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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 15

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ΙΕ΄

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 · 15:1–5

The crisis: circumcision demanded of Gentile converts

Men come down from Judea teaching that circumcision according to Moses is necessary for salvation, provoking sharp dissension with Paul and Barnabas at Antioch (1–2). The church sends them to Jerusalem; they pass through Phoenicia and Samaria reporting the conversion of Gentiles, to the great joy of the brothers (3). At Jerusalem they are received and recount God's work; but Pharisaic believers rise and insist on circumcision and the law of Moses (4–5).

B · 15:6–11

Peter's speech: God decided for the Gentiles by giving the Spirit

The apostles and elders assemble after much debate; Peter rises and recalls how God chose him long ago for the Gentiles to hear the gospel word and believe (7). God, the heart-knower, bore witness by giving them the Holy Spirit just as to us — making no distinction, purifying their hearts by faith (8–9). Why then test God by placing a yoke on the disciples' neck that neither we nor our fathers could bear (10)? Rather, we believe we are saved through the grace of the Lord Jesus, just as they are (11).

C · 15:12–21

Barnabas, Paul, and James: Amos 9 LXX confirms the Gentile mission

The whole assembly falls silent as Barnabas and Paul recount the signs and wonders God did through them among the Gentiles (12). James responds: Simon has narrated how God first visited the Gentiles (13–14); this agrees with the prophets, specifically Amos 9:11–12 LXX, promising the rebuilt tent of David and Gentile inclusion (15–18). His judgment: do not trouble those from the Gentiles turning to God, but instruct them to abstain from four things that would cause offence to Jewish believers among whom Moses is read every Sabbath (19–21).

D · 15:22–29

The apostolic letter: the fourfold decree sent to the Gentile churches

The apostles, elders, and whole church choose Judas Barsabbas and Silas, leading men, to accompany Paul and Barnabas to Antioch with a letter (22–23). The letter disavows the unauthorized circumcision teachers, praises Paul and Barnabas, and commends the two delegates (24–27). It announces the Holy Spirit's judgment along with their own: to lay on the Gentiles no greater burden than these necessary things — abstain from things sacrificed to idols, blood, things strangled, and sexual immorality (28–29).

E · 15:30–35

The letter received at Antioch: encouragement and continued teaching

The delegates go down to Antioch, gather the multitude, and deliver the letter; when they read it the people rejoice at the encouragement (30–31). Judas and Silas, being themselves prophets, encourage and strengthen the brothers with many words (32). After time they are sent back in peace (33; verse 34 absent from critical text). Paul and Barnabas remain in Antioch, teaching and preaching with many others (35).

F · 15:36–41

The Paul–Barnabas split: two teams, renewed mission

After some days Paul proposes to Barnabas that they revisit the cities where they proclaimed the Lord's word (36). Barnabas wishes to take John Mark, but Paul insists they should not take one who withdrew from them in Pamphylia (37–38). The contention is so sharp they separate: Barnabas takes Mark and sails to Cyprus; Paul chooses Silas and departs, commended by the brothers to the Lord's grace, going through Syria and Cilicia strengthening the churches (39–41).

1 Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι ἐὰν μὴ περιτμηθῆτε τῷ ἔθει τῷ Μωϋσέως, οὐ δύνασθε σωθῆναι.

And certain men coming down from Judea were teaching the brothers that unless you are circumcised according to the custom of Moses, you cannot be saved.

NARRATIVE INTRODUCTION **Καί** The narrative καί opens the new crisis episode. The imperfect ἐδίδασκον suggests ongoing, persistent teaching. The conditional ἐὰν μὴ ('unless') makes circumcision necessary for salvation — the precise claim the council refutes.

καί
and

narrative connective

τινες

certain men

Nominative

subject (indefinite pronoun)

τις: indefinite pronoun; the anonymity is deliberate — Luke does not identify them with the Jerusalem leadership.

κατελθόντες

having come down

Aor Act Ptc Nom Pl Masc · κατέρχομαι

attendant circumstance participle

→ constative aorist (completed journey)

κατέρχομαι: 'come down'; Jerusalem is at higher elevation; travel from Jerusalem is always 'down.'

ἀπὸ

from

preposition + genitive (origin)

τῆς

the

Genitive

article

Ἰουδαίας

Judea

Genitive

genitive of source

Ἰουδαία: the Roman province of Judea, seat of the Jerusalem church.

ἐδίδασκον

were teaching

Imperf Act Indic 3 Pl · διδάσκω

main verb

→ progressive imperfect (ongoing, repeated instruction)

διδάσκω: 'teach'; the imperfect signals sustained agitation, not a single incident.

τούς

the

Accusative

article

ἀδελφούς

brothers

Accusative

direct object

ἀδελφός: 'brother'; the standard Lukan term for fellow believers, including Gentile converts at Antioch.

ὅτι

that

ὅτι-recitative (introduces indirect discourse)

ἐάν

if

conditional particle (third class, ἐάν μή = unless)

μή

not

negation (with ἐάν = unless)

<p>περιτμηθῆτε you are circumcised</p> <p>Aor Pass Subj 2 Pl · περιτέμνω</p> <p><i>protasis verb (aorist subjunctive in third-class condition)</i></p> <p>→ constative aorist (the single act of circumcision)</p> <p>περιτέμνω: 'to circumcise'; the rite demanded as necessary for Gentile salvation — the crisis of the chapter.</p>	<p>τῷ the</p> <p>Dative article</p>	<p>ἔθει custom</p> <p>Dative <i>dative of norm/rule</i></p> <p>ἔθος: 'custom, usage'; the dative specifies the standard: Mosaic custom, not merely ethnic practice.</p>	<p>τῷ the</p> <p>Dative article</p>
<p>Μωϋσέως of Moses</p> <p>Genitive <i>genitive of origin/authorship</i></p> <p>Μωϋσῆς: Moses; the dative + genitive construction 'the custom of Moses' invokes full Mosaic authority.</p>	<p>οὐ not</p> <p><i>negation (apodosis)</i></p>	<p>δύνασθε you are able</p> <p>Pres Mid Indic 2 Pl · δύναμαι <i>main verb (apodosis)</i></p> <p>→ gnomic present (stating a universal rule)</p> <p>δύναμαι: 'to be able'; the present tense states the impossibility as a standing fact.</p>	<p>σωθῆναι to be saved</p> <p>Aor Pass Inf · σώζω <i>complementary infinitive</i></p> <p>→ constative aorist (salvation as complete act)</p> <p>σώζω: 'save, rescue'; eschatological salvation — the term is absolute and central to the council's debate.</p>

2 γενομένης δὲ στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρναβᾶ πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρναβᾶν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου.

And after there had been no small dissension and debate between Paul and Barnabas and them, they appointed Paul and Barnabas and certain others from among them to go up to Jerusalem to the apostles and elders about this question.

NARRATIVE CONTINUATION **δέ** The genitive absolute (γενομένης δὲ στάσεως καὶ ζητήσεως) is a Lukan narrative transition, backgrounding the conflict before the resolution-action. 'No small' (οὐκ ὀλίγης) is litotes — Luke's characteristic understatement for a very great controversy.

γενομένης

having come about

Aor Mid Ptc Gen Sg Fem · γίνομαι

genitive absolute (temporal/causal)

→ constative aorist (the dispute as a completed event)

γίνομαι: 'become, happen'; genitive absolute introduces the dispute as background circumstance.

δέ

and

narrative connective (mild contrast)

στάσεως

dissension

Genitive

subject of genitive absolute

στάσις: 'faction, standing, dissension'; occurs in Acts for civil strife (19:40; 23:7) — a strong word.

καὶ

and

coordinating conjunction

ζητήσεως

debate

Genitive

second subject of genitive absolute (hendiadys with στάσεως)

ζήτησις: 'questioning, debate'; paired with στάσις to describe both the heat and the content of the dispute.

οὐκ

not

negation (litotes with ὀλίγης)

ὀλίγης

small

Genitive

predicate adjective in genitive absolute (litotes: 'no small' = very great)

ὀλίγος: 'small, few'; the Lukan litotes οὐκ ὀλίγος is a repeated stylistic marker (cf. 12:18; 14:28; 17:4).

τῷ

to

Dative

article

Παύλῳ

Paul

Dative

dative of disadvantage / opposition (with πρὸς)

Παῦλος: Paul; named first in the Antioch pairing with Barnabas since ch.13.

καὶ

and

coordinating conjunction

τῷ

the

Dative

article

Βαρναβᾶ

Barnabas

Dative

dative (paired with Παύλῳ)

Βαρναβᾶς: 'Son of Encouragement'; the original Jerusalem missionary who sponsored Paul.

πρὸς

against

preposition + accusative (opposition/toward)

αὐτούς

them

Accusative

object of πρὸς (the Judean teachers)

ἔταξαν

they appointed

Aor Act Indic 3 Pl · τάσσω

main verb

→ constative aorist (decisive church action)

τάσσω: 'appoint, assign'; the church at Antioch acts with authority in commissioning the delegation.

ἀναβαίνειν

to go up

Pres Act Inf · ἀναβαίνω

infinitive of indirect command (object of ἔταξαν)

→ present (journey as ongoing process)

ἀναβαίνω: 'go up'; always used for travel to Jerusalem, which is geographically and theologically 'up'.

Παῦλον

Paul

Accusative

subject accusative of infinitive

καὶ

and

coordinating conjunction

Βαρναβᾶν

Barnabas

Accusative

subject accusative of infinitive

καί

and

coordinating conjunction

τινας

certain

Accusative

subject accusative of infinitive (indefinite)

ἄλλους

others

Accusative

apposition to τινας

ἄλλος: 'other'; Gal 2:1 names Titus as one of these; Luke leaves them unnamed.

ἐξ

from

preposition + genitive (partitive source)

αὐτῶν

them

Genitive

partitive genitive (from the Antioch community)

πρὸς

to

preposition + accusative (direction)

τοὺς

the

Accusative

article

ἀποστόλους

apostles

Accusative

object of πρὸς

ἀπόστολος: 'apostle, sent one'; the Jerusalem Twelve who hold apostolic authority to adjudicate the dispute.

καὶ

and

coordinating conjunction

πρεσβυτέρους

elders

Accusative

second object of πρὸς

πρεσβύτερος; 'elder'; the governing body of the Jerusalem church alongside the apostles; first at Acts 11:30.

εἰς

to

preposition + accusative (destination)

Ἱερουσαλήμ

Jerusalem

Accusative

accusative of destination

Ἱερουσαλήμ: the Hebrew/Aramaic form used throughout Acts — Luke's sacred-city usage.

περὶ

concerning

preposition + genitive (topic)

τοῦ

the

Genitive

article

ζητήματος

question

Genitive

genitive of reference

ζήτημα: 'question, dispute'; a judicial term used in Acts for matters brought before authority (18:15; 23:29; 25:19).

τούτου

this

Genitive

demonstrative attributive

3 Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν μεγάλην πᾶσιν τοῖς ἀδελφοῖς.

So, being sent on their way by the church, they passed through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and they were causing great joy to all the brothers.

NARRATIVE CONTINUATION **μὲν οὖν** The μὲν οὖν is a Lukan transitional connective (cf. 1:6; 8:4; 9:31) moving the narrative forward. The imperfect ἐποίουν ('were causing') suggests the joy is a recurring effect all along the journey.

οἱ

they

Nominative

article used as pronoun (subject)

μὲν

indeed

postpositive particle (μὲν οὖν transition)

οὖν

therefore

inferential particle (μὲν οὖν transition)

προπεμφθέντες

having been sent on

Aor Pass Ptc Nom Pl Masc · προπέμπω

attendant circumstance participle

→ constative aorist (the commissioning as completed act)

προπέμπω: 'send on one's way, escort'; implies a formal sending with provisions and honor (cf. Rom 15:24; 3 John 6).

ὑπὸ

by

preposition + genitive (agent with passive)

τῆς

the

Genitive

article

ἐκκλησίας

church

Genitive

genitive agent

ἐκκλησία: 'assembly, church'; the Antioch congregation acting as a body.

διήρχοντο

were passing through

Imperf Mid Indic 3 Pl · διέρχομαι

main verb

→ progressive imperfect (ongoing journey)

διέρχομαι: 'pass through'; used of extended journeys in Acts (8:4, 40; 9:32; 11:19).

τήν

the

Accusative

article

τε

both

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

Φοινίκη

Phoenicia

Accusative

accusative of extent (region traversed)

Φοινίκη: the coastal region north of Israel (modern Lebanon); with a Hellenistic Jewish diaspora community (Acts 11:19).

καὶ

and

coordinating conjunction (τε ... καί)

Σαμάρειαν

Samaria

Accusative

accusative of extent (region traversed)

Σαμάρεια: the region between Galilee and Judea; already evangelized by Philip (Acts 8:4–25).

ἐκδιηγούμενοι

describing in detail

Pres Mid Ptc Nom Pl Masc · ἐκδιηγόμαι

modal participle (manner of the journey)

→ progressive present (ongoing narration throughout the journey)

ἐκδιηγόμαι: 'recount fully'; the ἐκ- prefix intensifies — a thorough, detailed account (cf. 13:41 LXX).

τήν

the

Accusative

article

ἐπιστροφῆν

conversion

Accusative

direct object

ἐπιστροφή: 'turning, conversion'; NT ἡρααχ; cognate with ἐπιστρέφω ('turn, convert'); the Gentile 'turning to God' (cf. v.19).

τῶν

of the

Genitive

article

ἔθνων

Gentiles

Genitive

genitive (subjective — the Gentiles who turned)

ἔθνος: 'nation, Gentile'; the plural ἔθνη contrasts Jews and non-Jews throughout Acts.

καὶ

and

coordinating conjunction

ἐποίουν

were causing

Imperf Act Indic 3 Pl · ποιέω

main verb (second clause)

→ progressive imperfect (repeated effect at each stop)

ποιέω: 'do, make'; with χαράν ('joy') = cause joy; the imperfect signals a recurring experience along the route.

χαράν

joy

Accusative

direct object (cognate/internal accusative)

χαρά: 'joy'; the joy of the Gentile mission is a Lukan theological signal (cf. Lk 15; Acts 8:8; 13:52).

