bondage.

άλύσειν

with chains

Dative

dative of instrument

άλυσις: 'chain, shackle'; the physical means of restraint.

δυσίν

two

Dative

numeral adjective modifying ἀλύσειν

φύλακές

sentries / guards

Nominative

subject nominative (new clause with τε)

φύλαξ: 'guard, sentry'; the word-cluster φυλακή/φύλαξ/φυλάσσω pervades vv. 4–10 ironically.

τε

and

enclitic connective τε (closely joining clauses)

πρὸ

before

preposition + genitive (spatial: in front of)

τῆς

the

Genitive

article

θύρας

door

Genitive

genitive of location (object of πρό)

θύρα: 'door'; the same word appears in v. 13 (the outer gate) and v. 16.

ἐτήρουν

were keeping / were guarding

Impf Act Indic 3 Pl · τηρέω

main verb (second clause)

→ descriptive imperfect (continuous guard duty)

τηρέω: 'to guard, watch over'; cf. v. 5 ἐτηρεῖτο — the accumulation emphasizes how humanly impossible the escape is.

τὴν

the

Accusative

article

φυλακὴν

prison

Accusative

accusative direct object

7 καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν λέγων· Ἀνάστα ἐν τάχει. καὶ ἐξέπεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν.

And behold, an angel of the Lord stood beside him, and a light shone in the cell. He struck Peter on the side and woke him, saying, 'Get up quickly!' And the chains fell from his hands.

DIVINE INTERVENTION / CLIMAX OF DELIVERANCE καὶ ἰδοὺ Καὶ ἰδοὺ is the Lukan exclamation that marks a sudden divine irruption (cf. Luke 1:20, 31; 2:9; Acts 10:30). The sequence of rapid aorists (ἐπέστη, ἔλαμψεν, πατάξας, ἤγειρεν, ἐξέπεσαν) conveys the swift, decisive action. The angel 'strikes' Peter on the side — the same word (πατάξω) used in v. 23 of the angel who strikes Herod, creating an explicit antithesis.

καὶ

and

coordinating conjunction

ἰδοὺ

behold / look

interjection (attention-getter for divine event)

ἰδοὺ: imperativial aorist of ὁράω fossilized as interjection; 'Look! — Pay attention!'; marks a sudden or remarkable event.

ἄγγελος

an angel

Nominative

subject nominative

ἄγγελος: 'messenger, angel'; in Acts the standard agent of divine rescue (5:19; 8:26; 10:3; 27:23).

κυρίου

of the Lord

Genitive

genitive of relationship / source (the Lord's angel)

κύριος: 'Lord'; the phrase ἄγγελος κυρίου echoes the LXX messenger-of-Yahweh formula.

ἐπέστη

stood beside / appeared

Aor Act Indic 3 Sg · ἐφίστημι

main verb

→ *ingressive aorist (sudden appearance)*

ἐφίστημι: 'to stand over, appear suddenly';
Lukan term for angelic appearances (Luke
2:9; Acts 10:17; 12:7; 23:11).

καὶ

and

coordinating conjunction

φῶς

a light

Nominative

subject nominative

φῶς; light; a common epiphany-marker (cf.
9:3 Saul's conversion).

ἔλαμψεν

shone / flashed

Aor Act Indic 3 Sg · λάμπω

main verb

→ *ingressive aorist (light burst forth)*

λάμπω: 'to shine, gleam'; used of the
transfiguration (Matt 17:2) and of
lightning; here the prison cell is suddenly
flooded with angelic light.

ἐν

in

preposition + dative (locative)

τῷ

the

Dative

article

οἰκήματι

cell / dwelling

Dative

dative of location

οἴκημα: 'dwelling, room, cell'; a cell or
chamber of the prison; a rare term in the
NT (only here).

πατάξας

striking / having struck

Aor Act Ptcp Nom Sg Masc · πατάσσω

*adverbial participle of means / attendant
circumstance*

→ *constative aorist participle*

πατάσσω: 'to strike, smite'; used for the
angel's blow on Peter's side (to rouse him)
and — the same word — for the angel who
kills Herod (v. 23). The ironic link is
intentional.

δὲ

and

post-positive continuative

τὴν

the

Accusative

article

πλευράν

side

Accusative

accusative direct object

πλευρά: 'side, rib'; the angel prods Peter's
ribs to wake him.

τοῦ

of

Genitive

article

Πέτρου

Peter

Genitive

genitive of possession

ἤγειρεν

raised / woke

Aor Act Indic 3 Sg · ἐγείρω

main verb

→ constative aorist

ἐγείρω: 'to raise, wake up'; same verb used of resurrection throughout Acts; the wordplay (woken from sleep → rescued from death-row) may be deliberate.

αὐτόν

him

Accusative

accusative direct object

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of attendant speech (introducing direct discourse)

→ descriptive present

Ἄναστα

get up / rise

Aor Act Impv 2 Sg · ἀνίστημι

imperative (command)

→ ingressive aorist imperative (sharp command to act)

ἀνίστημι: 'to stand up, rise'; the command is the same verb used for resurrection (ἀνάστασις).

ἐν

in

preposition + dative (manner)

τάχει

haste / quickly

Dative

dative of manner (ἐν τάχει = quickly)

τάχος: 'speed, haste'; ἐν τάχει is an idiomatic adverbial phrase = quickly, at once.

καί

and

coordinating conjunction

ἐξέπεσαν

fell off

Aor Act Indic 3 Pl · ἐκπίπτω

main verb

→ constative aorist (sudden release)

ἐκπίπτω: 'to fall out of, fall off'; the chains drop on their own — a miracle of loosing, recalling LXX divine rescue imagery (Ps 116:16 LXX).

αὐτοῦ

from him / his

Genitive

genitive of possession (his hands)

αἱ

the

Nominative

article

άλύσεις

chains

Nominative

subject nominative

ἐκ

from

preposition + genitive (separation)

τῶν

the

Genitive

article

χειρῶν

hands

Genitive

genitive of separation (object of ἐκ)

8 εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτόν· Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου. ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ· Περιβαλοῦ τὸ ἱμάτιόν σου καὶ ἀκολούθει μοι.

The angel said to him, 'Dress yourself and put on your sandals.' And he did so. Then he said to him, 'Wrap your cloak around you and follow me.'

CONTINUATION / THE ANGEL'S INSTRUCTIONS **δέ** The angel's three commands (gird, sandal, cloak) mirror practical preparation for travel; the detail is realistic. The historic present λέγει (he says) in the second instruction is a Lukan stylistic device that adds vivid immediacy. Peter's quiet obedience — ἐποίησεν δὲ οὕτως — is unremarkable compliance, itself oddly calm.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

δὲ

and

post-positive continuative

ὁ

the

Nominative

article

ἄγγελος

angel

Nominative

subject nominative

πρὸς

to

preposition + accusative (addressee of speech)

αὐτόν

him

Accusative

accusative object of πρὸς

Ζῶσαι

gird / dress yourself

Aor Mid Impv 2 Sg · ζώννυμι

imperative (command)

→ ingressive aorist imperative

ζώννυμι: 'to gird, put on a belt'; middle = dress oneself by girding the tunic for travel.

καὶ

and

coordinating conjunction

ὑπόδησαι

put on / bind on

Aor Mid Impv 2 Sg · ὑποδέω

imperative (command, second of three)

→ *ingressive aorist imperative*

ὑποδέω: 'to bind under, put on sandals'; middle = put on one's own sandals. The angel ensures Peter is shod for the journey.

τὰ

the

Accusative

article

σανδάλια

sandals

Accusative

accusative direct object

σανδάλιον: 'sandal'; same word used of the Baptist (Mark 1:7; Acts 13:25) — the detail grounds the narrative in physical reality.

σου

your

Genitive

genitive of possession

ἐποίησεν

he did

Aor Act Indic 3 Sg · ποιέω

main verb (resumptive)

→ *constative aorist (completed compliance)*

ποιέω: 'to do'; ἐποίησεν δὲ οὕτως = 'and he did so' — narrative shorthand for complete obedience.

δὲ

and

post-positive continuative

οὕτως

thus / so

adverb of manner

καὶ

and

coordinating conjunction

λέγει

he says

Pres Act Indic 3 Sg · λέγω

main verb (historic present)

→ *historic present (vivid narrative vividness)*

λέγω: the present tense used in narrative of past events for vividness — a Lukan stylistic feature.