μεγάλην

great

Accusative

attributive adjective

πᾶσιν

to all

Dative

dative of advantage

τοῖς

the

Dative

article

ἀδελφοῖς

brothers

Dative

dative of advantage

ἀδελφός: 'brother'; the Jewish-Christian communities in Phoenicia and Samaria — not just Gentiles — rejoice.

4 παραγενόμενοι δὲ εἰς Ἱερουσαλήμ παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν.

When they arrived in Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them.

NARRATIVE CONTINUATION **δέ** The participial clause (παραγενόμενοι εἰς Ἱερουσαλήμ) sets the scene; the passive παρεδέχθησαν indicates a formal, honorable reception — not yet confrontation. The report formula (ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν) recurs at 14:27 and 21:19.

παραγενόμενοι

having arrived

Aor Mid Ptc Nom Pl Masc · παραγίνομαι

temporal participle (antecedent action)

→ constative aorist (arrival as completed event)

παραγίνομαι: 'arrive, come to'; a Lukan narrative verb for arrivals at significant locations.

δέ

and

narrative connective

εἰς

to

preposition + accusative (destination)

Ἱερουσαλήμ

Jerusalem

Accusative

accusative of destination

παρεδέχθησαν

they were welcomed

Aor Pass Indic 3 Pl · παραδέχομαι

main verb

→ constative aorist (the formal reception)

παράδεχομαι: 'receive, accept, welcome';
the passive stresses the honor given to the
delegates by the Jerusalem church.

ἀπὸ

by

preposition + genitive (agent with passive)

τῆς

the

Genitive

article

ἐκκλησίας

church

Genitive

genitive agent

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

ἀποστόλων

apostles

Genitive

genitive agent

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

πρεσβυτέρων

elders

Genitive

genitive agent

ἀνήγγειλάν

they reported

Aor Act Indic 3 Pl · ἀναγγέλλω

main verb (second clause)

→ constative aorist (the report as a single
speech act)

ἀναγγέλλω: 'report, announce'; a formal
declaration (cf. Acts 14:27 for the identical
formula).

τε

and

connective particle (linking the two main verbs)

ὅσα

all that

Accusative

*accusative relative pronoun (direct object of
ἀνήγγειλαν)*

ὅσος: 'as much/many as'; the neuter plural
summarizes the full missionary account
without itemizing.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of ἐποίησεν

θεός: God; Luke's theological signature —
God is the true missionary agent, Paul and
Barnabas merely instruments.

ἐποίησεν

had done

Aor Act Indic 3 Sg · ποιέω

verb of relative clause

→ constative aorist (the whole missionary
journey as completed act)

μετ'

with

preposition + genitive (accompaniment)

αὐτῶν

them

Genitive

genitive of association

5 Ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

But some of those from the sect of the Pharisees who had believed rose up, saying that it is necessary to circumcise them and to order them to keep the law of Moses.

CONTRAST / COUNTER-MOVEMENT **δέ** The δέ introduces a counter-reaction: over against the warm reception (v.4), Pharisaic believers interrupt with a demand. The perfect πεπιστευκότες ('who had believed') is significant — these are genuine believers, not opponents from outside; the disagreement is intra-ecclesial.

Ἐξανέστησαν

rose up

Aor Act Indic 3 Pl · ἐξανίστημι

main verb

→ constative aorist (the moment of rising to speak)

ἐξανίστημι: 'rise up, stand up'; the ἐξ- prefix gives urgency — they stood up in opposition.

δέ

but

adversative connective

ΤΙΝΕΣ

some

Nominative

subject (indefinite)

Τῶν

of those

Genitive

article (partitive with τινες)

ἀπὸ

from

preposition + genitive (origin/affiliation)

τῆς

the

Genitive

article

αἵρέσεως

sect

Genitive

genitive of group-affiliation

αἵρεσις: 'sect, school, party'; in Acts used neutrally for distinct Jewish groups (5:17 Sadducees; 26:5 Pharisees); 'heresy' is a later development.

τῶν

of the

Genitive

article

Φαρισαίων

Pharisees

Genitive

genitive (apposition to αἵρέσεως)

Φαρισαῖος: 'Pharisee'; the party most devoted to legal observance; Paul himself was a Pharisee (Phil 3:5; Acts 23:6).

πεπιστευκότες

who had believed

Perf Act Ptc Nom Pl Masc · πιστεύω

attributive participle (describing the Pharisaic believers)

→ intensive perfect (abiding state of faith)

πιστεύω: 'believe'; the perfect marks a settled state — they are genuine community members, not infiltrators.

λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

modal participle (manner of rising)

→ progressive present (they speak as they rise)

ὅτι

that

ὅτι-recitative (indirect discourse)

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb (divine necessity)

→ gnomic present (expressing an unchanging obligation)

δεῖ: 'it is necessary'; Lukan divine-necessity word (cf. Lk 2:49; 9:22; Acts 9:6); their use of it claims divine obligation.

περιτέμνειν

to circumcise

Pres Act Inf · περιτέμνω

subject infinitive (subject of δεῖ)

→ present (as ongoing practice)

αὐτούς

them

Accusative

accusative subject of infinitive

παραγγέλλειν

to charge

Pres Act Inf · παραγγέλλω

coordinated infinitive (second subject of δεῖ)

→ present (as ongoing instruction)

παραγγέλλω: 'command, charge'; a military/authoritative word — not merely suggest but official mandate.

ΤΕ
and

connective particle (linking the two infinitives)

τηρεῖν

to keep

Pres Act Inf · τηρέω

complementary infinitive (object of παραγγέλλειν)

→ present (ongoing law-keeping as way of life)

τηρέω: 'keep, observe, guard'; used for Torah observance throughout Acts; here the full law, not just circumcision.

τὸν

the

Accusative

article

νόμον

law

Accusative

direct object of τηρεῖν

νόμος: 'law, Torah'; the Mosaic law in its totality — this escalates the demand of v.1 from circumcision to full Torah observance.

Μωϋσέως

of Moses

Genitive

genitive of authorship

6 Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.

Both the apostles and the elders were gathered together to consider this matter.

NARRATIVE SETTING **ΤΕ** The τε links this to the preceding; the passive Συνήχθησάν frames the gathering as the divinely ordered community response. The infinitive ἰδεῖν ('to see, to consider') is purpose: they gather specifically to deliberate.

Συνήχθησάν

were gathered

Aor Pass Indic 3 Pl · συνάγω

main verb

→ constative aorist (the assembly as single event)

συνάγω: 'gather, assemble'; the passive implies a summoning — the community gathers as a deliberative body.

ΤΕ

both

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

οἱ

the

Nominative

article

ἀπόστολοι

apostles

Nominative

subject

<p>καὶ and <i>coordinating conjunction (τε ... καὶ)</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>πρεσβύτεροι elders Nominative <i>subject (second)</i></p>	<p>ἰδεῖν to consider Aor Act Inf · ὁράω <i>infinitive of purpose</i> → constative aorist (the act of deliberation as a whole) ὁράω: 'see'; ἰδεῖν περί = 'look into, consider' — a deliberative idiom.</p>
<p>περὶ about <i>preposition + genitive (topic)</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>λόγου matter Genitive <i>genitive of reference</i> λόγος: 'word, matter, affair'; here the broader sense 'matter/business' — the Jerusalem Council's formal agenda.</p>	<p>τούτου this Genitive <i>demonstrative attributive</i></p>

7 Πολλῆς δὲ ζητήσεως γενομένης ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι.

And after there had been much debate, Peter stood up and said to them: 'Men, brothers, you know that in the early days God made a choice among you that through my mouth the Gentiles should hear the word of the gospel and believe.'

NARRATIVE SPEECH INTRODUCTION **δέ** The second genitive absolute (Πολλῆς ζητήσεως γενομένης) — now much debate (πολλῆς, not οὐκ ὀλίγης) — frames Peter's rising as the decisive intervention. The appeal to ἀφ' ἡμερῶν ἀρχαίων ('from early days') evokes the Cornelius episode (Acts 10–11) as divine precedent.

Πολλῆς

much

Genitive

predicate adjective in genitive absolute

πολύς: 'much, many'; the debate is now 'much' (πολλῆς), intensifying the οὐκ ὀλίγης of v.2.

δέ

and

narrative connective

ζητήσεως

debate

Genitive

subject of genitive absolute

γενομένης

having occurred

Aor Mid Ptc Gen Sg Fem · γίνομαι

genitive absolute (temporal)

→ constative aorist (the debate as completed phase)

ἀναστὰς

having stood up

Aor Act Ptc Nom Sg Masc · ἀνίστημι

attendant circumstance participle

→ constative aorist (the act of rising)

ἀνίστημι: 'rise, stand up'; used of rising to speak in an assembly — a formal rhetorical gesture.

Πέτρος

Peter

Nominative

subject

Πέτρος: Peter (Aramaic קִיפָּאס = 'Rock'); the Cornelius witness makes him the definitive Gentile-mission precedent.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist (the speech as a whole)

πρὸς

to

preposition + accusative (addressee)

αὐτούς

them

Accusative

object of πρὸς

ἄνδρες

Men

Vocative

vocative of address

άνήρ: 'man'; ἄνδρες ἀδελφοί is the standard Lukan address to a Jewish audience (cf. 1:16; 2:29; 7:2).

ἀδελφοί

brothers

Vocative

vocative of address (apposition to ἄνδρες)

ὕμεις

you

Nominative

subject (emphatic pronoun)

ἐπίστασθε

know

Pres Mid Indic 2 Pl · ἐπίσταμαι

main verb

→ gnomic present (appeal to shared knowledge)

ἐπίσταμαι: 'know, understand'; the appeal to shared knowledge legitimizes the argument that follows.

ὅτι

that

ὅτι-recitative (introduces content of knowledge)

ἀφ'

from

preposition + genitive (temporal starting-point)

ἡμερῶν

days

Genitive

genitive of time (ἀφ' ἡμερῶν ἀρχαίων = from early days)

ἀρχαίων

early

Genitive

attributive adjective

ἀρχαῖος: 'ancient, early'; the Cornelius event (Acts 10) is now 'early days' — enough time has passed to make it precedent.

ἐν

among

preposition + dative (sphere/locality)

ὕμῖν

you

Dative

dative of sphere (among you)

ἐξελέξατο

chose

Aor Mid Indic 3 Sg · ἐκλέγομαι

main verb of ὅτι-clause

→ constative aorist (God's definitive, past sovereign choice)

ἐκλέγομαι: 'choose, select'; God as sole subject — the Gentile mission is divine election, not human initiative.

ὁ

the

Nominative

article

θεός

God

Nominative

subject of ἐξελέξατο

διὰ

through

preposition + genitive (intermediate agent)

τοῦ

the

Genitive

article

στόματός

mouth

Genitive

genitive (instrument: διὰ τοῦ στόματος = through the mouth of)

στόμα: 'mouth'; 'through my mouth' echoes OT prophetic language (Jer 1:9; Ezek 3:27) — Peter as God's mouthpiece.

μου

my

Genitive

possessive genitive

ἀκοῦσαι

to hear

Aor Act Inf · ἀκούω

infinitive of purpose (content of God's choice)

→ constative aorist (the hearing as completed event — at Cornelius's house)

ἀκούω: 'hear!'; hearing the gospel word is the decisive first act of faith in Luke-Acts.

τά

the

Accusative

article

ἔθνη

Gentiles

Accusative

accusative subject of infinitive

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ἀκοῦσαι

λόγος; 'word'; the technical Lukan term for the gospel proclamation.

τοῦ

of the

Genitive

article

εὐαγγελίου

gospel

Genitive

genitive of apposition (the word = the gospel)

εὐαγγέλιον; 'good news'; the message about Jesus Christ.

καὶ

and

coordinating conjunction

πιστεῦσαι

to believe

Aor Act Inf · πιστεύω

coordinated infinitive of purpose

→ constative aorist (faith as completed decisive act)

πιστεύω; 'believe'; the twin purpose — hearing and believing — is the missionary goal throughout Acts.

8 καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δὸς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν,

and God, who knows the heart, bore witness to them by giving the Holy Spirit to them just as also to us,

GROUND / EVIDENCE **καὶ** The participial phrase δὸς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν is the heart of Peter's argument: the Spirit's descent on Cornelius is God's own testimony, making God the primary witness (cf. Acts 10:44–47; 11:15–17). The compound καρδιογνώστης ('heart-knower') appears only here and at 1:24 in the NT.

καὶ
and

coordinating conjunction

ὁ
the

Nominative

article

καρδιογνώστης

knower of hearts

Nominative

predicate/attributive nominative (epithet of God)

καρδιογνώστης: compound (καρδία + γνώστης); NT hapax only at 1:24 and here; God's omniscience of inner states is his qualification to accept Gentiles.

θεός

God

Nominative

subject

ἐμαρτύρησεν

bore witness

Aor Act Indic 3 Sg · μαρτυρέω

main verb

→ constative aorist (the single decisive act of witness at Cornelius)

μαρτυρέω: 'bear witness, testify'; God acts as the legal witness whose testimony settles the dispute.

αὐτοῖς

to them

Dative

dative of advantage

δοῦς

giving

Aor Act Ptc Nom Sg Masc · δίδωμι

modal participle (means of witness)

→ constative aorist (the gift of the Spirit as a single completed event)

δίδωμι: 'give'; the giving of the Spirit is God's definitive authentication — prior to any circumcision.

τὸ

the

Accusative

article

πνεῦμα

Spirit

Accusative

direct object of δοῦς

πνεῦμα: 'spirit, Spirit'; τὸ πνεῦμα τὸ ἅγιον is the Holy Spirit — the article doubly definite.

τὸ

the

Accusative

article

ἅγιον

holy

Accusative

attributive adjective

ἅγιος: 'holy'; τὸ πνεῦμα τὸ ἅγιον = the Holy Spirit, the defining gift of the new age.

καθώς

just as

comparative conjunction

καθώς: 'just as'; the parallelism is exact and deliberate — Gentiles received the identical Spirit as the Jerusalem believers.