αὐτῷ

to him

Dative

dative indirect object

Περιβαλοῦ

wrap around / put on

Aor Mid Impv 2 Sg · περιβάλλω

imperative (command, third)

→ *ingressive aorist imperative*

περιβάλλω: 'to throw around, wrap around'; the outer cloak (ἱμάτιον) worn over the tunic for outdoor travel.

τὸ

the

Accusative

article

ἱμάτιόν

cloak / garment

Accusative

accusative direct object

ἱμάτιον: the outer garment; 'cloak' as the traveler's wrap.

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἀκολουθεῖ

follow

Pres Act Impv 2 Sg · ἀκολουθέω

imperative (command)

→ progressive present imperative (ongoing action: keep following)

ἀκολουθέω: 'to follow'; the discipleship word used with Jesus; here the angel as guide out of prison.

μοι

me

Dative

dative of person followed (with ἀκολουθέω)

9 καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὄραμα βλέπειν.

And he went out and followed, and he did not know that what was happening through the angel was real, but thought he was seeing a vision.

CONTINUATION / SUBJECTIVE EXPERIENCE OF PETER **καὶ** The narrator intrudes to explain Peter's mental state: he thinks it is a ὄραμα (vision), not reality. This reflects Luke's interest in epistemology — how God's actions are known. The two imperfects (ᾔδει, ἐδόκει) describe Peter's ongoing misapprehension during the escape; v. 11 marks his coming to awareness.

καὶ
and

coordinating conjunction

ἐξελθὼν

going out / having gone out

Aor Act Ptcp Nom Sg Masc · ἐξέρχομαι

adverbial participle (attendant circumstance)

→ constative aorist participle

ἐξέρχομαι: 'to go out'; Peter goes out of the cell; the compound ἐξ- = out of.

ἠκολούθει

was following

Impf Act Indic 3 Sg · ἀκολουθέω

main verb

→ descriptive imperfect (ongoing action of following)

ἀκολουθέω: 'to follow'; the imperfect stresses the continuous motion as they walk through the prison.

καὶ
and

coordinating conjunction

οὐκ
not

negation

ἤδει

he knew

Plpf Act Indic 3 Sg · οἶδα

main verb (negative epistemic statement)

→ pluperfect used as imperfect (ongoing state of not-knowing)

οἶδα: a perfect-form verb with present sense; the plpf. ἤδει = 'he did not know / was not aware.'

ὅτι
that

conjunction introducing content of knowing

ἀληθές

real / true

Nominative

predicate adjective

ἀληθής: 'true, real, genuine'; the question of ἀλήθεια (reality vs. vision) is the epistemological crux of the scene.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb (ὅτι-clause)

→ descriptive present

τὸ

the thing

Nominative

article (substantivizer of γινόμενον)

γινόμενον

happening / being done

Pres Mid/Pass Ptcp Nom Sg Neut · γίνομαι

substantival participle (subject of ἔστιν)

→ progressive present (ongoing events)

γίνομαι: 'to happen, occur'; the neuter substantival participle = 'what was happening!'

διὰ

through

preposition + genitive (agent/instrument)

τοῦ

the

Genitive

article

ἄγγελου

angel

Genitive

genitive of agent (through whom God acts)

ἐδόκει

he thought / supposed

Impf Act Indic 3 Sg · δοκέω

main verb (contrastive: ἐδόκει δέ)

→ descriptive imperfect (ongoing mistaken impression)

δοκέω: 'to think, suppose, seem'; ἐδόκει = 'he supposed, was under the impression'; marks subjective belief without epistemic warrant.

δὲ

but

post-positive adversative/contrastive

ὄραμα

a vision

Accusative

accusative object of βλέπειν

ὄραμα: 'vision, visual apparition'; the standard Lukan term for divine visions (Acts 7:31; 9:10, 12; 10:3, 17, 19; 16:9–10; 18:9). Peter has experienced several, so the mistake is understandable.

βλέπειν

to see / seeing

Pres Act Inf · βλέπω

complementary infinitive (after ἐδόκει)

→ progressive present infinitive (ongoing act of seeing)

βλέπω: 'to see'; ὄραμα βλέπειν = 'to be seeing a vision.'

10 διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοιγῆ αὐτοῖς, καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.

When they had passed through the first and the second guard post, they came to the iron gate leading into the city, which opened for them of its own accord. They went out and went along one street, and immediately the angel departed from him.

CONTINUATION / ROUTE OF ESCAPE **δέ** Luke traces the route station by station, building tension. The iron gate (πύλη σιδηρᾶ) is the final obstacle; αὐτομάτῃ ('of its own accord') is the only time this word appears in Acts — a miracle word used in the LXX for the Promised Land's growth (Lev 25:5, 11). The angel departs abruptly once Peter is safely in the street, leaving him to recognize what has happened.

διελθόντες

having passed through

Aor Act Ptcp Nom Pl Masc · διέρχομαι

adverbial participle (temporal/attendant circumstance; subject = angel + Peter)

→ constative aorist participle

διέρχομαι: 'to go through, pass through'; the compound δι- emphasizes traversal of the guard stations.

δὲ

and

post-positive continuative

πρώτην

first

Accusative

accusative adjective (ordinal, modifying φυλακὴν)

φυλακὴν

guard post / watch

Accusative

accusative direct object of διελθόντες

φυλακή: here 'guard post' (= station of guards), not the prison cell itself.

καὶ

and

coordinating conjunction

δευτέραν

second

Accusative

accusative adjective (φυλακὴν implied by ellipsis)

ἦλθαν

they came

Aor Act Indic 3 Pl · ἔρχομαι

main verb

→ constative aorist

ἐπὶ

to / at

preposition + accusative (goal of motion)

τὴν

the

Accusative

article

πύλην

gate

Accusative

accusative object of ἐπί

πύλη: 'gate, large door'; the main city gate, distinct from the θύρα (door) of v. 6 and v. 13.

τὴν

the

Accusative

article (with following attributive adjective)

σιδηρᾶν

iron

Accusative

attributive adjective modifying πύλην

σιδηροῦς: 'made of iron'; the iron gate signals maximum security — and maximum miracle.

τὴν

the

Accusative

article (with following attributive participle)

φέρουσαν

leading

Pres Act Ptcp Acc Sg Fem · φέρω

attributive participle (describing the gate)

→ descriptive present

φέρω: 'to bear, lead, carry'; of a road or gate, 'to lead to' a destination.

εἰς

into

preposition + accusative (direction/destination)

τὴν

the

Accusative

article

πόλιν

city

Accusative

accusative object of εἰς

πόλις: the city of Jerusalem.

ἣτις

which

Nominative

relative pronoun (subject of ἠνοίγη; qualitative ἣτις)

ἣτις: the qualitative relative ('which, being the kind that...'); here introducing the remarkable character of what happened.

αὐτομάτη

of its own accord

Nominative

predicate adjective (modal sense: by its own motion)

αὐτόματος: 'self-acting, spontaneous'; a hapax legomenon in Acts; LXX uses it for self-grown crops (Lev 25:5, 11), suggesting providential/miraculous provision.

ἠνοίγη

was opened / opened

Aor Pass Indic 3 Sg · ἀνοίγω

main verb (divine passive implied)

→ constative aorist (single miraculous opening)

ἀνοίγω: 'to open'; the passive ἠνοίγη is a divine passive — God opened it, using no visible agent.

αὐτοῖς

for them

Dative

dative of advantage

καὶ

and

coordinating conjunction

ἐξεληθόντες

having gone out

Aor Act Ptcp Nom Pl Masc · ἐξέρχομαι

adverbial participle (attendant circumstance)

→ constative aorist participle

προῆλθον

they went ahead / proceeded

Aor Act Indic 3 Pl · προέρχομαι

main verb

→ constative aorist

προέρχομαι: 'to go forward, advance'; they walk on down one street.

ρύμην

street / lane

Accusative

accusative of extent (distance/route covered)

ρύμη: 'narrow street, alley'; a side-street in Jerusalem.

μίαν

one

Accusative

numeral adjective modifying ρύμην

καὶ

and

coordinating conjunction

εὐθέως

immediately

adverb of time (immediacy)

εὐθέως: 'immediately, at once'; the angel's work done, his departure is instant.

ἄπέστη

departed

Aor Act Indic 3 Sg · ἀφίστημι

main verb

→ *ingressive aorist (sudden departure)*

ἀφίστημι: 'to stand away from, depart, leave'; the angel withdraws once the mission is complete.