καὶ
also

adverbial καί (also, even)

ἡμῖν

to us

Dative

dative of advantage (the Jewish believers at Pentecost)

9 καὶ οὐθὲν διέκρινεν μεταξύ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν.

and made no distinction between us and them, having cleansed their hearts by faith.

ELABORATION **καὶ** The aorist participle καθάρισας ('having cleansed') is instrumental/means: the cleansing is God's act, the instrument is faith (τῇ πίστει, dative of instrument). This directly rebuts the circumcision party: external rite cannot cleanse what faith already has.

καὶ

and

coordinating conjunction

οὐθὲν

nothing

Accusative

direct object of διέκρινεν (cognate accusative: made no distinction)

οὐθεὶς (= οὐδεὶς): 'nothing, no one'; the stronger Hellenistic form underlines the completeness of the non-distinction.

διέκρινεν

distinguished

Aor Act Indic 3 Sg · διακρίνω

main verb

→ constative aorist (God's once-for-all declaration of no distinction)

διακρίνω: 'distinguish, differentiate, judge between'; cf. 11:12 where Peter uses the same verb of his own deliberation at Cornelius's house.

μεταξύ

between

preposition + genitive (between)

μεταξύ: 'between, in the middle of'; the spatial metaphor of standing between two groups is collapsed.

ἡμῶν

us

Genitive

genitive (first member of the pair: Jewish believers)

τε

both

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

καὶ

and

coordinating conjunction (τε ... καί)

αὐτῶν

them

Genitive

genitive (second member of the pair: Gentile believers)

<p>τῇ by Dative article</p>	<p>πίστει faith Dative dative of instrument πίστις: 'faith, trust'; the instrumental dative makes faith the means of cleansing — anticipating Paul's pistis-christology.</p>	<p>καθαρίσας having cleansed Aor Act Ptc Nom Sg Masc · καθαρίζω modal/means participle → constative aorist (the cleansing as a single decisive act) καθαρίζω: 'cleanse, purify'; the OT cultic term for ritual purity is applied to inner, spiritual cleansing — answering the purity concerns underlying circumcision.</p>	<p>τάς the Accusative article</p>
<p>καρδίας hearts Accusative direct object of καθαρίσας καρδία: 'heart'; inner seat of will and identity — God the καρδιογνώστης (v.8) cleanses precisely what he knows.</p>	<p>αὐτῶν their Genitive possessive genitive</p>		

10 νῦν οὖν τί πειράζετε τὸν θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;

Now therefore, why are you testing God by placing a yoke upon the neck of the disciples that neither our fathers nor we have been able to bear?

INFERENCE / CHALLENGE **νῦν οὖν** The νῦν οὖν draws the inference from vv.8–9: given God's own testimony, demanding circumcision amounts to testing God (πειράζετε τὸν θεόν — the same verb used of Israel testing God in the wilderness, Exod 17:2 LXX; Num 14:22). The yoke (ζυγόν) metaphor was used in rabbinic literature for Torah observance; Peter turns it against them.

νῦν

now

temporal adverb (drawing present consequence)

οὖν

therefore

inferential particle

τί

why

Accusative

interrogative pronoun (accusative of respect: for what reason?)

πειράζετε

are you testing

Pres Act Indic 2 Pl · πειράζω

main verb (rhetorical question)

→ progressive present (ongoing action the speaker aims to stop)

πειράζω: 'test, tempt, put to the proof'; echoes the Exodus narratives of Israel testing God — a serious theological accusation.

τὸν

the

Accusative

article

θεὸν

God

Accusative

direct object

ἐπιθεῖναι

to place

Aor Act Inf · ἐπιτίθημι

infinitive of means (how they are testing God)

→ constative aorist (the act of placing the yoke)

ἐπιτίθημι: 'place upon, impose'; the compound ἐπί + τίθημι conveys the imposition of a burden from above.

ζυγὸν

yoke

Accusative

direct object of ἐπιθεῖναι

ζυγός: 'yoke'; used for burdens of obligation; in rabbinic usage 'the yoke of Torah' was often positive, but here Peter deploys it critically as an unbearable imposition.

ἐπὶ

upon

preposition + accusative (placement)

τὸν

the

Accusative

article

τράχηλον

neck

Accusative

accusative of place (object of ἐπὶ)

τράχηλος: 'neck'; the bodily image makes the burden vivid and physical.

τῶν

of the

Genitive

article

μαθητῶν

disciples

Genitive

possessive genitive

μαθητής: 'disciple'; the term for believers throughout Acts — here the Gentile converts primarily in view.

ὧν

which

Accusative

accusative relative pronoun (antecedent: ζυγόν)

οὔτε

neither

correlative negation (οὔτε ... οὔτε = neither ... nor)

οἱ

the

Nominative

article

πατέρες

fathers

Nominative

subject (first member: the ancestors)

πατήρ: 'father'; the appeal to the ancestors as those who could not bear the law is daring — it implicitly critiques the law as burden.

ἡμῶν

our

Genitive

possessive genitive

οὔτε

nor

correlative negation

ἡμεῖς

we

Nominative

subject (second member: the present generation)

ἰσχύσαμεν

were able

Aor Act Indic 1 Pl · ἰσχύω

main verb of relative clause

→ constative aorist (the historical fact of inability)

ἰσχύω: 'be strong enough, be able'; the aorist states the historical record of Jewish inability to keep the full law.

βαστάσαι

to bear

Aor Act Inf · βαστάζω

complementary infinitive

→ constative aorist (the bearing of the law as a whole)

βαστάζω: 'bear, carry, endure'; the physical labor of carrying a burden — the yoke metaphor is sustained.

11 ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον κάκεῖνοι.

But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are.

CONTRAST / POSITIVE ASSERTION **ἀλλά** The adversative ἀλλά pivots from inability (v.10) to grace. The word order is striking: grace (χάριτος) leads. The phrase καθ' ὃν τρόπον κάκεῖνοι ('in the same way as they also') reverses the expected order — normally one would say the new group is saved like us, but Peter says we are saved like them, subordinating the Jewish believers to the Gentiles as the model.

ἀλλὰ

but

adversative conjunction (strong contrast)

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

χάριτος

grace

Genitive

genitive of means

χάρις; 'grace, favor'; the single soteriological instrument — contrast the yoke of law (v.10). This is the closest Acts comes to Pauline grace-theology.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source/origin

κύριος; 'Lord'; the full title κύριος Ἰησοῦς acclaims Jesus' divine lordship — the grace comes from him.

Ἰησοῦ

Jesus

Genitive

genitive (apposition to κυρίου)

πιστεύομεν

we believe

Pres Act Indic 1 Pl · πιστεύω

main verb

→ gnomic present (expressing the standing conviction of the community)

πιστεύω; 'believe'; here not believing in but the content of belief stated as an infinitive clause.

σωθῆναι

to be saved

Aor Pass Inf · σῶζω

infinitive (object of πιστεύομεν, indirect statement)

→ constative aorist (salvation as a completed eschatological reality)

σῶζω: 'save'; the passive voice designates God as Savior; picks up σωθῆναι from v.1 — the same salvation, available identically.

καθ'

according to

preposition + accusative (manner)

ὃν

which

Accusative

accusative relative pronoun (antecedent: τρόπον)

τρόπον

manner

Accusative

accusative of manner (καθ' ὃν τρόπον = in the same way that)

τρόπος; 'manner, way'; the comparative idiom καθ' ὃν τρόπον is classical and Lukan (cf. Lk 13:34).

κάκεῖνοι

they also

Nominative

subject (crasis: καί + ἐκεῖνοι; the Gentile believers)

κάκεῖνος; crasis of καί + ἐκεῖνος; 'those also' — the Gentiles, named last and first in Peter's rhetorical reversal.

12 Ἐσίγησεν δὲ πᾶν τὸ πλῆθος καὶ ἤκουον Βαρναβᾶ καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.

And the whole assembly fell silent and they were listening to Barnabas and Paul relating all the signs and wonders that God had done among the Gentiles through them.

NARRATIVE CONTINUATION **δέ** The aorist Ἐσίγησεν ('fell silent') and imperfect ἤκουον ('were listening') contrast: the assembly's silence is punctual, the listening is sustained throughout the testimony. The order Barnabas-then-Paul reverses 13:43 and reflects Luke's Jerusalem perspective (Barnabas is the Jerusalem community's man).

Ἔσιγησεν

fell silent

Aor Act Indic 3 Sg · σιγάω

main verb

→ ingressive aorist (the onset of silence)

σιγάω: 'be silent, stop speaking'; the ingressive aorist marks the moment when the debate ceases — Peter's speech has carried the day.

δέ

and

narrative connective

πᾶν

all

Nominative

attributive adjective (predicate of subject)

τὸ

the

Nominative

article

πλῆθος

assembly

Nominative

subject

πλῆθος: 'multitude, crowd, assembly'; in Acts used for the full gathered community (4:32; 6:2, 5; 15:30).

καὶ

and

coordinating conjunction

ἤκουον

were listening

Imperf Act Indic 3 Pl · ἀκούω

main verb (second clause)

→ progressive imperfect (sustained, attentive listening)

ἀκούω: 'hear, listen'; the imperfect signals engaged, ongoing attention during the missionaries' recital.

Βαρναβᾶ

Barnabas

Genitive

genitive subject (of genitive absolute with ἐξηγουμένων)

καὶ

and

coordinating conjunction

Παύλου

Paul

Genitive

genitive subject (of genitive absolute with ἐξηγουμένων)

ἐξηγουμένων

relating

Pres Mid Ptc Gen Pl Masc · ἐξηγέομαι

genitive absolute (attendant circumstance with ἤκουον)

→ progressive present (the narrating continues throughout the silence)

ἐξηγέομαι: 'relate, explain, narrate'; a word for detailed, authoritative exposition — the missionaries give a thorough account.

ὅσα

how many things

Accusative

accusative relative pronoun (direct object of ἐξηγουμένων)

<p>ἐποίησεν had done Aor Act Indic 3 Sg · ποιέω <i>verb of relative clause</i> → constative aorist (the full missionary journey as completed act)</p>	<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>subject</i></p>	<p>σημεῖα signs Accusative <i>direct object of ἐποίησεν</i> σημεῖον: 'sign'; miraculous deeds that point beyond themselves to divine action.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>τέρατα wonders Accusative <i>direct object of ἐποίησεν (paired with σημεῖα)</i> τέρας: 'wonder, portent'; σημεῖα καὶ τέρατα is an OT/Exodus formula (Exod 7:3; Deut 4:34; 6:22) validating the Gentile mission as a new Exodus.</p>	<p>ἐν among <i>preposition + dative (sphere)</i></p>	<p>τοῖς the Dative <i>article</i></p>
<p>ἔθνεσιν Gentiles Dative <i>dative of sphere</i></p>	<p>δι' through <i>preposition + genitive (intermediate agent)</i></p>	<p>αὐτῶν them Genitive <i>genitive agent (the missionaries as instruments of God)</i></p>	

13 Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων· Ἄνδρες ἀδελφοί, ἀκούσατέ μου.

And after they became silent, James answered, saying: 'Men, brothers, listen to me.'

NARRATIVE SPEECH INTRODUCTION **δέ** The articular infinitive (μετὰ τὸ σιγῆσαι αὐτοὺς) is a Lukan temporal construction: 'after their becoming silent.' James (Ἰακωβος) is the Lord's brother, leader of the Jerusalem church, not the apostle James son of Zebedee (who was martyred in Acts 12:2). His ἀκούσατέ μου echoes the OT prophetic call to attention (Isa 49:1; 51:4; Amos 3:1).

Μετὰ

after

preposition + accusative (temporal)

δέ

and

narrative connective

τὸ

the

Accusative

article (with articular infinitive)

σιγήσαι

becoming silent

Aor Act Inf · σιγάω

articular infinitive (object of μετὰ, temporal)

→ constative aorist (the cessation of speaking)

αὐτούς

them

Accusative

accusative subject of articular infinitive

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb

→ constative aorist (James's decisive speech act)

ἀποκρίνομαι: 'answer, respond'; used even where no question was asked — a Semitism meaning 'began to speak' in response to a situation.

Ἰάκωβος

James

Nominative

subject

Ἰάκωβος: James; the Lord's brother (Gal 1:19), leader of the Jerusalem church, not to be confused with the apostle James son of Zebedee (martyred Acts 12:2).

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

modal participle (introducing direct speech)

→ progressive present

ἄνδρες

Men

Vocative

vocative of address

ἀδελφοί

brothers

Vocative

vocative of address (apposition)

ἀκούσατέ

listen to

Aor Act Impv 2 Pl · ἀκούω

main verb (imperative of attention)

→ constative aorist imperative (a command for immediate action)

ἀκούω: 'hear, listen'; ἀκούσατέ μου ('listen to me') echoes OT prophetic call-to-attention (cf. Amos 3:1; Isa 49:1 LXX).

μου

me

Genitive

genitive of the person heard (ἀκούω + gen.)

14 Συμεών ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαόν τῷ ὀνόματι αὐτοῦ.

Simeon has related how God first visited the Gentiles to take from among them a people for his name.

RECAPITULATION / EXEGETICAL GROUND **ASYNDETON** James uses the Hebrew form Συμεών (not the Hellenized Σίμων) — a mark of the Jerusalem setting. The verb ἐπεσκέψατο ('visited') carries the OT sense of God's saving visitation (cf. Lk 1:68, 78; 7:16). The phrase λαβεῖν ἐξ ἐθνῶν λαόν τῷ ὀνόματι αὐτοῦ echoes OT election language — Gentiles now constitute a λαός ('people'), Israel's covenantal designation.

Συμεών

Simeon

Nominative

subject

Συμεών: the Hebraic form of Simon/Peter's name; only here in Acts — James uses the Jewish name, signaling the Jerusalem register of his speech.

ἐξηγήσατο

has related

Aor Mid Indic 3 Sg · ἐξηγέομαι

main verb

→ constative aorist (Peter's completed speech act)

ἐξηγέομαι: 'relate, explain'; James summarizes Peter's speech — a mark of careful deliberative procedure.

καθὼς

how

conjunction introducing indirect statement
(content of ἐξηγήσατο)

πρῶτον

first

Accusative

adverbial accusative (temporal: first in sequence)

πρῶτον: 'first'; the Cornelius event is the first (ἀπ' ἀρχῆς, v.7) in God's sequence — establishing the divine priority of Gentile inclusion.

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject

ἐπεσκέψατο

visited

Aor Mid Indic 3 Sg · ἐπισκέπτομαι

main verb of καθὼς-clause

→ constative aorist (God's decisive saving visitation)

ἐπισκέπτομαι: 'visit, look upon with favor'; the OT term for God's saving intervention (LXX: Gen 21:1; Exod 3:16; Ruth 1:6) — God visits the Gentiles as he visited Israel.

λαβεῖν

to take

Aor Act Inf · λαμβάνω

infinitive of purpose

→ constative aorist (the taking as a single act)

λαμβάνω: 'take, receive'; the language of divine selection and appropriation.

ἐξ

from among

preposition + genitive (partitive source)

ἐθνῶν

Gentiles

Genitive

partitive genitive

λαόν

a people

Accusative

direct object of λαβεῖν

λαός: 'people'; in the LXX λαός is Israel's covenant designation as God's own people; applying it to Gentiles is the theological bombshell of this verse.

τῷ

for the

Dative

article

ὀνόματι

name

Dative

dative of advantage/purpose (for his name)

ὄνομα: 'name'; 'a people for his name' (λαόν τῷ ὀνόματι αὐτοῦ) is a covenant formula echoing Amos 9:12 LXX: ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου.

αὐτοῦ

his

Genitive

possessive genitive

15 καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται:

And the words of the prophets agree with this, just as it is written:

SCRIPTURAL CONFIRMATION καὶ The present συμφωνοῦσιν ('agree with, harmonize with') is a remarkable hermeneutical claim: the facts of God's mission (vv.7-14) and the words of the prophets are in harmony. The intensive perfect γέγραπται ('it stands written') grounds James's citation as an authoritative, standing text.

καὶ
and

coordinating conjunction

τούτῳ
with this

Dative

dative of association (with συμφωνοῦσιν)

συμφωνοῦσιν
agree

Pres Act Indic 3 Pl · συμφωνέω

main verb

→ gnomic present (a standing harmony between event and text)

συμφωνέω: 'agree, be in harmony with'; from συν + φωνή ('sound together') – the missionary events and the prophetic word are in tune.

οἱ
the

Nominative

article

λόγοι
words

Nominative

subject

λόγος: 'word'; the prophetic words as a canonical body of Scripture.

τῶν
of the

Genitive

article

προφητῶν
prophets

Genitive

possessive genitive

προφήτης: 'prophet'; used here collectively for the OT prophetic corpus.

καθὼς
just as

comparative conjunction (introducing citation formula)

γέγραπται
it is written

Perf Pass Indic 3 Sg · γράφω

main verb (citation formula)

→ intensive perfect (standing record, authoritative text)

γράφω: 'write'; 'it stands written' is the standard NT citation formula invoking Scripture's abiding authority.

16 Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεστραμμένα αὐτῆς ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν,

'After these things I will return and I will rebuild the tent of David that has fallen, and its ruins I will rebuild and I will restore it,'

SCRIPTURAL CITATION (AMOS 9:11 LXX) **ASYNDETON** The citation is from Amos 9:11–12 LXX, which diverges significantly from the MT. In the MT, God restores the 'booth of David' so that Israel may 'possess the remnant of Edom and all the nations'; in the LXX, the restored community seeks and includes the nations. James's argument is exegetically dependent on the LXX wording.

Μετὰ

after

preposition + accusative (temporal)

ταῦτα

these things

Accusative

object of μετὰ (temporal reference point)

ἀναστρέψω

I will return

Fut Act Indic 1 Sg · ἀναστρέφω

main verb

→ *predictive future (divine promise)*

ἀναστρέφω: 'return, turn back'; God's return to act for his people — here the 'return' is the restoration of the Davidic community.

καὶ

and

coordinating conjunction

ἀνοικοδομήσω

I will rebuild

Fut Act Indic 1 Sg · ἀνοικοδομέω

main verb

→ *predictive future (divine promise)*

ἀνοικοδομέω: 'rebuild, reconstruct'; the ἀνα- prefix ('again') stresses restoration of what was; the word recurs twice in this verse.

τὴν

the

Accusative

article

σκηνὴν

tent

Accusative

direct object

σκηνή: 'tent, tabernacle, booth'; the 'tent of David' (σκηνὴ Δαυίδ) evokes the Davidic dynasty as a temporary dwelling now in ruins — to be rebuilt as the messianic community.

Δαυίδ

of David

Genitive

genitive of possession

Δαυίδ: David; the Davidic covenant (2 Sam 7) stands behind this imagery — Jesus as David's son fulfills it.

τὴν

the

Accusative

article (with participle)

πεπτωκυῖαν

that has fallen

Perf Act Ptc Acc Sg Fem · πίπτω

attributive participle

→ intensive perfect (in a state of collapse)

πίπτω: 'fall'; the perfect tense depicts the Davidic dynasty as currently in a state of collapse, waiting for divine restoration.

καὶ

and

coordinating conjunction

τὰ

the

Accusative

article (with participle as substantive)

κατεστραμμένα

ruins

Perf Pass Ptc Acc Pl Neut · καταστρέφω

substantival participle (direct object)

→ intensive perfect (in a state of destruction)

καταστρέφω: 'overturn, destroy'; the perfect passive participle ('things having been destroyed') describes the ruins of the Davidic dynasty.

αὐτῆς

its

Genitive

possessive genitive

ἀνοικοδομήσω

I will rebuild

Fut Act Indic 1 Sg · ἀνοικοδομέω

main verb (third promise)

→ predictive future

καὶ

and

coordinating conjunction

ἀνορθώσω

I will restore

Fut Act Indic 1 Sg · ἀνορθόω

main verb (fourth promise)

→ predictive future

ἀνορθόω: 'set upright again, restore'; the ἀνα- prefix ('again') reinforces the restoration — what was knocked down is set straight.

αὐτήν

it

Accusative

direct object (the tent)

17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει κύριος ὁ ποιῶν ταῦτα

'so that the remnant of humanity may seek the Lord, and all the Gentiles upon whom my name has been called — says the Lord, who makes these things'

PURPOSE (LXX CITATION CONTINUES) ὅπως ἂν The LXX diverges decisively from the MT here: MT reads 'that they may possess the remnant of Edom and all the nations'; LXX reads 'that the remnant of humanity may seek the Lord and all the nations upon whom my name is called.' James's argument requires the LXX: the purpose of the Davidic restoration is Gentile inclusion, not Israelite territorial expansion.

ὅπως

so that

purpose conjunction

ἂν

modal particle (with subjunctive: indefinite purpose)

ἐκζητήσωσιν

may seek

Aor Act Subj 3 Pl · ἐκζητέω

subjunctive verb (purpose clause with ὅπως ἂν)

→ constative aorist subjunctive (the seeking as a whole)

ἐκζητέω: 'seek out, seek earnestly'; the ἐκ- prefix intensifies — an earnest, thoroughgoing seeking of the Lord.

οἱ

the

Nominative

article

κατάλοιποι

remnant

Nominative

subject

κατάλοιπος: 'remaining, left over'; the remnant concept from OT theology, here applied broadly to 'humanity' (τῶν ἀνθρώπων) — not just Israel.

τῶν

of

Genitive

article

ἀνθρώπων

humanity

Genitive

partitive genitive

ἄνθρωπος: 'human being, humanity'; the LXX expands the MT's 'Edom' (עֲדוֹמָא, Edom) to ἄνθρωπος ('humanity') — whether through a different Vorlage or interpretive translation is debated.

τὸν

the

Accusative

article

κύριον

Lord

Accusative

direct object of ἐκζητήσωσιν

κύριος: 'Lord'; God (YHWH) in the LXX — the Gentiles seek the same God Israel worships.

καὶ

and

coordinating conjunction

πάντα

all

Nominative

attributive adjective

τὰ

the

Nominative

article

ἔθνη

Gentiles

Nominative

subject (second clause: all the Gentiles seek the Lord)

ἐφ'

upon

preposition + accusative (identification)

οὓς

whom

Accusative

accusative relative pronoun

ἐπικέκληται

has been called

Perf Pass Indic 3 Sg · ἐπικαλέω

verb of relative clause

→ intensive perfect (the name stands called over them — a permanent claim of ownership)

ἐπικαλέω: 'call upon, name'; ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς = 'my name has been called over them' — OT formula for covenant ownership (Deut 28:10; Jer 14:9).

τὸ

the

Nominative

article

ὄνομά

name

Nominative

subject of ἐπικέκληται

ὄνομα: 'name'; God's name called over the Gentiles makes them 'his people' — the same covenant claim made over Israel.

μου

my

Genitive

possessive genitive

ἐπ'

over

preposition + accusative (repeated for emphasis)

αὐτούς

them

Accusative

object of ἐπ' (repeated referent to the Gentiles)

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (prophetic citation formula)

→ gnomic present (the Lord's standing declaration)

λέγω: 'say'; λέγει κύριος is the OT prophetic formula for a divine oracle — the citation is thereby marked as authoritative word of God.

κύριος

the Lord

Nominative

subject of λέγει

ὁ

the one

Nominative

article (with participle as substantive)

ποιῶν

who does/makes

Pres Act Ptc Nom Sg Masc · ποιέω

substantival participle (appositive to κύριος)

→ gnomic present (God as ever-active maker)

ποιέω: 'do, make'; 'the Lord who does these things' — the participle attributes the Gentile mission events to God as their ultimate maker.

ταῦτα

these things

Accusative

direct object of ποιῶν

18 γνωστὰ ἀπ' αἰῶνος.

known from of old.

ELABORATION (CLOSE OF CITATION) ASYNDETON A brief closing phrase, likely part of the LXX citation (Amos 9:12 + Isa 45:21 blend), asserting that God's plan to include Gentiles is not ad hoc improvisation but was known (γνωστὰ) from eternity — thus validating the entire preceding argument.

γνωστὰ

known

Nominative

predicate adjective (subject implied from context: 'these things are known')

γνωστός: 'known, knowable'; the verbal adjective from γινώσκω — 'things known,' i.e., foreknown in God's purpose.

ἀπ'

from

preposition + genitive (temporal starting-point)

αἰῶνος

of old

Genitive

genitive of time (ἀπ' αἰῶνος = from eternity, from of old)

αἰών: 'age, eternity'; ἀπ' αἰῶνος = 'from of old / from eternity' — God's Gentile plan is not novel but eternally purposed.

19 διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν,

Therefore I judge that we should not trouble those who are turning to God from among the Gentiles,

INFERENCE / JUDGMENT **διὸ** The inferential διὸ draws James's conclusion from the Amos citation (vv.15–18). The first-person ἐγὼ κρίνω ('I judge') reflects James's presiding role — this is not binding decree imposed on equals but the judgment of the recognized chair, subject to the assembly's acceptance. The present participle ἐπιστρέφουσιν ('those turning') matches the noun ἐπιστροφή of v.3.

διὸ

therefore

inferential conjunction (strong logical inference)

διὸ: 'therefore' (= διά + ὅ); the logical inference from the scriptural argument — the strongest inferential in Greek.

ἐγὼ

I

Nominative

subject (emphatic pronoun)

κρίνω

judge

Pres Act Indic 1 Sg · κρίνω

main verb

→ gnomic present (a standing deliberative judgment)

κρίνω: 'judge, decide'; used here in the deliberative/judicial sense — James as presiding judge (cf. the forensic use in 1 Cor 5:3).

μὴ

not

negation (with infinitive)

παρενοχλεῖν

to trouble

Pres Act Inf · παρενοχλέω

infinitive (object of κρίνω, indirect statement/command)

→ present (the troubling as an ongoing activity to cease)

παρενοχλέω: 'trouble, harass, burden further'; NT hapax; the παρ- and ἐνοχλ- prefixes pile up for emphasis — stop causing additional trouble.

τοῖς

those

Dative

article (with participle as substantive)

ἀπὸ

from

preposition + genitive (source/origin)

τῶν

the

Genitive

article

ἐθνῶν

Gentiles

Genitive

partitive genitive

ἐπιστρέφουσιν

turning

Pres Act Ptc Dat Pl Masc · ἐπιστρέφω

substantival participle (dative object of παρενοχλεῖν)

→ progressive present (the ongoing process of conversion)

ἐπιστρέφω: 'turn, turn toward, convert'; cognate with ἐπιστροφή in v.3 — the same Gentile turning that brought joy now determines the council's judgment.

ἐπὶ

to

preposition + accusative (direction of turning)

τὸν

the

Accusative

article

θεόν

God

Accusative

object of ἐπί (terminus of conversion)

θεός: God; ἐπιστρέφειν ἐπὶ τὸν θεόν = 'turning to God' is the standard Lukan conversion formula (cf. 9:35; 11:21; 14:15; 26:20).

20 ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος.

but that we write to them to abstain from the pollutions of idols, and from sexual immorality, and from things strangled, and from blood.

CONTRAST / POSITIVE REQUIREMENT **ἀλλά** The adversative ἀλλά balances the negative (no troubling) with a positive requirement. The four items — idol-food, sexual immorality, strangled things, blood — are probably drawn from the Leviticus 17–18 regulations for resident aliens (מִיָּגָא) living among Israel: Lev 17:8–9 (sacrifice), 17:10–14 (blood/strangled), 17:15 (things that die of themselves), 18:6–23 (sexual immorality). These Noahide-adjacent requirements enable Jewish-Gentile table fellowship.

ἀλλὰ

but

adversative conjunction

ἐπιστεῖλαι

to write

Aor Act Inf · ἐπιστέλλω

infinitive (object of κρίνω from v.19, parallel to παρενοχλεῖν)

→ constative aorist (the letter as a single decisive act)

ἐπιστέλλω: 'write, send a letter'; from ἐπί + στέλλω ('send'); the word from which ἐπιστολή ('epistle') derives.