ὁ

the

Nominative

article

ἄγγελος

angel

Nominative

subject nominative

ἀπ'

from

preposition + genitive (separation)

αὐτοῦ

him

Genitive

genitive of separation

11 Καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπεν· Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν κύριος τὸν ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

When Peter came to himself, he said, 'Now I know for certain that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting.'

ANAGNORISIS / PETER'S RECOGNITION SCENE **καὶ** ἐν ἑαυτῷ γενόμενος ('coming to himself') is the idiom for regaining full consciousness or one's senses (cf. Luke 15:17). The moment of recognition is structured as a mini-confession: Νῦν οἶδα ἀληθῶς ('Now I know truly') — emphasis on ἀληθῶς answering the ἀληθές of v. 9. The two verbs ἐξαπέστειλεν and ἐξείλατό summarize the entire action as God's sovereign rescue.

<p>Καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the <i>Nominative article</i></p>	<p>Πέτρος Peter <i>Nominative subject nominative</i></p>	<p>ἐν in <i>preposition + dative (idiom: ἐν ἑαυτῷ γενόμενος = coming to himself)</i></p>
<p>ἐαυτῷ himself <i>Dative dative reflexive (idiomatic with γενόμενος)</i></p>	<p>γενόμενος having come / coming <i>Aor Mid Ptcp Nom Sg Masc · γίνομαι adverbial participle (temporal: upon coming to himself)</i> → <i>constative aorist participle</i> γίνομαι: ἐν ἑαυτῷ γενόμενος = 'having come to himself,' an idiom for recovery of full awareness (cf. Luke 15:17 εἰς ἑαυτὸν δὲ ἐλθῶν).</p>	<p>εἶπεν said <i>Aor Act Indic 3 Sg · λέγω main verb</i> → <i>constative aorist</i></p>	<p>Νῦν now <i>temporal adverb (marking the moment of recognition)</i></p>

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb of Peter's recognition statement

→ intensive perfect (settled knowledge now possessed)

οἶδα: perfect with present sense; Peter's epistemological assertion — contrast with v. 9 οὐκ ᾔδει.

ἀληθῶς

truly / for certain

adverb modifying οἶδα

ἀληθῶς: 'truly, certainly'; answers the ἀληθές of v. 9 — 'it was real after all!'

ὅτι

that

conjunction introducing content of knowledge

ἐξαπέστειλεν

sent out

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb of ὅτι-clause

→ constative aorist

ἐξαποστέλλω: 'to send out on a mission'; the intensive compound ἐξ- + ἀπο- stresses divine commissioning.

κύριος

the Lord

Nominative

subject nominative

κύριος: Lord; here unmistakably God (though Luke sometimes means Jesus); the acknowledgment names the true deliverer.

τόν

the

Accusative

article

ἄγγελον

angel

Accusative

accusative direct object

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἐξείλατό

rescued / delivered

Aor Mid Indic 3 Sg · ἐξαίρέω

main verb (second verb in ὅτι-clause)

→ constative aorist (completed rescue)

ἐξαίρέω: 'to take out, rescue, deliver'; a key LXX rescue-vocabulary word (Exod 18:4, 8–10; Acts 7:10, 34); Peter interprets his escape in exodus categories.

με

me

Accusative

accusative direct object

ἐκ

from

preposition + genitive (separation)

χειρὸς

hand

Genitive

genitive of separation (idiom: from the hand of = from the power of)

χειρ: hand; ἐκ χειρὸς = 'from the power/grip of' — Semitic idiom for deliverance from an enemy's control.

Ἡρώδου

Herod

Genitive

genitive of possession / agent

καὶ

and

coordinating conjunction

πάσης

all

Genitive

adjective (attributive genitive with τῆς προσδοκίας)

τῆς

the

Genitive

article

προσδοκίας

expectation

Genitive

genitive of separation (parallel with χειρὸς)

προσδοκία: 'expectation, anticipation'; here the crowd's expectation of a public execution. Peter is delivered from both Herod's power and the crowd's appetite.

τοῦ

of the

Genitive

article

λαοῦ

people

Genitive

genitive of possession (whose expectation)

λαός; the Jewish people; cf. v. 4 τῷ λαῷ.

τῶν

of the

Genitive

article

Ἰουδαίων

Jews

Genitive

genitive of apposition (specifying τοῦ λαοῦ)

12 συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὓ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.

When he realized this, he went to the house of Mary the mother of John whose other name was Mark, where many were gathered together and were praying.

CONSEQUENTIAL ACTION / PETER GOES TO THE PRAYER MEETING **τε** The compound συνιδών ('having reflected/understood') indicates deliberate decision-making. Mary's house is the first named house-church in Acts. The introduction of John Mark here is deliberate — Luke is setting up a character who will reappear at 13:5, 13 and in the dispute of 15:37–39.

συνιδών

having realized / perceived

Aor Act Ptcp Nom Sg Masc · συνοράω
adverbial participle (temporal/causal)

→ constative aorist participle

συνοράω: 'to see together, comprehend, realize'; suggests mental gathering of the facts of his situation.

τε

and

enclitic connective (close linkage with following clause)

ἦλθεν

he came / went

Aor Act Indic 3 Sg · ἔρχομαι
main verb

→ constative aorist

ἐπὶ

to

preposition + accusative (goal of motion)

τὴν

the

Accusative
article

οἰκίαν

house

Accusative
accusative object of ἐπί

οἰκία: 'house'; in Acts the house-church is the basic unit of community life.

τῆς

of

Genitive
article

Μαρίας

Mary

Genitive
genitive of possession

Μαρία: Mary, mother of John Mark; probably a person of some means to host a gathering of many (ἱκανοί) believers.

τῆς

the

Genitive

article

μητρός

mother

Genitive

genitive of apposition / identification

μήτηρ: mother.

Ἰωάννου

of John

Genitive

genitive of relationship (whose mother she was)

Ἰωάννης: John (Hebrew יְהוָה), surnamed Mark; relative of Barnabas (Col 4:10); later companion of Paul and Peter.

τοῦ

the one

Genitive

article (substantivizing the following participle)

ἐπικαλουμένου

surnamed / called

Pres Pass Ptcp Gen Sg Masc · ἐπικαλέω

attributive participle (identifying Ἰωάννου by his surname)

→ descriptive present (habitual designation)

ἐπικαλέω: passive 'to be called, surnamed'; the construction τοῦ ἐπικαλουμένου + name = 'who was surnamed...'

Μάρκου

Mark

Genitive

genitive (name in apposition to the participle's predicate)

Μάρκος: Marcus, a Latin cognomen; the evangelistically versatile surname alongside the Jewish Ἰωάννης.

οὗ

where

Genitive

genitive of place (locative relative adverb)

ἦσαν

were

Impf Act Indic 3 Pl · εἶμι

auxiliary (periphrastic)

→ descriptive imperfect

ἱκανοί

many / a good number

Nominative

subject nominative (predicate with ἦσαν)

ἱκανός: 'sufficient, considerable, many'; Lukan term for an unspecified but significant number.

συνηθροισμένοι

gathered together

Perf Pass Ptcp Nom Pl Masc · συναθροίζω

periphrastic perfect (resultant state of assembly)

→ intensive perfect (in a state of assembly)

συναθροίζω: 'to gather together'; the perfect stresses the assembled state — they have gathered and remain so.

καὶ

and

coordinating conjunction

προσευχόμενοι

praying

Pres Mid Ptcp Nom Pl Masc · προσεύχομαι

periphrastic participle with ἦσαν (ongoing action)

→ progressive present (continuous intercession)

προσεύχομαι: 'to pray'; this is the ἐκτενής prayer of v. 5 — it has been going on all night.

13 κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος, προσῆλθεν παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη,

And when he knocked at the door of the gateway, a servant-girl named Rhoda came to listen.

CONTINUATION / THE GATE SCENE OPENS **δέ** Genitive absolute (κρούσαντος αὐτοῦ) marks the new scene. The entrance through the πυλῶν (outer gateway, typical of large houses) rather than a direct door is architecturally precise. Rhoda's name ('rose') is uniquely preserved by Luke — one of his habits of naming minor characters. She comes ὑπακοῦσαι (to listen, i.e. attend to a knock), a delightful realistic detail.

κρούσαντος

having knocked

Aor Act Ptcp Gen Sg Masc · κρούω

genitive absolute (temporal)

→ constative aorist participle

κρούω: 'to knock'; used of knocking at a door (Luke 11:9–10; 12:36; 13:25; Rev 3:20).