αὐτοῖς

to them

Dative

dative of indirect object

τοῦ

to

Genitive

article (with articular infinitive expressing content of letter)

ἀπέχεσθαι

abstain

Pres Mid Inf · ἀπέχω

articular infinitive (content of the letter)

→ present (ongoing, continuous abstention as a way of life)

ἀπέχω: 'hold oneself away from, abstain from'; a strong word for deliberate, total avoidance.

τῶν

from the

Genitive

article

ἀλισγημάτων

pollutions

Genitive

genitive (object of ἀπέχεσθαι)

ἀλίσημα: 'pollution, defilement'; NT hapax; from ἀλισγέω ('to defile') — the cultic language of ritual impurity associated with idol worship.

τῶν

of the

Genitive

article

εἰδώλων

idols

Genitive

genitive (objective: defilements from/of idols)

εἶδωλον: 'image, idol'; food offered in pagan temples and later sold in the market (εἰδωλόθυτα — cf. 1 Cor 8–10).

καὶ

and

coordinating conjunction

τῆς

the

Genitive

article

πορνείας

sexual immorality

Genitive

genitive (object of ἀπέχεσθαι: second prohibition)

πορνεία: 'sexual immorality, fornication'; probably the Lev 18 prohibitions on sexual relationships within forbidden degrees, required of resident aliens in Israel.

καὶ

and

coordinating conjunction

τοῦ

the

Genitive

article

πνικτοῦ

things strangled

Genitive

genitive (object of ἀπέχεσθαι: third prohibition)

πνικτός: 'strangled'; animals killed by strangulation retain their blood, forbidden by Lev 17:13 — absent from the Western text, which omits this item.

καὶ

and

coordinating conjunction

τοῦ

the

Genitive

article

αἵματος

blood

Genitive

genitive (object of ἀπέχεσθαι: fourth prohibition)

αἷμα: 'blood'; the prohibition on consuming blood (Lev 17:10–14) was fundamental to Jewish food law — the most ancient of the prohibitions (Gen 9:4).

21 Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

For Moses has had those who proclaim him in every city from ancient generations, being read in the synagogues every Sabbath.

GROUND γάρ This verse gives the reason (γάρ) for the minimal requirements: since Moses (= the Torah) is read in synagogues every Sabbath in every city, Gentile believers will encounter those norms naturally through community life. James is not imposing Torah on Gentiles but acknowledging Jewish community sensitivities that the four prohibitions address.

Μωϋσῆς

Moses

Nominative

subject (metonymy for the Torah)

Μωϋσῆς: Moses; used by metonymy for the Pentateuch / Torah (cf. Lk 16:29; Acts 15:21; 2 Cor 3:15).

γάρ

for

causal/explanatory particle

ἐκ

from

preposition + genitive (temporal origin)

γενεῶν

generations

Genitive

genitive of time

γενεά: 'generation, age'; ἐκ γενεῶν ἀρχαίων = 'from ancient generations' — the long-established practice of synagogue Torah reading.

ἀρχαίων

ancient

Genitive

attributive adjective

κατὰ

in every

preposition + accusative (distributive: κατὰ πόλιν = city by city, in every city)

πόλιν

city

Accusative

object of κατὰ (distributive)

πόλις: 'city'; the distributive κατὰ πόλιν underscores the ubiquity of the Torah's presence in the Diaspora.

τοὺς

those

Accusative

article (with participle as substantive)

κηρύσσοντας

proclaiming

Pres Act Ptc Acc Pl Masc · κηρύσσω

substantival participle (direct object of ἔχει)

→ progressive present (ongoing proclamation)

κηρύσσω: 'proclaim, herald'; here the Torah readers in the synagogue are 'those who proclaim Moses.'

αὐτὸν

him

Accusative

direct object of κηρύσσοντας

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb

→ gnomic present (a standing, universal reality)

ἔχω: 'have'; 'Moses has proclaimers' = Moses is proclaimed — the synagogue reading as an ongoing institution.

ἐν

in

preposition + dative (location)

ταῖς

the

Dative

article

συναγωγαῖς

synagogues

Dative

dative of location

συναγωγή: 'synagogue, assembly'; the institution of regular Torah reading — the cultural context into which Gentile believers are inserted.

κατὰ

every

preposition + accusative (distributive)

πάν

every

Accusative

attributive adjective (distributive with κατὰ)

σάββατον

Sabbath

Accusative

object of κατὰ (distributive: every Sabbath)

σάββατον: 'Sabbath'; the weekly Torah reading in synagogue — every Sabbath, in every city — is the cultural framework.

ἀναγινωσκόμενος

being read

Pres Pass Ptc Nom Sg Masc · ἀναγινώσκω

circumstantial participle (manner/means: by being read)

→ progressive present (the reading as a continuous institution)

ἀναγινώσκω: 'read aloud'; the public oral reading of Scripture in the synagogue liturgy.

22 Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾶ, Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ Σιλᾶν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς,

Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas — Judas called Barsabbas and Silas, leading men among the brothers —

NARRATIVE CONCLUSION **Τότε** The τότε ('then') signals the formal resolution after the deliberation. The phrase ἔδοξεν ... σὺν ὅλῃ τῇ ἐκκλησίᾳ ('it seemed good ... with the whole church') emphasizes the unity of the decision — apostles, elders, and the full assembly together. The same ἔδοξεν formula is repeated in vv.25, 28.

Τότε

then

temporal adverb (consequential: 'at that point')

ἔδοξεν

it seemed good

Aor Act Indic 3 Sg · δοκέω

main verb (impersonal: 'it seemed good to' = 'it was resolved by')

→ constative aorist (the single deliberative decision)

δοκέω: 'seem, think'; the impersonal ἔδοξεν + dative is a formal Greek and Jewish resolution formula (cf. LXX Esth 1:21; 1 Macc 4:59).

τοῖς

to the

Dative

article

ἀποστόλοις

apostles

Dative

dative (subject of impersonal: 'it seemed good to')

καὶ

and

coordinating conjunction

τοῖς

the

Dative

article

πρεσβυτέροις

elders

Dative

dative (second subject of impersonal)

σὺν

with

preposition + dative (accompaniment)

ὅλη

whole

Dative

attributive adjective

τῇ

the

Dative

article

ἐκκλησία

church

Dative

dative of accompaniment

ἐκκλησία: 'assembly, church'; the whole congregation participates — the decision is not merely hierarchical.

ἐκλεξαμένους

having chosen

Aor Mid Ptc Acc Pl Masc · ἐκλέγομαι

attendant circumstance participle (subject accusative with ἔδοξεν)

→ constative aorist (the selection as completed act)

ἐκλέγομαι: 'choose, select'; the same verb used of God's election (v.7) — the community's choice mirrors God's.

ἄνδρας

men

Accusative

direct object of ἐκλεξαμένους

ἐξ

from

preposition + genitive (partitive source)

αὐτῶν

them

Genitive

partitive genitive (from the Jerusalem community)

πέμψαι

to send

Aor Act Inf · πέμπω

infinitive (content of ἔδοξεν — what seemed good)

→ constative aorist (the sending as a completed act)

πέμπω: 'send'; the sending of official delegates with a letter is an act of diplomacy between communities.

εἰς

to

preposition + accusative (destination)

Ἀντιόχειαν

Antioch

Accusative

accusative of destination

Ἀντιόχεια: Antioch on the Orontes; the sending church, to whom the reply is addressed.

σὺν

with

preposition + dative (accompaniment)

τῷ

the

Dative

article

Παύλω

Paul

Dative

dative of accompaniment

καὶ

and

coordinating conjunction

Βαρναβᾶ

Barnabas

Dative

dative of accompaniment

Ἰούδαν

Judas

Accusative

accusative (apposition to ἄνδρας, identifying the chosen men)

Ἰούδας; Judas; not the betrayer but a Jerusalem leader; with the surname Barsabbas, perhaps the brother of Joseph Barsabbas (1:23).

τὸν

the one

Accusative

article (with participle)

καλούμενον

called

Pres Pass Ptc Acc Sg Masc · καλέω

attributive participle (identifying surname)

→ *gnomic present (the name as a standing designation)*

καλέω: 'call, name'; the present passive participle is a standard Lukan naming formula.

Βαρσαββᾶν

Barsabbas

Accusative

accusative (surname: object of καλούμενον)

Βαρσαββᾶς; Aramaic bar-Sabbas ('son of the Sabbath' or 'son of Sabba'); a Jerusalem family name.

καὶ

and

coordinating conjunction

Σιλᾶν

Silas

Accusative

accusative (second delegate, apposition to ἄνδρας)

Σιλᾶς; Silas; also called Silvanus (Σιλουανός) in the Epistles (1 Thess 1:1; 2 Cor 1:19); becomes Paul's traveling companion from v.40.

ἄνδρας

men

Accusative

accusative in apposition (re-identifies the two delegates)

ἡγουμένους

leading

Pres Mid Ptc Acc Pl Masc · ἡγέομαι

attributive participle (characterizing the delegates)

→ *gnomic present (their standing leadership role)*

ἡγέομαι: 'lead, go before'; ἄνδρες ἡγούμενοι = 'leading men' — men of recognized authority in the community, not junior delegates.

ἐν

among

preposition + dative (sphere)

τοῖς

the

Dative

article

ἀδελφοῖς

brothers

Dative

dative of sphere (among the brothers)

23 γράψαντες διὰ χειρὸς αὐτῶν· οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἔθνῶν χαίρειν.

writing through their hand: 'The apostles and the elders, brothers, to the brothers throughout Antioch and Syria and Cilicia who are from the Gentiles: greetings!'

EPISTOLARY INTRODUCTION ASYNDETON The letter begins in standard Hellenistic epistolary form: sender, addressee, greeting (χαίρειν). The description of the apostles and elders as ἀδελφοί ('brothers') alongside the addressees dissolves the hierarchical distance — the council writes as brothers to brothers. The geographic scope (Antioch, Syria, Cilicia) marks the territory of Paul's home church and prior mission.

γράφαντες

having written

Aor Act Ptc Nom Pl Masc · γράφω

attendant circumstance participle (with πέμψαι from v.22)

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

γράφω: 'write'; the participle specifies the manner of sending — they send by means of a written letter.

διὰ

through

preposition + genitive (intermediate agent/means)

χειρὸς

hand

Genitive

genitive of instrument

χείρ: 'hand'; διὰ χειρὸς = 'by/through the hand of' — possibly indicating handwritten delivery or that the delegates carried the letter.

αὐτῶν

their

Genitive

possessive genitive (the delegates' hands)

οἱ

The

Nominative

article (in epistolary prescript: 'the apostles')

ἀπόστολοι

apostles

Nominative

subject (sender in epistolary prescript)

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

πρεσβύτεροι

elders

Nominative

subject (co-sender)

ἀδελφοὶ

brothers

Nominative

apposition to ἀπόστολοι καὶ πρεσβύτεροι (in apposition: they are brothers)

ἀδελφός: 'brother'; the senders identify themselves as brothers of the recipients — noteworthy solidarity.

τοῖς

to the

Dative

article (addressee in epistolary prescript)

κατὰ

throughout

preposition + accusative (distributive: throughout)

τὴν

the

Accusative

article

Ἀντιόχειαν

Antioch

Accusative

accusative of extent (region addressed)

καὶ

and

coordinating conjunction

Συρίαν

Syria

Accusative

accusative of extent

Συρία: the Roman province of Syria, of which Antioch is the capital.

καὶ

and

coordinating conjunction

Κιλικίαν

Cilicia

Accusative

accusative of extent

Κιλικία: the province of Cilicia; Tarsus (Paul's hometown) is its chief city — the decree applies to Paul's home territory.

ἀδελφοῖς

brothers

Dative

dative (addressee in prescript, resumptive apposition to τοῖς κατὰ ...)

τοῖς

those

Dative

article (with participle as substantive)

ἐξ

from

preposition + genitive (origin/extraction)

ἐθνῶν

Gentiles

Genitive

partitive genitive (the Gentile-origin believers)

χαίρειν

greetings

Pres Act Inf · χαίρω

infinitive (epistolary greeting formula)

→ present (the ongoing wish for health/joy)

χαίρω: 'rejoice'; χαίρειν as the epistolary greeting is the standard Hellenistic formula (cf. Jas 1:1; Acts 23:26) — 'joy/health to you.'

24 Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν [ἐξεληθόντες] ἐτάραξαν ὑμᾶς λόγοις ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, οἷς οὐ διεστείλαμεθα,

Since we have heard that some from among us [having gone out] have troubled you with words, unsettling your souls — to whom we gave no instruction —

GROUND (OF THE LETTER) Ἐπειδὴ The letter's opening explains its occasion: 'some from us' (τινὲς ἐξ ἡμῶν) — note the frank admission that the troublemakers came from Jerusalem. The parenthetical repudiation (οἷς οὐ διεστείλαμεθα = 'to whom we gave no instruction') formally disowns them. The bracketed ἐξεληθόντες ('having gone out') is text-critically uncertain in some witnesses.

Ἐπειδὴ

since

causal/temporal conjunction (introducing occasion of letter)

ἔπειδὴ: 'since, because, when'; a formal causal conjunction appropriate to official letters.

ἠκούσαμεν

we have heard

Aor Act Indic 1 Pl · ἀκούω

main verb

→ constative aorist (the report received)

ὅτι

that

ὅτι-recitative (content of ἠκούσαμεν)

τινὲς

some

Nominative

subject (indefinite)

ἐξ

from among

preposition + genitive (partitive source)

ἡμῶν

us

Genitive

partitive genitive (from the Jerusalem community — candid admission)

ἐξεληθόντες

having gone out

Aor Act Ptc Nom Pl Masc · ἐξέρχομαι

attendant circumstance participle (bracketed as text-critically uncertain)

→ constative aorist (the departure from Jerusalem)

ἐξέρχομαι: 'go out'; their unauthorized departure from Jerusalem is the issue.

ἐτάραξαν

troubled

Aor Act Indic 3 Pl · ταρασσω

main verb of ὅτι-clause

→ constative aorist (the act of troubling)

ταρασσω: 'trouble, disturb, agitate'; the same word used of crowds disturbed by the mob (17:8) and of those troubled by false teaching.

ὕμᾱς

you

Accusative

direct object

λόγοις

with words

Dative

dative of instrument

λόγος: 'word'; the instrument of the disturbance — words, the same words that should proclaim the gospel, here causing agitation.