δὲ

and

post-positive continuative

αὐτοῦ

his / him

Genitive

genitive absolute subject

τὴν

the

Accusative

article

θύραν

door

Accusative

accusative direct object

θύρα: 'door'; the door of the πυλῶν, the vestibule or entrance-gateway.

τοῦ

of the

Genitive

article

πυλῶνος

gateway / vestibule

Genitive

genitive of composition/location

πυλῶν: 'gateway, porch, vestibule'; the outer entrance of a large house with a courtyard, distinct from the front door of the house itself.

προσῆλθεν

came to / approached

Aor Act Indic 3 Sg · προσέρχομαι

main verb

→ ingressive aorist (she moved toward the door)

προσέρχομαι: 'to come to, approach'; the servant-girl goes to attend to the knock.

παιδίσκη

servant-girl

Nominative

subject nominative

παιδίσκη: 'slave-girl, servant-girl'; a minor female slave employed as a doorkeeper.

ὑπακοῦσαι

to listen / to answer

Aor Act Inf · ὑπακούω

infinitive of purpose

→ *constative aorist infinitive*

ὑπακούω: lit. 'to listen under' = to hear a knock and respond; 'to answer the door!'

ὀνόματι

by name / named

Dative

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

ὄνομα: 'name'; the dative ὀνόματι functions adverbially = 'by name.'

Ῥόδη

Rhoda

Nominative

predicate nominative (name of the servant-girl)

Ῥόδη: 'Rose'; a Greek name attested for slaves. Luke's preservation of her name is characteristic; she is historically remembered in the community.

14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.

Recognizing Peter's voice, in her joy she did not open the gate, but ran in and announced that Peter was standing before the gate.

COMPLICATION / RHODA'S JOYFUL FAILURE **καί** The humor and humanity of the episode are concentrated here. Rhoda ἐπιγνοῦσα ('recognized thoroughly') his voice — present knowledge — but ἀπὸ τῆς χαρᾶς ('out of joy') she fails to open the gate. The very emotion that should prompt her to open the door causes her instead to run inside to announce. The indirect discourse ἐστάναι τὸν Πέτρον presents the infinitival content of her report.

καὶ

and

coordinating conjunction

ἐπιγνοῦσα

having recognized

Aor Act Ptcp Nom Sg Fem · ἐπιγινώσκω

adverbial participle (concessive-causal)

→ *constative aorist participle*

ἐπιγινώσκω: 'to recognize fully, identify'; the compound ἐπι- intensifies: she recognized him beyond doubt.

τὴν

the

Accusative

article

φωνήν

voice

Accusative

accusative direct object

φωνή: 'voice, sound'; she heard Peter's distinctive voice through the door — no visual confirmation.

τοῦ

of

Genitive

article

Πέτρου

Peter

Genitive

genitive of possession

ἀπὸ

out of / from

preposition + genitive (cause: from the emotion of joy)

τῆς

the

Genitive

article

χαρᾶς

joy

Genitive

genitive of cause (ἀπὸ τῆς χαρᾶς = out of joy)

χαρά: 'joy'; one of the most prominent emotions in Luke-Acts; here it causes the comic/ironic failure to open the gate.

οὐκ

not

negation

ἤνοιξεν

she opened

Aor Act Indic 3 Sg · ἀνοίγω

main verb (negated — expected action withheld)

→ constative aorist (thing not done)

ἀνοίγω: 'to open!'; the very action that should follow recognition is refused — not from fear but from joy.

τόν

the

Accusative

article

πυλῶνα

gateway

Accusative

accusative direct object

εἰσδραμοῦσα

running in

Aor Act Ptcp Nom Sg Fem · εἰστρέχω

adverbial participle (attendant circumstance / means)

→ constative aorist participle

εἰστρέχω: 'to run in'; she dashes indoors to announce the news — a vivid physical detail.

δὲ

but

post-positive contrastive

ἀπήγγειλεν

announced / reported

Aor Act Indic 3 Sg · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'to report, announce'; the formal word for reporting news.

ἑστάναι

to be standing

Perf Act Inf · ἵστημι

infinitive of indirect discourse (content of announcement)

→ intensive perfect infinitive (currently standing there)

ἵστημι: the perfect ἑστάναι = 'to be standing' (settled state); the report is that Peter stands at this moment before the gate.

τόν

the

Accusative

article (acc. subject of infinitive in indirect discourse)

Πέτρον

Peter

Accusative

accusative subject of infinitive (indirect discourse)

πρὸ

before

preposition + genitive (spatial: in front of)

τοῦ

the

Genitive

article

πυλῶνος

gateway

Genitive

genitive object of πρὸ

15 οἱ δὲ πρὸς αὐτὴν εἶπαν· Μαίνῃ· ἡ δὲ διῖσχυρίζετο οὕτως ἔχειν· οἱ δὲ ἔλεγον· Ὁ ἄγγελός ἐστιν αὐτοῦ.

They said to her, 'You are out of your mind!' But she kept insisting that it was so. They said, 'It is his angel!'

IRONIC COMPLICATION / THE COMMUNITY'S DISBELIEF **δέ** The church praying for Peter's release refuses to believe the report of it — a masterpiece of Lukan irony. Their accusation Μαίνῃ ('you are raving') echoes the charge of madness leveled at the apostles (2:13; 26:24). The 'angel' explanation reflects Jewish belief in personal guardian or post-mortem spirits (cf. Matt 18:10). The repeated imperfect διῖσχυρίζετο ('kept insisting') vs. the aorists of disbelief dramatizes the stand-off.

οἱ

they

Nominative

article used as demonstrative/personal pronoun

δὲ

but

post-positive adversative

πρὸς

to

preposition + accusative (addressee)

αὐτὴν

her

Accusative

accusative object of πρὸς

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb

→ constative aorist

Μαίνη

you are raving / you are mad

Pres Mid/Pass Indic 2 Sg · μαίνομαι

predicate verb (accusation)

→ descriptive present (current state)

μαίνομαι: 'to be mad, rave'; the charge of madness or divine ecstasy thrown at those who report unbelievable divine acts (cf. Acts 26:24; John 10:20).

ἡ

she

Nominative

article used as personal pronoun

δὲ

but

post-positive adversative/contrastive

διίσχυρίζετο

kept insisting / maintained firmly

Impf Mid Indic 3 Sg · διίσχυρίζομαι

main verb

→ descriptive imperfect (persistent insistence)

διίσχυρίζομαι: 'to insist strongly, affirm emphatically'; an intensive compound; only here and Luke 22:59 in the NT.

οὕτως

thus / so

adverb (content of insistence)

ἔχειν

to be / to have it so

Pres Act Inf · ἔχω

complementary infinitive (content of insistence in indirect speech)

→ descriptive present (ongoing state of affairs)

ἔχω: οὕτως ἔχειν = 'to be this way, to be so'; a common idiom for the truth of a matter.

οἱ

they

Nominative

article as pronoun

δὲ

but / and

post-positive continuative/adversative

ἔλεγον

were saying

Impf Act Indic 3 Pl · λέγω

main verb

→ descriptive imperfect (repeated explanation)

λέγω: the imperfect ἔλεγον = 'kept saying'; they repeatedly offered the 'his angel' explanation.

ὁ

the

Nominative

article

ἄγγελός

angel

Nominative

subject nominative (predicate clause)

ἄγγελος: their suggestion is that Peter's guardian angel (ὁ ἄγγελος αὐτοῦ) appeared in Peter's form at the door — a Jewish belief attested in Tobit and later rabbinic texts.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ descriptive present

αὐτοῦ

his

Genitive

genitive of possession (his guardian angel)

16 ὁ δὲ Πέτρος ἐπέμενεν κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν καὶ ἐξέστησαν.

But Peter continued knocking, and when they opened, they saw him and were amazed.

RESOLUTION / THE DOOR IS OPENED **δέ** The contrast between the community's extended disbelief and Peter's patient, persistent knocking (ἐπέμενεν κρούων — imperfect + participle = kept on knocking) is pointed. When they finally open the door and see him, ἐξέστησαν (they were beside themselves with amazement) is the same word used for ecstatic response to divine acts (Acts 2:7; 8:9, 11; 9:21).

ὁ

the

Nominative

article

δέ

but

post-positive adversative

Πέτρος

Peter

Nominative

subject nominative

ἐπέμενεν

was continuing / persisted

Impf Act Indic 3 Sg · ἐπιμένω

main verb (periphrastic-like with κρούων)

→ descriptive imperfect (persistent, ongoing action)

ἐπιμένω: 'to remain, continue, persist';
with a supplementary participle = 'kept on doing.'

κρούων

knocking

Pres Act Ptcp Nom Sg Masc · κρούω

supplementary participle (with ἐπέμεεν: kept on knocking)

→ progressive present (continual action)

κρούω: 'to knock'; cf. v. 13; the repeated knocking while the debate inside goes on is comically vivid.

ἀνοίξαντες

having opened

Aor Act Ptcp Nom Pl Masc · ἀνοίγω

adverbial participle (temporal: when they opened)

→ constative aorist participle

ἀνοίγω: 'to open'; finally they open the gate.

δὲ

and

post-positive continuative

εἶδαν

they saw

Aor Act Indic 3 Pl · ὁράω

main verb

→ constative aorist (visual recognition)

ὁράω: 'to see'; now ἀληθῶς verified by sight.

αὐτὸν

him

Accusative

accusative direct object

καὶ

and

coordinating conjunction

ἐξέστησαν

they were amazed / astonished

Aor Act Indic 3 Pl · ἐξίστημι

main verb

→ ingressive aorist (broke into amazement)

ἐξίστημι: 'to amaze, astonish, be beside oneself'; their amazement is the standard response to divine acts in Acts, and ironic given that they had just been praying for this very outcome.

17 κατασείσας δὲ αὐτοῖς τῆ χειρὶ σιγᾶν διηγήσατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς, εἶπέν τε· Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.

Motioning to them with his hand to be silent, he described to them how the Lord had brought him out of the prison. Then he said, 'Tell these things to James and to the brothers!' Then he departed and went to another place.

SUMMARY + COMMISSION + DEPARTURE **δέ** The gesture of silence (κατασείσας τῆ χειρὶ) is a characteristic Lukan leadership gesture (cf. 13:16; 21:40). Peter's account (διηγήσατο) collapses into a single verse the whole dramatic narrative. The direction to tell James the Lord's brother signals the transition of leadership in Jerusalem. 'Another place' is deliberately vague — perhaps to protect Peter, or because Luke does not know the tradition.

κατασεΐσας

motioning / waving down

Aor Act Ptcp Nom Sg Masc · κατασεΐω

adverbial participle (attendant circumstance / means)

→ constative aorist participle

κατασεΐω: 'to wave down, motion with the hand'; the gesture calls for silence in a crowded room (cf. 13:16; 21:40).

δὲ

and

post-positive continuative

αὐτοῖς

to them

Dative

dative indirect object

τῇ

the

Dative

article

χειρὶ

hand

Dative

dative of instrument

χείρ: 'hand'; instrument of the silencing gesture.

σιγᾶν

to be silent

Pres Act Inf · σιγάω

infinitive of indirect command / purpose

→ progressive present infinitive (to keep silent)

σιγάω: 'to be silent, keep silence'; the gesture signals: quiet, everyone.

διηγῆσατο

he described / narrated

Aor Mid Indic 3 Sg · διηγέομαι

main verb

→ constative aorist (complete account given)

διηγέομαι: 'to describe, narrate in full'; the word for telling a complete account (cf. Luke 8:39; Acts 8:33; 9:27).

αὐτοῖς

to them

Dative

dative indirect object

πῶς

how

indirect interrogative conjunction (content of the narration)

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject nominative

κύριος: here almost certainly the risen Lord Jesus (as in most Petrine uses in Acts), though some read as God.

αὐτὸν

him

Accusative

accusative direct object

ἐξήγαγεν

led out / brought out

Aor Act Indic 3 Sg · ἐξάγω

main verb of πῶς-clause

→ constative aorist

ἐξάγω: 'to lead out'; the Exodus verb (LXX ἐξάγω for God leading Israel out of Egypt); Peter's deliverance is cast in exodus typology.

ἐκ

from / out of

preposition + genitive (separation)

τῆς

the

Genitive

article

φυλακῆς

prison

Genitive

genitive of separation

εἶπέν

he said

Aor Act Indic 3 Sg · λέγω

main verb (new clause)

→ constative aorist

τε

and

connective particle τε (closely linking the two acts)

Ἀπαγγείλατε

report / tell

Aor Act Imprv 2 Pl · ἀπαγγέλλω

imperative (command)

→ constative aorist imperative (single act commanded)

ἀπαγγέλλω: 'to report, announce'; the formal command to carry official news.

Ἰακώβω

to James

Dative

dative indirect object

Ἰάκωβος: James the Lord's brother, leader of the Jerusalem church (cf. Gal 1:19; 2:9, 12); distinct from James son of Zebedee, now dead (v. 2). His emergence here is significant for Acts.

καὶ

and

coordinating conjunction

τοῖς

to the

Dative

article

ἀδελφοῖς

brothers

Dative

dative indirect object

ἀδελφός: 'brother'; in Acts the wider community of believers (1:15; 6:3; 9:17; 10:23; etc.).

ταῦτα

these things

Accusative

accusative direct object (what is to be reported)

καὶ
and

coordinating conjunction

ἔξελθὼν

having gone out

Aor Act Ptcp Nom Sg Masc · ἐξέρχομαι

adverbial participle (attendant circumstance)

→ constative aorist participle

ἔπορεύθη

went / departed

Aor Pass Indic 3 Sg · πορεύομαι

main verb

→ constative aorist

πορεύομαι: 'to go, travel'; the deponent passive form is normal for this verb.

εἰς

to

preposition + accusative (goal of travel)

ἕτερον

another

Accusative

attributive adjective

ἕτερος: 'another (of a different kind or unspecified)'; the deliberately vague 'another place' may protect Peter's location or reflect Luke's limited knowledge.

τόπον

place

Accusative

accusative object of εἰς

τόπος: 'place, location'; the destination is unnamed — one of the relatively rare instances of Lukan deliberate omission.

18 Γενομένης δὲ ἡμέρας ἦν ταραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.

Now when day came, there was no little disturbance among the soldiers over what had become of Peter.

SCENE-SHIFT / MORNING AT THE PRISON **δέ** Γενομένης ἡμέρας is a standard Lukan temporal genitive absolute for 'when day came.' The litotes οὐκ ὀλίγος ('not small' = considerable) is characteristic Lukan understatement. The indirect question τί ἄρα ὁ Πέτρος ἐγένετο captures the bewilderment of the soldiers, who face execution if Peter cannot be produced.

Γενομένης

having come / arrived

Aor Mid Ptcp Gen Sg Fem · γίνομαι

genitive absolute (temporal: 'when day came')

→ constative aorist participle

γίνομαι: ημέρας γενομένης = standard
Lukan idiom for dawn or daybreak.

δὲ

and / now

post-positive transitional

ἡμέρας

day

Genitive

genitive absolute subject

ἡμέρα: day; the genitive absolute subject in
the dawn formula.

ἦν

was / there was

Impf Act Indic 3 Sg · εἶμι

existential verb (there was...)

→ descriptive imperfect

τάραχος

disturbance / commotion

Nominative

subject nominative

τάραχος: 'disturbance, turmoil,
commotion'; used also of the stir at the
pool of Bethesda (John 5:4 v.l.) and of the
Demetrius riot (Acts 19:23).

οὐκ

not

negation (part of litotes: οὐκ ὀλίγος)

ὀλίγος

small / little

Nominative

*predicate adjective (litotes with negation =
considerable)*

ὀλίγος: 'little, small, few'; οὐκ ὀλίγος = 'not
a little' = considerable; classic Lukan litotes
(cf. 14:28; 15:2; 17:4, 12; 19:23–24).

ἐν

among

preposition + dative (sphere/location)

τοῖς

the

Dative

article

στρατιώταις

soldiers

Dative

dative of location/sphere

στρατιώτης: soldier; the guards face the
Roman penalty for losing a prisoner.

τί

what

Nominative

*indirect interrogative pronoun (introducing
indirect question)*

ἄρα

then / possibly

*particle of inference / wondering (inferential-
interrogative)*

ἄρα: inferential particle; τί ἄρα = 'what
then? / whatever could...?'; expresses
puzzled bewilderment.