ἀνασκευάζοντες

unsettling

Pres Act Ptc Nom Pl Masc · ἀνασκευάζω

modal participle (the manner and effect of the troubling)

→ progressive present (the ongoing unsettling)

ἀνασκευάζω: 'overturn, unsettle, demolish'; NT hapax; a strong word — literally 'to dismantle a camp,' used figuratively for overturning settled convictions.

τὰς

the

Accusative

article

ψυχὰς

souls

Accusative

direct object of ἀνασκευάζοντες

ψυχή: 'soul, life, self'; the troublemakers have unsettled the Gentile believers at their core identity.

ὑμῶν

your

Genitive

possessive genitive

οἷς

to whom

Dative

dative relative pronoun (antecedent: τινές)

οὐ

not

negation

διεστειλάμεθα

we gave instruction

Aor Mid Indic 1 Pl · διαστέλλω

main verb (relative clause — formal disavowal)

→ constative aorist (the absence of any mandate — a negative historical fact)

διαστέλλω: 'command, instruct'; the mid./pass. = 'give orders to'; the council formally repudiates the teachers — no mandate was given.

25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν
Βαρναβᾶ καὶ Παύλῳ,

it seemed good to us, having come to one accord, to select men and send them to you with our beloved Barnabas and Paul,

POSITIVE RESOLUTION **ASYNDETON** The same ἔδοξεν formula (v.22) now appears inside the letter's body. The adverb ὁμοθυμαδόν ('with one accord') is a key Lukan word for the community's unanimity (cf. 1:14; 2:1, 46; 4:24; 5:12). Paul and Barnabas are now described as 'beloved' (ἀγαπητοῖς) by the Jerusalem leadership — a warm commendation.

ἔδοξεν

it seemed good

Aor Act Indic 3 Sg · δοκέω

main verb (impersonal, letter body resuming the decision)

→ constative aorist

ἡμῖν

to us

Dative

dative (subject of impersonal ἔδοξεν)

γενομένοις

having come

Aor Mid Ptc Dat Pl Masc · γίνομαι

attendant circumstance participle (agreeing with ἡμῖν)

→ constative aorist (the achieving of unanimity as a single event)

γίνομαι: 'become'; γενόμενοι ὁμοθυμαδόν = 'having become of one accord.'

ὁμοθυμαδὸν

with one accord

adverb (manner)

ὁμοθυμαδόν: 'with one accord, unanimously'; a compound (ὁμο- + θυμός, 'same mind/passion'); a key Lukan ecclesiological term for the community's Spirit-given unity (cf. 1:14; 2:1; 4:24).

ἐκλεξαμένοις

having selected

Aor Mid Ptc Dat Pl Masc · ἐκλέγομαι

attendant circumstance participle (agreeing with ἡμῖν)

→ constative aorist (the selection as a completed act)

ἄνδρας

men

Accusative

direct object of ἐκλεξαμένοις

πέμψαι

to send

Aor Act Inf · πέμπω

infinitive (content of ἔδοξεν)

→ constative aorist

πρὸς

to

preposition + accusative (direction)

<p>ὑμᾶς you Accusative <i>object of πρὸς (the Antioch community)</i></p>	<p>σὺν with <i>preposition + dative (accompaniment)</i></p>	<p>τοῖς the Dative <i>article</i></p>	<p>ἀγαπητοῖς beloved Dative <i>attributive adjective (commendatory epithet)</i> ἀγαπητός: 'beloved, dear'; the Jerusalem council's warm endorsement of Paul and Barnabas — they are 'our beloved!'</p>
<p>ἡμῶν our Genitive <i>possessive genitive</i></p>	<p>Βαρναβᾶ Barnabas Dative <i>dative of accompaniment (apposition to ἀγαπητοῖς)</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>Παύλῳ Paul Dative <i>dative of accompaniment</i></p>

26 ἄνθρωποι παραδεδωκόσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

men who have given over their lives for the name of our Lord Jesus Christ.

ELABORATION (APPOSITION WITHIN LETTER) **ASYNDETON** The perfect participle παραδεδωκόσιν ('having given over') underscores the ongoing significance of Paul and Barnabas's missionary risk — they have hazarded their lives, and that standing commitment still defines them. The phrase ὑπὲρ τοῦ ὀνόματος echoes Acts 5:41 (the apostles rejoicing to suffer for the Name).

ἄνθρωποις

men

Dative

dative (resumptive apposition to Βαρναβᾶ καὶ Παύλῳ from v.25)

ἄνθρωπος: 'man, human being!'; the generic word emphasizes their humanity – they are human witnesses, not divine.

παραδεδωκόσιν

who have given over

Perf Act Ptc Dat Pl Masc · παραδίδωμι

attributive participle (characterizing the two men)

→ **intensive perfect** (a commitment that still defines them)

παραδίδωμι: 'hand over, give up, surrender!'; here reflexive – 'having given over their very lives.' The verb is used of Jesus' arrest (3:13) and of martyrdom.

τάς

the

Accusative

article

ψυχὰς

lives

Accusative

direct object of παραδεδωκόσιν

ψυχή: 'soul, life, self!'; τὰς ψυχὰς αὐτῶν = 'their lives' – the totality of their persons placed at risk for mission.

αὐτῶν

their

Genitive

possessive genitive

ὑπὲρ

for

preposition + genitive (behalf/on account of)

τοῦ

the

Genitive

article

ὀνόματος

name

Genitive

genitive of reference (the Name as the cause)

ὄνομα: 'name!'; 'the Name' (τὸ ὄνομα) as shorthand for the person and authority of Jesus (cf. Acts 4:12; 5:41; 9:16).

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of possession

ἡμῶν

our

Genitive

possessive genitive

Ἰησοῦ

Jesus

Genitive

genitive (apposition to κυρίου)

Χριστοῦ

Christ

Genitive

genitive (apposition: title with name)

27 ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σιλᾶν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.

We have therefore sent Judas and Silas, who themselves will also tell you the same things by word of mouth.

INFERENCE / ACTION **οὖν** The perfect ἀπεστάλκαμεν ('we have sent') is epistolary perfect – from the recipients' perspective, the sending is already accomplished when they read the letter. The phrase διὰ λόγου ἀπαγγέλλοντας ('reporting by word') indicates oral supplementation of the written letter – the delegates can answer questions the letter does not anticipate.

ἀπεστάλκαμεν

we have sent

Perf Act Indic 1 Pl · ἀποστέλλω

main verb (epistolary perfect)

→ intensive perfect (the sending as completed act with present consequence)

ἀποστέλλω: 'send out, dispatch'; the epistolary perfect presents the sending as accomplished from the reader's vantage point.

οὖν

therefore

inferential particle

Ἰούδαν

Judas

Accusative

direct object

καὶ

and

coordinating conjunction

Σιλᾶν

Silas

Accusative

direct object

καὶ

also

adverbial καί (also, additionally)

αὐτοὺς

themselves

Accusative

accusative (emphatic: they themselves, in addition to the letter)

διὰ

by

preposition + genitive (means)

λόγου

word

Genitive

genitive of instrument (διὰ λόγου = by word of mouth)

λόγος: 'word'; διὰ λόγου = 'orally, by word of mouth' — the delegates supplement the letter with live exposition.

ἀπαγγέλλοντας

reporting

Pres Act Ptc Acc Pl Masc · ἀπαγγέλλω

modal participle (manner of the delegates' mission)

→ progressive present (the ongoing verbal report)

ἀπαγγέλλω: 'report, announce, declare'; a formal word for official communication.

τὰ

the

Accusative

article

αὐτά

same things

Accusative

direct object of ἀπαγγέλλοντας (τὰ αὐτά = the same things as in the letter)

28 ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τούτων τῶν ἐπιτάγης,

For it seemed good to the Holy Spirit and to us to place no greater burden upon you than these necessary things:

GROUND (THEOLOGICAL BASIS OF THE DECREE) γάρ The third ἔδοξεν in the chapter is theologically the most important: 'it seemed good to the Holy Spirit and to us' (τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν). The Holy Spirit is placed first as co-author — the decree is not merely conciliar but pneumatic. The word ἐπιτάγης ('necessary things') is a NT hapax.

ἔδοξεν

it seemed good

Aor Act Indic 3 Sg · δοκέω

main verb (impersonal)

→ constative aorist

γάρ

for

explanatory/causal particle

τῷ

the

Dative

article

πνεύματι

Spirit

Dative

dative (subject of impersonal ἔδοξεν: first and foremost)

πνεῦμα: 'spirit, Spirit'; the Holy Spirit is listed first as co-author of the decree — an extraordinary claim.

τῷ

the

Dative

article

ἁγίῳ

holy

Dative

attributive adjective

καὶ

and

coordinating conjunction (πνεύματι ... καὶ ἡμῖν = Spirit and we together)

ἡμῖν

to us

Dative

dative (subject of impersonal: second, after the Spirit)

μηδέν

nothing

Accusative

direct object of ἐπιτίθεσθαι (μηδέν ... βάρος = no burden at all)

μηδεῖς: 'nothing, no one'; the strong negation underscores the minimal nature of the requirement.

πλέον

greater

Accusative

predicate adjective (comparative: no greater burden)

πλέον: comparative of πλῆν; 'more, greater'; μηδέν πλέον = 'nothing more than' — a minimal standard.

ἐπιτίθεσθαι

to place upon

Pres Mid Inf · ἐπιτίθημι

infinitive (content of ἔδοξεν)

→ present (as ongoing practice)

ἐπιτίθημι: 'place upon'; the same word Peter used in v.10 for the intolerable yoke — now the council deliberately limits what is placed on the Gentiles.

ὕμῖν

upon you

Dative

dative of disadvantage

βάρος

burden

Accusative

direct object of ἐπιτίθεσθαι

βάρος: 'weight, burden'; the word echoes and answers Peter's ζυγόν (v.10) — instead of a yoke, only a minimal burden.

πλὴν

except

exceptive particle (πλὴν + genitive: except these)

πλὴν: 'except, but'; introduces the four exceptions that are 'necessary.'

τούτων

these

Genitive

demonstrative genitive (object of πλὴν)

τῶν

the

Genitive

article

ἐπίναγκες

necessary things

Genitive

genitive substantive adjective (things that are necessary)

ἐπίναγκες: 'necessarily, of necessity'; NT hapax; the neuter adjective used substantivally — 'the necessary things.' The prefix ἐπ- + ἀνάγκη intensifies.

29 ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε.
Ἔρρωσθε.

to abstain from things sacrificed to idols, and blood, and things strangled, and sexual immorality; by keeping yourselves from these things you will do well. Farewell.

ENUMERATION (THE DECREE) + CLOSING **ASYNDETON** The four prohibitions parallel v.20 but in a slightly different order: idol-food (εἰδωλόθυτα — the full compound replaces ἀλισγιήματα τῶν εἰδώλων), blood, strangled things, sexual immorality. The closing ἐξ ὧν ... εὖ πράξετε echoes the conventional Greek letter-closing idiom (cf. 2 Macc 9:19). Ἔρρωσθε is the standard Hellenistic epistolary farewell.

ἀπέχεσθαι

to abstain from

Pres Mid Inf · ἀπέχω

infinitive (content of necessary things — spelling out the four prohibitions)

→ present (continuous, ongoing abstention)

ἀπέχω: 'hold away from, abstain'; the same verb as v.20 — the letter body repeats James's judgment verbatim.

εἰδωλοθύτων

things sacrificed to idols

Genitive

genitive (object of ἀπέχεσθαι: first prohibition)

εἰδωλόθυτον: 'thing sacrificed to an idol'; a compound (εἶδωλον + θύω); this is the standard NT term (cf. 1 Cor 8:1, 4, 7, 10; 10:19; Rev 2:14, 20).

καὶ

and

coordinating conjunction

αἵματος

blood

Genitive

genitive (second prohibition)

καὶ

and

coordinating conjunction

πνικτῶν

things strangled

Genitive

genitive (third prohibition)

πνικτός: 'strangled'; animals killed without draining blood; the Western text omits this item.

καὶ

and

coordinating conjunction

πορνείας

sexual immorality

Genitive

genitive (fourth prohibition)

<p>ἐξ from <i>preposition + genitive (source/separation)</i></p>	<p>ὧν which Genitive <i>genitive relative pronoun (antecedent: the four prohibitions)</i></p>	<p>διατηροῦντες keeping Pres Act Ptc Nom Pl Masc · διατηρέω <i>conditional/temporal participle (if/when you keep yourselves)</i> → progressive present (ongoing vigilance) διατηρέω: 'keep carefully, preserve'; the δια- intensifies — thoroughgoing, sustained observance.</p>	<p>ἑαυτοὺς yourselves Accusative <i>reflexive direct object</i> ἑαυτός; reflexive pronoun 'yourself/selves'; the believer's own responsibility — self-discipline, not merely external compulsion.</p>
<p>εὖ well <i>adverb (manner)</i> εὖ: 'well'; εὖ πράξετε = 'you will do well/fare well' — a conventional Greek expression (cf. 3 John 6) that serves as the letter's functional close.</p>	<p>πράξετε you will do Fut Act Indic 2 Pl · πράσσω <i>main verb</i> → predictive future (the promised outcome of obedience) πράσσω: 'do, practice, act'; εὖ πράξετε = the standard letter-closing idiom.</p>	<p>Ἔρρωσθε Farewell Perf Pass Impv 2 Pl · ῥώννυμι <i>epistolary farewell (perfect passive imperative = 'be strengthened, be well')</i> → intensive perfect (standing state of good health wished) ῥώννυμι: 'strengthen'; Ἔρρωσθε = 'Be strong, Farewell' — the standard Hellenistic letter valediction (cf. 23:30; 2 Macc 11:21, 33).</p>	

30 Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν.

So then, when they were dismissed, they went down to Antioch, and having gathered the multitude together, they delivered the letter.

NARRATIVE CONTINUATION **μὲν οὖν** The μὲν οὖν again marks a Lukan narrative transition (cf. v.3). The participle ἀπολυθέντες ('having been dismissed') reflects the formal end of the council — they are released to go, with authority. The plural verb refers to the whole delegation (Judas, Silas, Paul, Barnabas).