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

subject nominative of indirect question

ἐγένετο

had become / had happened to

Aor Mid Indic 3 Sg · γίνομαι

main verb of indirect question

→ constative aorist (what happened to Peter)

γίνομαι: τί ἐγένετο = 'what became of him,
what happened to him'; common idiom.

19 Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὐρών ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς Καισάρειαν διέτριβεν.

And when Herod had searched for him and did not find him, he examined the guards and ordered them to be led away to execution. Then he went down from Judea to Caesarea and spent time there.

CONSEQUENCE / HEROD'S RESPONSE AND RELOCATION **δέ** Three participles (ἐπιζητήσας, εὐρών, ἀνακρίνας) frame the main verb ἐκέλευσεν. The Roman law on escaped prisoners was unambiguous: the guard who failed to prevent an escape suffered the prisoner's penalty. ἀπαχθῆναι ('to be led away') is a standard judicial euphemism for execution. Herod's departure to Caesarea sets the stage for vv. 20–23.

<p>Ἡρώδης Herod Nominative <i>subject nominative</i></p>	<p>δὲ and <i>post-positive continuative</i></p>	<p>ἐπιζητήσας having searched for Aor Act Ptcp Nom Sg Masc · ἐπιζητέω <i>adverbial participle (temporal)</i> → constative aorist participle ἐπιζητέω: 'to seek, search for'; the intensified compound (ἐπι-) = thorough search.</p>	<p>αὐτὸν him Accusative <i>accusative direct object</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>μὴ not <i>negation (with participle)</i></p>	<p>εὐρών finding Aor Act Ptcp Nom Sg Masc · εὐρίσκω <i>adverbial participle (negated: not having found)</i> → constative aorist participle εὐρίσκω: 'to find!'; μὴ εὐρών = 'not having found (him)!'.</p>	<p>ἀνακρίνας having examined / interrogated Aor Act Ptcp Nom Sg Masc · ἀνακρίνω <i>adverbial participle (temporal / means)</i> → constative aorist participle ἀνακρίνω: 'to examine, investigate, interrogate'; a judicial term for formal questioning (cf. Acts 4:9; 12:19; 24:8; 28:18); Herod conducts an official inquiry.</p>

τούς

the

Accusative

article

φύλακας

guards

Accusative

accusative direct object

φύλαξ: guard; the same men of v. 6.

ἐκέλευσεν

he ordered / commanded

Aor Act Indic 3 Sg · κελεύω

main verb

→ constative aorist

κελεύω: 'to command, order'; the official imperial command for execution.

ἀπαχθῆναι

to be led away

Aor Pass Inf · ἀπάγω

infinitive of indirect command (object of ἐκέλευσεν)

→ constative aorist infinitive

ἀπάγω: 'to lead away'; judicial euphemism for execution (cf. Matt 27:31; Acts 24:7 v.l.); 'to be led away to punishment/death.'

καὶ

and

coordinating conjunction

κατελθὼν

going down

Aor Act Ptcp Nom Sg Masc · κατέρχομαι

adverbial participle (attendant circumstance)

→ constative aorist participle

κατέρχομαι: 'to go down'; travel from Jerusalem to the coast (Caesarea) is consistently described as 'going down' (cf. 9:32; 11:27; 18:22).

ἀπὸ

from

preposition + genitive (origin/separation)

τῆς

the

Genitive

article

Ἰουδαίας

Judea

Genitive

genitive of origin

Ἰουδαία: the province of Judea; Jerusalem is its capital, at elevation; Caesarea is on the coastal plain.

εἰς

to

preposition + accusative (goal)

Καισάρειαν

Caesarea

Accusative

accusative object of εἰς (place name)

Καισάρεια: Caesarea Maritima, the Roman administrative capital of Judea, built by Herod the Great; Agrippa's main royal residence.

διέτριβεν

was staying / spent time

Impf Act Indic 3 Sg · διατρίβω

main verb

→ descriptive imperfect (extended stay)

διατρίβω: 'to spend time, remain, stay'; an extended residence before the fatal oration of vv. 20–23.

20 Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως ἤτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

Now he was very angry with the people of Tyre and Sidon, and they came to him with one accord, and having persuaded Blastus, who was over the king's bedchamber, they asked for peace, because their country depended on the king's country for food.

SETTING FOR HEROD'S JUDGMENT SCENE **δέ** The political situation is sketched economically: Herod's fury at the Phoenician cities (reasons unspecified), the delegation's expedient approach through the chamberlain Blastus (named — another Lukan detail), and the economic motive (Tyre and Sidon imported food from the royal territory). This sets up the fateful public oration of v. 21.

Ἦν

was / he was

Impf Act Indic 3 Sg · εἰμί

auxiliary of periphrastic imperfect

→ descriptive imperfect (ongoing state of anger)

δέ

now

post-positive transitional

θυμομαχῶν

furiously angry / fighting with rage

Pres Act Ptcp Nom Sg Masc · θυμομαχέω

periphrastic participle with ἦν

→ progressive present (ongoing state of fury)

θυμομαχέω: 'to fight with rage, be intensely angry'; a hapax legomenon in the NT; the compound θυμός (passion/fury) + μάχομαι (fight) indicates fierce, sustained anger.

Τυρίοις

with the Tyrians

Dative

dative of accompaniment / hostility (against)

Τύριος; inhabitant of Tyre (Phoenician city-state, modern Lebanon); important commercial center.

καὶ

and

coordinating conjunction

Σιδωνίοις

with the Sidonians

Dative

dative of accompaniment / hostility (parallel)

Σιδώνιος; inhabitant of Sidon, the sister city to Tyre, also on the Phoenician coast.

ὁμοθυμαδὸν

with one accord / unanimously

adverb of manner

ὁμοθυμαδόν: 'with one mind, unanimously'; a Lukan favorite (Acts 1:14; 2:46; 4:24; 5:12; 7:57; 8:6; 15:25; 18:12; 19:29).

δέ

and

post-positive continuative

παρήσαν

were present / came

Impf Act Indic 3 Pl · πάρειμι

main verb

→ descriptive imperfect (state of presence)

πάρειμι: 'to be present, be here'; the delegation appeared before Herod.

πρὸς

to

preposition + accusative (direction/addressee)

αὐτόν

him

Accusative

accusative object of πρὸς

καὶ

and

coordinating conjunction

πείσαντες

having persuaded

Aor Act Ptcp Nom Pl Masc · πείθω

adverbial participle (means: by persuading)

→ constative aorist participle

πείθω: 'to persuade, win over'; they secured Blastus as an intermediary.

Βλάστον

Blastus

Accusative

accusative direct object

Βλάστος: the chamberlain (κοιτωνίτης) of Herod; named only here; the name is Latin (Blastus).

τόν

the one

Accusative

article (substantivizing the following phrase)

ἐπὶ

over

preposition + genitive (position of authority over)

τοῦ

the

Genitive

article

κοιτῶνος

bedchamber

Genitive

genitive of location/domain (over the bedchamber = chamberlain)

κοιτῶν: 'bedroom, bedchamber'; the ἐπὶ τοῦ κοιτῶνος = the chamberlain, a high court official with intimate access to the king (cf. the Latin cubicularius).

τοῦ

of the

Genitive

article

βασιλέως

king

Genitive

genitive of possession

βασιλεύς: the king = Agrippa I.

ἤτοῦντο

they were asking for / requested

Impf Mid Indic 3 Pl · αἰτέω

main verb

→ descriptive imperfect (persistent petition)

αἰτέω: 'to ask, request'; middle = ask for oneself. The imperfect suggests an ongoing formal request for peace-terms.

εἰρήνην

peace

Accusative

accusative direct object

εἰρήνη: 'peace'; diplomatic reconciliation with Herod after the rupture.

διὰ

because / on account of

preposition + articular infinitive (causal: because of the fact that)

τὸ

the

Accusative

article (substantivizing infinitive: διὰ τὸ + inf. = because)

τρέφεσθαι

to be fed / to depend for food

Pres Pass Inf · τρέφω

infinitive in articular construction (causal)

→ progressive present (ongoing dependence)

τρέφω: 'to nourish, feed'; τρέφεσθαι = 'to be supplied with food! Tyre and Sidon imported grain from Galilee and the royal territory.

αὐτῶν

their

Genitive

genitive of possession (their country)

τὴν

the

Accusative

article

χώραν

region / country

Accusative

accusative subject of τρέφεσθαι (subject of passive inf.)

χώρα: 'land, region, territory'; their country's food supply.