οἱ

They

Nominative

article used as pronoun (subject)

μὲν

indeed

particle (μὲν οὖν transition)

οὖν

therefore

inferential particle (μὲν οὖν transition)

ἀπολυθέντες

having been dismissed

Aor Pass Ptc Nom Pl Masc · ἀπολύω

temporal participle (antecedent action)

→ constative aorist (the dismissal from the council)

ἀπολύω: 'release, dismiss'; the passive marks the council's authority — the delegates leave with official release.

κατήλθον

they went down

Aor Act Indic 3 Pl · κατέρχομαι

main verb

→ constative aorist (the journey as completed event)

κατέρχομαι: 'come/go down'; from Jerusalem to Antioch is always 'down' — geographic and theological direction.

εἰς

to

preposition + accusative (destination)

Ἀντιόχειαν

Antioch

Accusative

accusative of destination

καὶ

and

coordinating conjunction

συναγαγόντες

having gathered

Aor Act Ptc Nom Pl Masc · συνάγω

temporal/attendant circumstance participle

→ constative aorist (the assembly as completed act)

συνάγω: 'gather together'; the delegates convene the full congregation to hear the letter — a formal community event.

τὸ

the

Accusative

article

πλῆθος

multitude

Accusative

direct object of συναγαγόντες

πλῆθος: 'multitude, full assembly'; the whole Antioch congregation — the decision affects them all.

ἐπέδωκαν

they delivered

Aor Act Indic 3 Pl · ἐπιδίδωμι

main verb (second clause)

→ constative aorist (the handing over of the letter)

ἐπιδίδωμι: 'hand over, deliver'; the official presentation of the letter to the community.

τὴν

the

Accusative

article

ἐπιστολήν

letter

Accusative

direct object

ἐπιστολή: 'letter, epistle'; from ἐπιστέλλω (v.20) — the letter that implements the council's decree.

31 ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει.

And when they read it, they rejoiced at the encouragement.

NARRATIVE CONTINUATION **δέ** The community's response (ἐχάρησαν) picks up the joy-theme of v.3 (χαρὰν μεγάλην). The παράκλησις ('encouragement, consolation') is a key Lukan-Pauline word for the Spirit's work through Scripture and community (cf. Acts 4:36: Barnabas = 'son of encouragement').

ἀναγνόντες

having read

Aor Act Ptc Nom Pl Masc · ἀναγινώσκω

temporal participle (antecedent action)

→ constative aorist (the reading as a single event)

ἀναγινώσκω: 'read aloud'; the public oral reading of the letter to the gathered assembly.

δέ

and

narrative connective

ἐχάρησαν

they rejoiced

Aor Pass Indic 3 Pl · χαίρω

main verb

→ ingressive aorist (the onset of joy at hearing the letter)

χαίρω: 'rejoice, be glad'; the ingressive aorist captures the moment the community's burden is lifted — joy breaks out.

ἐπὶ

at

preposition + dative (cause/ground of emotion)

τῆ

the

Dative

article

παρακλήσει

encouragement

Dative

dative (object of ἐπί: cause of joy)

παράκλησις: 'encouragement, consolation, exhortation'; from παρακαλέω; the letter is experienced as the Spirit's encouragement — not condemnation.

32 Ἰούδας τε καὶ Σιλᾶς, καὶ αὐτοὶ προφήται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν.

And Judas and Silas, being themselves also prophets, encouraged the brothers with many words and strengthened them.

ELABORATION **τε** The characterization of Judas and Silas as προφήται ('prophets') grounds their pastoral ministry in pneumatic authority — they supplement the letter with prophetic encouragement. The pair of verbs παρεκάλεσαν ('encouraged') and ἐπεστήριξαν ('strengthened') are a Lukan doublet for the full pastoral work.

Ἰούδας

Judas

Nominative

subject

τε

both

correlative particle (τε ... καὶ = both ... and)

καὶ

and

coordinating conjunction (τε ... καὶ)

Σιλᾶς

Silas

Nominative

subject (paired with Judas)

καὶ

also

adverbial καί (also, themselves too)

αὐτοὶ

themselves

Nominative

emphatic pronoun (in apposition, reinforcing their own prophetic character)

προφήται

prophets

Nominative

predicate nominative (with ὄντες)

προφήτης: 'prophet'; in Acts, prophets are Spirit-gifted speakers of edification, exhortation, and consolation (1 Cor 14:3; Acts 11:27–28; 13:1).

ὄντες

being

Pres Act Ptc Nom Pl Masc · εἰμί

causal/circumstantial participle (because they were prophets)

→ progressive present (their standing identity as prophets)

εἰμί: 'to be'; the present participle with predicate noun describes their inherent, ongoing character.

διὰ

with

preposition + genitive (instrument/means)

λόγου

word

Genitive

genitive of instrument

λόγος: 'word'; διὰ λόγου πολλοῦ = 'with much speaking/many words' — extensive, substantive oral ministry.

πολλοῦ

much

Genitive

attributive adjective

παρεκάλεσαν

encouraged

Aor Act Indic 3 Pl · παρακαλέω

main verb

→ constative aorist (the encouragement as a whole)

παρακαλέω: 'encourage, exhort, comfort'; the prophetic ministry of the Spirit through speech.

τούς

the

Accusative

article

ἀδελφούς

brothers

Accusative

direct object

καὶ

and

coordinating conjunction

ἐπεστήριξαν

strengthened

Aor Act Indic 3 Pl · ἐπιστηρίζω

main verb (second, paired with παρεκάλεσαν)

→ constative aorist (the strengthening as a whole)

ἐπιστηρίζω: 'strengthen, support, prop up'; used at 14:22 and 18:23 for the apostolic work of consolidating converts in faith.

33 ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτοῦς.

And after spending some time, they were sent back in peace from the brothers to those who had sent them.

NARRATIVE CONTINUATION **δέ** The phrase μετ' εἰρήνης ('in peace') echoes the letter's farewell ("Ἐρρωσθε, v.29) and the Hebrew shalom of the dismissal — the council's resolution has restored **שלום** to the community. Note: verse 34 is absent from the critical text (see text_note).

ποιήσαντες

having spent

Aor Act Ptc Nom Pl Masc · ποιέω

temporal participle (antecedent action)

→ constative aorist (the sojourn as completed)

ποιέω: 'do, make'; χρόνον ποιεῖν = 'to spend time' — a Lukan idiom (cf. 20:3; 18:23).

δέ

and

narrative connective

χρόνον

time

Accusative

accusative of extent of time

χρόνος: 'time!'; the unspecified duration suggests a meaningful stay, not a brief visit.

ἀπελύθησαν

they were sent back

Aor Pass Indic 3 Pl · ἀπολύω

main verb

→ constative aorist (the formal dismissal)

ἀπολύω: 'release, dismiss, send away'; the formal community farewell.

μετ'

with

preposition + genitive (accompaniment: with peace)

εἰρήνης

peace

Genitive

genitive of accompaniment

εἰρήνη: 'peace'; the OT shalom of communal wholeness and restored relationships — the crisis is resolved.

ἀπὸ

from

preposition + genitive (agent/source of dismissal)

τῶν

the

Genitive

article

ἀδελφῶν

brothers

Genitive

genitive agent (the Antioch community sends them back)

πρὸς

to

preposition + accusative (direction)

τούς

those

Accusative

article (with participle as substantive)

ἀποστείλαντας

who had sent

Aor Act Ptc Acc Pl Masc · ἀποστέλλω

substantival participle (object of πρὸς)

→ constative aorist (the prior act of sending)

ἀποστέλλω: 'send out'; the Jerusalem church that commissioned them in v.22.

αὐτούς

them

Accusative

direct object of ἀποστείλαντας

35 Παῦλος δὲ καὶ Βαρναβᾶς διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν τὸν λόγον τοῦ κυρίου.

But Paul and Barnabas remained in Antioch, teaching and preaching the word of the Lord, along with many others also.

NARRATIVE CONTINUATION (NOTE: V.34 OMITTED) **δέ** Verse 34 is omitted by the critical text (see text_note). The imperfect διέτριβον ('were remaining') pictures an extended, settled ministry at Antioch — a base of operations. The two participles διδάσκοντες καὶ εὐαγγελιζόμενοι are the twin activities of the settled Christian teacher-evangelist.

Παῦλος

Paul

Nominative

subject

δέ

but

narrative connective (mild contrast: Judas goes back, Paul stays)

καὶ

and

coordinating conjunction

Βαρναβᾶς

Barnabas

Nominative

subject (paired with Παῦλος)

διέτριβον

were remaining

Imperf Act Indic 3 Pl · διατρίβω

main verb

→ progressive imperfect (extended, ongoing stay)

διατρίβω: 'spend time, remain, stay'; used for periods of residence in Acts (12:19; 14:3, 28; 16:12; 20:6).

ἐν

in

preposition + dative (location)

Ἀντιοχείᾳ

Antioch

Dative

dative of location

διδάσκοντες

teaching

Pres Act Ptc Nom Pl Masc · διδάσκω

modal participle (manner of the stay)

→ progressive present (ongoing teaching ministry)

διδάσκω: 'teach'; systematic, ongoing instruction of the community.

καὶ

and

coordinating conjunction

εὐαγγελιζόμενοι

preaching the good news

Pres Mid Ptc Nom Pl Masc · εὐαγγελίζω

modal participle (second mode of ministry)

→ progressive present (ongoing evangelistic proclamation)

εὐαγγελίζω: 'proclaim good news, evangelize'; paired with διδάσκω as the Pauline ministry doublet.

μετὰ

with

preposition + genitive (accompaniment)

καὶ

also

adverbial καί (also)

ἑτέρων

others

Genitive

genitive of accompaniment

ἕτερος: 'other, another of a different kind'; ἑτέρων πολλῶν = 'many others' — the Antioch church has multiple teachers and evangelists.

πολλῶν

many

Genitive

attributive adjective

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of εὐαγγελιζόμενοι (and διδάσκοντες)

λόγος: 'word'; ὁ λόγος τοῦ κυρίου = 'the word of the Lord' — the gospel message, personalized to its divine source.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source/origin

κύριος; 'Lord'; the risen Jesus as the source and authority of the proclaimed word.

36 Μετὰ δέ τινας ἡμέρας εἶπεν πρὸς Βαρναβᾶν Παῦλος· Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πόλιν πᾶσαν ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσιν.

And after some days Paul said to Barnabas: 'Let us return and visit the brothers in every city in which we proclaimed the word of the Lord, to see how they are!'

NARRATIVE TRANSITION **δέ** Paul's proposal (ἐπισκεψώμεθα = 'let us visit/look in on') uses the same verb as God's saving 'visitation' of the Gentiles in v.14 (ἐπεσκέψατο) — the missionaries continue God's pastoral oversight. The indirect question πῶς ἔχουσιν ('how they are faring') is a standard welfare inquiry.

Μετὰ

after

preposition + accusative (temporal)

δέ

and

narrative connective

τινας

some

Accusative

attributive (indefinite modifier of ἡμέρας)

ἡμέρας

days

Accusative

accusative of time (object of μετὰ)

ἡμέρα: 'day'; the temporal marker sets an interval after the council and the Silas-Judas ministry.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist (the proposal as a single speech act)

πρὸς

to

preposition + accusative (addressee)

Βαρναβᾶν

Barnabas

Accusative

object of πρὸς

Παῦλος

Paul

Nominative

subject (post-verbal)

Ἐπιστρέψαντες

Returning

Aor Act Ptc Nom Pl Masc · ἐπιστρέφω

attendant circumstance participle (preceding action)

→ constative aorist (the return as completed act)

ἐπιστρέφω: 'return, turn back'; the missionaries revisiting is a return to the same territories.

δὴ

indeed

particle (emphatic/hortatory with subjunctive)

δὴ: an emphatic particle that intensifies the subjunctive proposal — 'let us indeed go!'

ἐπισκεψώμεθα

let us visit

Aor Mid Subj 1 Pl · ἐπισκέπτομαι

main verb (hortatory subjunctive: let us visit)

→ constative aorist (the visitation as a proposed completed act)

ἐπισκέπτομαι: 'visit, look after, care for'; cf. v.14 where God 'visited' the Gentiles — the missionaries continue God's pastoral mission.

τούς

the

Accusative

article

ἀδελφούς

brothers

Accusative

direct object

κατὰ

in every

preposition + accusative (distributive)

πόλιν

city

Accusative

object of κατὰ (distributive: city by city)

πάσαν

every

Accusative

attributive adjective

ἐν

in

preposition + dative (relative clause antecedent construction)

αἷς

which

Dative

dative relative pronoun (antecedent: πόλιν πᾶσαν)

κατηγγείλαμεν

we proclaimed

Aor Act Indic 1 Pl · καταγγέλλω

verb of relative clause

→ constative aorist (the first-journey proclamation)

καταγγέλλω: 'proclaim, announce'; the formal proclamation of the gospel — the same cities of Acts 13–14.

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of *κατηγγείλαμεν*

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of source

πῶς

how

interrogative adverb (indirect question)

ἔχουσιν

they are faring

Pres Act Indic 3 Pl · ἔχω

verb of indirect question

→ gnomic present (their current state)

ἔχω: 'have, be'; πῶς ἔχουσιν = 'how they are doing/faring' — a welfare idiom.

37 Βαρναβᾶς δὲ ἐβούλετο συμπαραλαβεῖν καὶ τὸν Ἰωάννην τὸν καλούμενον Μᾶρκον·

And Barnabas wanted to take with them John also, the one called Mark.

CONTRAST / COMPLICATION **δέ** The imperfect ἐβούλετο ('was wanting') signals a strong, persistent desire from Barnabas's side. John Mark is the cousin of Barnabas (Col 4:10) and the narrator of the Second Gospel — he had abandoned the first journey in Pamphylia (Acts 13:13), which is the source of Paul's objection.

Βαρναβᾶς

Barnabas

Nominative

subject

δέ

and

narrative connective (mild contrast with Paul)

ἐβούλετο

was wanting

Imperf Mid Indic 3 Sg · βούλομαι

main verb

→ conative imperfect (attempted or desired action)

βούλομαι: 'want, wish, intend'; the imperfect here is conative — Barnabas persistently wanted this, pressed for it.