ἀπὸ

from

preposition + genitive (source of supply)

τῆς

the

Genitive

article

βασιλικῆς

royal (territory / land)

Genitive

genitive of source (χώρας implied by ellipsis)

βασιλική: adjective 'royal' (fem.), with χώρα/γῆ implied = the royal/king's land; Herod controlled the fertile regions from which Tyre and Sidon drew food.

21 τακτῆ δὲ ἡμέρα ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν καθίσας ἐπὶ τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς.

On an appointed day Herod put on his royal robes, took his seat on the throne, and delivered a public address to them.

THE ORATION SCENE / SETTING OF HEROD'S FALL **δέ** τακτῆ ἡμέρα ('on an appointed / fixed day') is a formal term for an officially scheduled public event. Josephus (Ant. 19.343) places the scene at Caesarea games celebrating the emperor Claudius's birthday. The three participles (ἐνδυσάμενος, καθίσας, ἐδημηγόρει) build the scene of royal ostentation that immediately precedes divine judgment.

τακτῆ

appointed / fixed

Dative

attributive adjective modifying ἡμέρα

τακτός: 'fixed, appointed'; from τάσσω, 'to appoint, assign'; τακτῆ ἡμέρα = on a scheduled public day.

δέ

and / now

post-positive transitional

ἡμέρα

day

Dative

dative of time (when)

ὁ

the

Nominative

article

Ἡρώδης

Herod

Nominative

subject nominative

ἐνδυσάμενος

having put on / dressed in

Aor Mid Ptcp Nom Sg Masc · ἐνδύω

adverbial participle (attendant circumstance)

→ constative aorist participle

ἐνδύω: 'to put on, clothe'; middle = clothe oneself. Josephus mentions Herod's robe of silver cloth glittering in the sun.

ἐσθῆτα

robe / clothing

Accusative

accusative direct object

ἐσθής: 'clothing, garment, robe'; often regal or brilliant clothing in Luke-Acts (Luke 23:11; 24:4; Acts 1:10; 10:30).

βασιλικὴν

royal

Accusative

attributive adjective modifying ἐσθῆτα

βασιλικός: 'royal, kingly'; the royal robe signals Herod's claim to regal majesty — immediately to be punctured.

καθίσας

having sat down / seated

Aor Act Ptcp Nom Sg Masc · καθίζω

adverbial participle (attendant circumstance)

→ constative aorist participle

καθίζω: 'to sit, be seated'; the formal seating on the βῆμα is the judicial/oratorical throne.

ἐπὶ

on

preposition + genitive (location: seated upon)

τοῦ

the

Genitive

article

βήματος

throne / judgment seat

Genitive

genitive of location (upon/on the judgment seat)

βῆμα: 'step, raised platform, judgment seat'; the bema is the elevated speaker's rostrum/throne (cf. Acts 18:12, 16–17; 25:6, 10, 17). Herod is positioned to receive homage.

ἐδημηγόρει

was making a public speech / was orating

Impf Act Indic 3 Sg · δημηγορέω

main verb

→ inceptive/descriptive imperfect (began and continued to deliver the speech)

δημηγορέω: 'to deliver a public speech' (δῆμος + ἀγορεύω); a hapax legomenon in the NT; classical term for a formal political oration.

πρὸς

to

preposition + accusative (audience addressed)

αὐτούς

them

Accusative

accusative object of πρὸς (the Tyrian/Sidonian delegation)

22 ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου.

And the people were shouting, 'The voice of a god, and not of a man!'

THE FATAL ACCLAMATION **δέ** ὁ δῆμος ('the people, the crowd') is the assembled citizenry at the festival games. The cry Θεοῦ φωνή (the voice of a god) is a classic act of divine acclamation in the Hellenistic world; Josephus records a nearly identical cry (Ant. 19.345). The imperfect ἐπεφώνει ('kept shouting') implies sustained acclamation, not a single cry — heightening Herod's culpable silence before divine honor.

ὁ

the

Nominative

article

δὲ

and

post-positive continuative

δῆμος

people / crowd

Nominative

subject nominative

δῆμος: 'people, populace, assembly'; the assembled crowd at the Caesarea festival.

ἔπεφώνει

kept shouting / was crying out

Impf Act Indic 3 Sg · ἐπιφωνέω

main verb

→ descriptive imperfect (sustained, repeated acclamation)

ἐπιφωνέω: 'to shout at, call out to, cry aloud'; the sustained imperfect: the crowd kept repeating the divine acclamation.

θεοῦ

of a god

Genitive

genitive of source/nature (predicate genitive: a god's voice)

θεός: 'god'; anarthrous — 'divine voice' rather than 'the voice of the God of Israel.'

φωνή

voice

Nominative

subject nominative (verbless predication)

φωνή: 'voice'; the crowd's shout is a verbless clause: 'A god's voice and not a man's!'

καὶ

and / not

coordinating conjunction (adversative in context: and not)

οὐκ

not

negation

ἀνθρώπου

of a man

Genitive

genitive of source/nature (contrast with θεοῦ)

ἄνθρωπος: 'human being, man'; the antithesis θεοῦ φωνή / οὐκ ἀνθρώπου is the fatal blasphemy — accepting what belongs to God alone.

23 παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος κυρίου ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ θεῷ, καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν.

Immediately an angel of the Lord struck him down, because he did not give glory to God, and he was eaten by worms and breathed his last.

DIVINE JUDGMENT / HEROD'S DEATH **δέ** παραχρῆμα ('immediately') is a Lukan hallmark of decisive divine action. The same ἄγγελος κυρίου who opened Peter's chains now kills the king — the deliberate verbal link underlines the theological point. ἀνθ' ὧν ('because, in return for the fact that') is a causal relative construction stating the exact charge. σκωληκόβρωτος ('worm-eaten') is a NT hapax and extreme dishonor. ἐξέψυξεν also records Ananias and Sapphira's deaths (5:5, 10).

παραχρῆμα

immediately

adverb of time (immediacy of divine judgment)

παραχρῆμα: 'immediately, at once'; a Lukan signature word (17x in Luke-Acts, rarely elsewhere in NT).

δέ

and / but

post-positive adversative/transitional

ἐπάταξεν

struck

Aor Act Indic 3 Sg · πατάσσω

main verb

→ constative aorist (single decisive blow)

πατάσσω: 'to strike, smite'; same verb as in v. 7 (the angel who tapped Peter's side to wake him now smites the king dead) — the ironic contrast is unmistakable.

αὐτὸν

him

Accusative

accusative direct object

ἄγγελος

an angel

Nominative

subject nominative

ἄγγελος: the same designation as v. 7 — angel of the Lord as both deliverer and judge.

κυρίου

of the Lord

Genitive

genitive of relationship

ἀνθ'

because / in return for

preposition + genitive (causal: ἀνθ' ὧν = because)

ἀντί: 'in place of, in return for'; ἀνθ' ὧν is a causal relative idiom = 'because of the fact that, since!'

ὧν

which / that

Genitive

relative pronoun (genitive of ἀντί-clause)

οὐκ

not

negation

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb of causal clause

→ constative aorist (the thing he failed to do)

δίδωμι: 'to give'; δόξαν δοῦναι = 'to give glory'; a fixed OT/NT idiom for attributing honor to God (Josh 7:19; John 9:24; Rev 11:13; 16:9).

τὴν

the

Accusative

article

δόξαν

glory

Accusative

accusative direct object

δόξα: 'glory, honor'; the divine prerogative Herod accepted for himself rather than deflecting to God. The omission is the sin — he said nothing.

τῷ

to

Dative

article

θεῷ

God

Dative

dative indirect object (to whom glory was owed)

θεός: God alone deserves divine acclamation; Herod's failure to redirect the crowd's praise is his capital offense.

καὶ

and

coordinating conjunction

γενόμενος

having become

Aor Mid Ptcp Nom Sg Masc · γίνομαι

adverbial participle (attendant circumstance / result)

→ constative aorist participle

γίνομαι: 'to become'; γενόμενος σκωληκόβρωτος = 'having been eaten by worms / being struck with worms.'

σκωληκόβρωτος

eaten by worms

Nominative

predicate adjective (with γενόμενος)

σκωληκόβρωτος: 'eaten by worms' (σκώληξ = worm + βρωτός = eaten); a NT hapax legomenon; the LXX and classical tradition use worm-death as a mark of divine judgment on the arrogant (cf. Isa 14:11; Jdt 16:17; 2 Macc 9:9 of Antiochus IV).

ἔξέψυξεν

breathed his last / died

Aor Act Indic 3 Sg · ἐκψύχω

main verb

→ constative aorist (death)

ἐκψύχω: 'to breathe out, expire'; used only here and in Acts 5:5 and 5:10 for the sudden deaths of those who offend divine holiness (Ananias, Sapphira, Herod).

24 Ὁ δὲ λόγος τοῦ θεοῦ ἠΰξανεν καὶ ἐπληθύνετο.

But the word of God grew and multiplied.

SUMMARY / GROWTH NOTICE (ANTITHESIS TO HEROD'S DEATH) **δέ** Luke's characteristic growth-summary (cf. 6:7; 9:31; 12:24; 16:5; 19:20) stands in stark contrapuntal antithesis to Herod's death: the king dies, the word multiplies. The two imperfects ἠΰξανεν and ἐπληθύνετο describe ongoing, irreversible expansion. The vocabulary echoes the LXX creation and promise texts: ἀύξάνω + πληθύνω = 'be fruitful and multiply' (Gen 1:28; 9:1; 17:2, 6).

Ὁ

the

Nominative

article

δέ

but

post-positive adversative (contrast with Herod's death)

λόγος

word

Nominative

subject nominative

λόγος: 'word'; ὁ λόγος τοῦ θεοῦ = the proclaimed message of God, which Acts presents as the true protagonist of the narrative.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/possession

θεός: God's word, in stark contrast to a king who accepted divine acclamation and died.

ἠΰξανεν

was growing

Impf Act Indic 3 Sg · ἀύξάνω

main verb

→ descriptive imperfect (continuous and ongoing growth)

ἀύξάνω: 'to grow, increase'; ἠΰξανεν + ἐπληθύνετο together = the LXX blessing formula of Gen 1:22, 28 etc.; the word of God enacts creation's promise.

καὶ

and

coordinating conjunction

ἐπληθύνετο

was multiplying

Impf Pass Indic 3 Sg · πληθύνω

main verb (parallel)

→ descriptive imperfect (ongoing multiplication)

πληθύνω: 'to multiply, increase in number'; the LXX verb for God's blessing of fruitfulness; the divine passive implies God is the agent of the church's growth.

25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλήμ πληρώσαντες τὴν διακονίαν, συμπαραλαμβάνοντες Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

And Barnabas and Saul returned from Jerusalem when they had completed their ministry, taking with them John who was called Mark.

TRANSITION / RETURN OF BARNABAS AND SAUL **δέ** The verse closes the chapter and bridges back to the Antioch mission of ch. 11 and forward to ch. 13. The text-critical variant ἐξ vs. εἰς Ἱερουσαλήμ is well-known: most editions read ἐξ ('from Jerusalem'), understanding that Barnabas and Saul return to Antioch after delivering the famine relief (11:29–30). The introduction of John Mark here, already named in v. 12, prepares for his role in the first missionary journey (13:5) and the dispute at 15:36–41.

Βαρνάβας

Barnabas

Nominative

subject nominative

Βαρνάβας: 'Son of Encouragement' (4:36); Levite from Cyprus; Saul's patron in Jerusalem (9:27); leader of the Antioch church; relative of John Mark (Col 4:10).

δὲ

and

post-positive continuative

καὶ

and

coordinating conjunction

Σαῦλος

Saul

Nominative

subject nominative (compound)

Σαῦλος: Saul of Tarsus, the apostle Paul; Acts uses his Hebrew name until 13:9.

ὑπέστρεψαν

returned

Aor Act Indic 3 Pl · ὑποστρέφω

main verb

→ *constative aorist*

ὑποστρέφω: 'to turn back, return'; one of Luke's favored travel verbs (cf. Luke 1:56; 2:20, 43–45; Acts 8:25; 13:13; 14:21; 21:6).

ἐξ

from

preposition + genitive (origin of return journey)

ἐξ: the preferred reading of most modern editors; the variants (εἰς, ἀπό) reflect scribal difficulty with understanding the implied destination (Antioch).

Ἱερουσαλήμ

Jerusalem

Genitive

genitive object of ἐξ (place name, indeclinable)

Ἱερουσαλήμ: Jerusalem; the indeclinable Hebrew/Aramaic form (vs. Ἱεροσόλυμα, the Hellenized form).

πληρώσαντες

having completed / fulfilled

Aor Act Ptcp Nom Pl Masc · πληρώω

adverbial participle (temporal: upon completing the mission)

→ *constative aorist participle*

πληρώω: 'to fill, fulfill, complete'; πληρώσαντες τὴν διακονίαν = 'having completed the ministry/mission' — the famine relief of 11:29–30.

τὴν

the

Accusative

article

διακονίαν

ministry / service

Accusative

accusative direct object

διακονία: 'ministry, service, mission'; here the relief mission (11:29–30); the word covers both practical service and apostolic mission in Acts.

συμπαλαβόντες

having taken along with them

Aor Act Ptcp Nom Pl Masc · συμπαλαμβάνω

adverbial participle (attendant circumstance)

→ constative aorist participle

συμπαλαμβάνω: 'to take along with oneself'; the same compound reappears in the dispute about Mark at 15:37–38.

Ἰωάννην

John

Accusative

accusative direct object

Ἰωάννης: John, here reintroduced by his full double name with surname, first met at v. 12.

τὸν

the one

Accusative

article (substantivizing the participle)

ἐπικληθέντα

who was called / surnamed

Aor Pass Ptcp Acc Sg Masc · ἐπικαλέω

attributive participle (identification by surname)

→ constative aorist participle
(received/established name)

ἐπικαλέω: passive 'to be called, surnamed'; cf. v. 12 where the present participle ἐπικαλουμένου is used — here the aorist passive confirms the established name.

Μάρκον

Mark

Accusative

accusative (name, object of ἐπικληθέντα)

Μάρκος: Mark; his introduction here as a traveling companion bookmarks him for his eventual departure (13:13), the sharp dispute between Paul and Barnabas over him (15:36–41), and his ultimate rehabilitation (2 Tim 4:11; 1 Pet 5:13).

On the text. Acts 12 narrates three interlocked episodes that pivot on divine sovereignty over human power: the martyrdom of James the son of Zebedee (vv. 1–2), the miraculous imprisonment and escape of Peter (vv. 3–19), and the sudden death of Herod Agrippa I (vv. 20–23), followed by a brief growth summary and the return of Barnabas and Saul from Jerusalem (vv. 24–25). The chapter opens with Herod Agrippa I — grandson of Herod the Great, king over all Judea from AD 41–44 — executing James with the sword, probably by beheading, the first of the Twelve to be martyred. Emboldened by Jewish approval, he arrests Peter during Passover week and imprisons him under a guard of four squads of four soldiers each, intending a public trial after Passover. The church prays earnestly. An angel appears, chains fall, gates open on their own, and Peter walks free, at first supposing it a vision. At the house of Mary the mother of John Mark, a servant-girl named Rhoda hears Peter's knock, recognizes his voice, and in joy forgets to open the gate — a humanizing touch unique to Luke's narrative style. The gathered believers refuse to credit Rhoda's report, attributing the

knock to Peter's 'angel,' a common Jewish belief about guardian or postmortem spirits. Peter explains the escape, directs them to report to James (the Lord's brother, now leader of the Jerusalem church) and the brothers, then departs. In the morning Herod interrogates the guards and has them executed — the cruel standard penalty for allowing a prisoner to escape. Herod then travels to Caesarea Maritima, where a delegation from Tyre and Sidon seeks peace with him, having offended him. At a set day, robed in royal apparel, he delivers an oration; the crowd shouts 'The voice of a god, and not of a man!' Herod fails to give the glory to God, and an angel of the Lord strikes him. He is eaten by worms (σκωληκόβρωτος, a hapax legomenon) and dies — a fate Josephus also recounts (Ant. 19.343–352), though with different details. The contrast is stark: the angel who opens prison doors for Peter destroys a king who usurps divine honor. Luke closes with his characteristic growth notice ('the word of God grew and multiplied,' v. 24) and notes that Barnabas and Saul, having completed their relief mission to Jerusalem, returned to Antioch, bringing with them John surnamed Mark. Text-critically the chapter is stable; v. 25 has a minor variant (εἰς Ἱερουσαλήμ vs. ἐξ Ἱερουσαλήμ vs. ἀπὸ Ἱερουσαλήμ) that the editors resolve toward ἐξ with good manuscript support.

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.