συμπαραλαβεῖν

to take along with

Aor Act Inf · συμπαραλαμβάνω

complementary infinitive

→ constative aorist

συμπαραλαμβάνω: 'take along with'; a compound verb (σύν + παρά + λαμβάνω); used at 12:25 and 13:5 for John Mark's earlier inclusion.

<p>καὶ also <i>adverbial καί (also, too)</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>Ἰωάννην John Accusative <i>direct object of συμπαραλαβεῖν</i> Ἰωάννης; John; the Hebrew/Aramaic name (= God is gracious); used alongside the Latin cognomen Μάρκος.</p>	<p>τὸν the one Accusative <i>article (with participle)</i></p>
<p>καλούμενον called Pres Pass Ptc Acc Sg Masc · καλέω <i>attributive participle (Lukan naming formula)</i> → gnomic present (standing name designation)</p>	<p>Μάρκον Mark Accusative <i>accusative (the Latin cognomen: object of καλούμενον)</i> Μάρκος; Mark (Latin Marcus); cousin of Barnabas (Col 4:10); traditionally the author of the Second Gospel; he deserted the first journey (Acts 13:13).</p>		

38 Παῦλος δὲ ἤξιου τὸν ἀποστάντα ἀπ’ αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον μὴ συμπαραλαμβάνειν τοῦτον.

But Paul thought it best not to take with them the one who had deserted them from Pamphylia and had not gone with them to the work.

CONTRAST / COUNTER-POSITION **δέ** Paul's imperfect ἤξιου ('was deeming worthy, insisted') is also conative — a persistent counter-position. The word ἀποστάντα ('who had deserted') is the aorist participle of ἀφίστημι — the same root as 'apostasy.' Luke uses strong language but does not editorialize; both positions are presented as sincere.

Παῦλος

Paul

Nominative
subject

δέ

but

adversative connective (contrast with Barnabas)

ἤξιου

thought it best

Imperf Act Indic 3 Sg · ἤξιόω

main verb

→ conative imperfect (Paul's persistent insistence)

ἤξιόω: 'consider worthy, deem it right, insist'; the imperfect mirrors Barnabas's βούλετο — two equally persistent, opposing convictions.

τὸν

the one

Accusative

article (with participle as substantive)

ἀποστάντα

who had deserted

Aor Act Ptc Acc Sg Masc · ἀφίστημι

substantival participle (object of μὴ συμπαραλαμβάνειν)

→ constative aorist (the desertion as a completed, defining past event)

ἀφίστημι: 'depart, withdraw, desert'; the ἀπό prefix plus ἴστημι = 'stand away from'; the same root as 'apostasy' — Paul treats the Pamphylian withdrawal as a serious defection.

ἀπ'

from

preposition + genitive (separation)

αὐτῶν

them

Genitive

genitive of separation (deserted from them)

ἀπὸ

from

preposition + genitive (place of desertion)

Παμφυλίας

Pamphylia

Genitive

genitive of place

Παμφυλία: the coastal region of southern Asia Minor; John Mark left the mission there (Acts 13:13) — the specific departure-point that defines his unreliability in Paul's view.

καὶ

and

coordinating conjunction

μὴ

not

negation (with participle: he did not go)

συνελθόντα

having gone with

Aor Act Ptc Acc Sg Masc · συνέρχομαι

substantival participle (second characterization of Mark, parallel to ἀποστάντα)

→ constative aorist (the failure to accompany — a completed negative event)

συνέρχομαι: 'come/go together with'; the failure to continue with them to the work is Paul's second charge.

<p>αὐτοῖς with them</p> <p>Dative dative of accompaniment</p>	<p>εἰς to</p> <p>preposition + accusative (direction/purpose)</p>	<p>τὸ the</p> <p>Accusative article</p>	<p>ἔργον work</p> <p>Accusative accusative of direction (the missionary work as the goal)</p> <p>ἔργον: 'work, deed'; τὸ ἔργον = 'the work' — the specific missionary task they had been sent to do (cf. 13:2; 14:26).</p>
<p>μὴ not</p> <p>negation (with infinitive: Paul judges they should not take him)</p>	<p>συμπαλαμβάνειν to take along with</p> <p>Pres Act Inf · συμπαλαμβάνω complementary infinitive (object of ἡξίου)</p> <p>→ present (as ongoing decision for the whole journey)</p>	<p>τούτον this one</p> <p>Accusative direct object of συμπαλαμβάνειν (emphatic demonstrative: 'this fellow')</p> <p>οὗτος: demonstrative 'this one'; the emphatic demonstrative may carry a tinge of dismissal — 'this person.'</p>	

39 ἐγένετο δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τὸν τε Βαρναβᾶν παραλαβόντα τὸν Μᾶρκον ἐκπλεῦσαι εἰς Κύπρον·

And a sharp disagreement arose, so that they separated from one another, and Barnabas took Mark and sailed away to Cyprus.

NARRATIVE CONSEQUENCE **δέ** The noun παροξυσμός ('sharp contention, paroxysm') is a medical term (from παροξύνω, 'to sharpen, exasperate') meaning a sharp exacerbation — Luke uses it without moral judgment. The ὥστε + infinitive expresses result. Note that Barnabas departs for Cyprus — the island of his origin (Acts 4:36), where the first mission began (Acts 13:4).

ἐγένετο

arose

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ ingressive aorist (the onset of the contention)

γίνομαι: 'become, arise'; the ingressive aorist captures the moment the sharp disagreement erupted.

δέ

and

narrative connective

παροξυσμός

sharp disagreement

Nominative

subject

παροξυσμός: 'sharp contention, paroxysm'; from παρά + ὄξυς ('sharp'); a medical term for acute exacerbation; in the LXX used of God's anger (Deut 29:28 LXX) and here of intense human conflict.

ὥστε

so that

result conjunction (ὥστε + infinitive = actual result)

ἀποχωρισθῆναι

to separate

Aor Pass Inf · ἀποχωρίζω

infinitive of result (with ὥστε)

→ constative aorist (the separation as a completed event)

ἀποχωρίζω: 'separate, divide apart'; the passive may suggest neither party is solely responsible — they are separated.

αὐτούς

them

Accusative

subject accusative of infinitive

ἀπ'

from

preposition + genitive (separation)

ἀλλήλων

one another

Genitive

reciprocal pronoun (genitive of separation)

ἀλλήλων: 'one another, each other'; the mutual separation — both depart from the partnership, not just one.

τόν

the

Accusative

article (with τε as part of τόν τε ... construction)

τε

and

particle (linking to the subsequent action)

Βαρναβᾶν

Barnabas

Accusative

subject accusative of infinitive (ἐκπλεῦσαι)

παραλαβόντα

having taken

Aor Act Ptc Acc Sg Masc · παραλαμβάνω

attendant circumstance participle

→ constative aorist (taking Mark as a completed act preceding sailing)

παραλαμβάνω: 'take, take along'; Barnabas takes Mark — the verb Barnabas and Paul had disputed.

τὸν

the

Accusative

article

Μᾶρκον

Mark

Accusative

direct object of παραλαβόντα

ἐκπλεῦσαι

to sail away

Aor Act Inf · ἐκπλέω

infinitive of result/action (with τὸν τε Βαρναβᾶν as subject accusative)

→ constative aorist (the departure as completed event)

ἐκπλέω: 'sail out, sail away'; the ἐκ- prefix marks departure — Barnabas sails away from Antioch.

εἰς

to

preposition + accusative (destination)

Κύπρον

Cyprus

Accusative

accusative of destination

Κύπρος: the island of Cyprus; Barnabas's homeland (Acts 4:36) and the site of the first mission (Acts 13:4) — he returns home.

40 Παῦλος δὲ ἐπιλεξάμενος Σιλᾶν ἐξῆλθεν παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν.

But Paul chose Silas and departed, having been commended to the grace of the Lord by the brothers.

NARRATIVE CONTINUATION (PAUL'S PARALLEL DEPARTURE) **δέ** The aorist ἐπιλεξάμενος ('having chosen') is decisive and focused — Paul selects Silas from the Jerusalem delegation already at Antioch (v.32–33). The passive participle παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν ('having been commended to the grace of the Lord by the brothers') parallels Acts 14:26 and marks the Antioch church's formal commissioning — Paul has the community's blessing, implying Barnabas did not seek it.

Παῦλος

Paul

Nominative

subject

δέ

but

adversative connective

ἐπιλεξάμενος

having chosen

Aor Mid Ptc Nom Sg Masc · ἐπιλέγω

attendant circumstance participle (preceding departure)

→ constative aorist (the selection as a completed act)

ἐπιλέγω: 'choose, select'; the ἐπι- prefix adds focus — Paul selects specifically, deliberately.

Σιλᾶν

Silas

Accusative

direct object of ἐπιλεξάμενος

Σιλᾶς: Silas/Silvanus; a Roman citizen (Acts 16:37), a prophet (v.32), a Jerusalem community leader (v.22) — Paul's ideal partner.

ἐξῆλθεν

departed

Aor Act Indic 3 Sg · ἐξέρχομαι

main verb

→ constative aorist (the departure from Antioch)

ἐξέρχομαι: 'go out, depart'; Paul departs — the second great missionary journey begins.

παραδοθείς

having been commended

Aor Pass Ptc Nom Sg Masc · παραδίδωμι

attendant circumstance participle (manner of departure: with communal blessing)

→ constative aorist (the formal commissioning)

παραδίδωμι: 'hand over, commend, entrust'; cf. 14:26 where the identical formula closes the first journey — communal sending with prayer.

τῇ

to the

Dative

article

χάριτι

grace

Dative

dative of indirect object (entrusted to the grace of the Lord)

χάρις: 'grace'; the same χάρις that saves (v.11) now commissions — mission operates under grace.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive of possession

ὑπὸ

by

preposition + genitive (agent with passive)

τῶν

the

Genitive

article

ἀδελφῶν

brothers

Genitive

genitive agent (the Antioch community)

ἀδελφός: 'brother'; the church's formal farewell — contrast Barnabas, who is not described as receiving this commissioning.

41 διήρχετο δὲ τὴν Συρίαν καὶ [τὴν] Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.

And he went through Syria and Cilicia, strengthening the churches.

NARRATIVE CONTINUATION **δέ** The chapter closes with the imperfect διήρχετο ('was going through') — Paul's ongoing, progressive journey strengthening the churches. The participle ἐπιστηρίζων ('strengthening') echoes v.32 and Acts 14:22; it frames the whole journey as pastoral consolidation — the same word used of the Jerusalem delegates' ministry at Antioch. The chapter ends in motion.

διήρχετο

was going through

Imperf Mid Indic 3 Sg · διέρχομαι

main verb

→ progressive imperfect (ongoing journey through the regions)

διέρχομαι: 'pass through'; the imperfect marks the journey as extended and ongoing — the second journey begins.

δέ

and

narrative connective

τὴν

the

Accusative

article

Συρίαν

Syria

Accusative

accusative of extent (region traversed)

Συρία: the province of Syria; Paul heads overland from Antioch through his home territory.

καὶ
and

coordinating conjunction

τὴν
the

Accusative

article (bracketed as text-critically uncertain in some witnesses)

Κιλικίαν
Cilicia

Accusative

accusative of extent

Κιλικία: Paul's home province; Tarsus is here; the churches of Cilicia were likely founded during Paul's early ministry (cf. Gal 1:21).

ἐπιστηρίζων
strengthening

Pres Act Ptc Nom Sg Masc · ἐπιστηρίζω

modal participle (manner and purpose of the journey)

→ progressive present (ongoing, continuous strengthening throughout the journey)

ἐπιστηρίζω: 'strengthen, support'; the same verb used at 14:22 and in v.32 — the pastoral goal of the whole journey.

τὰς
the

Accusative

article

ἐκκλησίας
churches

Accusative

direct object of ἐπιστηρίζων

ἐκκλησία: 'assembly, church'; the local congregations planted in the first journey — now revisited and strengthened. The chapter ends with the church in view.

On the text. Acts 15 is the theological and structural center of Acts: the Jerusalem Council (vv.1–29) resolves the crisis over the circumcision of Gentile converts; the apostolic letter is dispatched (vv.22–29); and the chapter closes with the mission's reorganization after the sharp contention between Paul and Barnabas over John Mark (vv.36–41). Several textual and exegetical points require attention. The circumcision demand of v.1 is attributed to men coming from Judea, not to the Jerusalem leadership itself; the Pharisaic believers of v.5 add the Mosaic law, sharpening the challenge. Peter's speech (vv.7–11) grounds the Gentile mission in God's own act of giving the Spirit — the argument from Cornelius — and concludes with the remarkable levelling: 'we are saved through the grace of the Lord Jesus, just as they are.' James's speech (vv.13–21) grounds the Gentile inclusion in Amos 9:11–12 LXX, which diverges significantly from the MT (the LXX reads 'the remnant of humanity' and 'all the Gentiles upon whom my name is called' where the MT has 'the remnant of Edom' and 'they may possess'); James's argument depends on the LXX. The fourfold apostolic decree (v.29: abstain from things sacrificed to idols, from

blood, from things strangled, and from sexual immorality) has generated extensive discussion: the Western text omits 'things strangled' and adds the Golden Rule, recasting three of the four as ethical rather than food-related; the critical text preserves the four-item form, best understood as requirements enabling table fellowship between Jewish and Gentile believers in mixed congregations. At v.34 the critical text (NA28/SBLGNT/THGNT) omits the Western addition 'but it seemed good to Silas to remain there' (ἔδοξεν δὲ τῷ Σίλῳ ἐπιμεῖναι αὐτοῦ), which was inserted by scribes to explain how Silas was still in Antioch in v.40; verse 34 is accordingly absent from this edition, and the verse-numbering skips from 33 to 35. The Paul–Barnabas split of vv.36–41 over John Mark (called also Mark, vv.37, 39) divides the mission into two complementary teams: Barnabas takes Mark to Cyprus; Paul chooses Silas and goes through Syria and Cilicia, commended to the grace of the Lord by the brothers.

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.