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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 3

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ Γ΄

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 · 3:1–10

The healing of the lame man at the Beautiful Gate

Peter and John go up to the temple at the afternoon hour of prayer (1). A man lame from birth is carried daily to beg at the Beautiful Gate; seeing Peter and John he asks alms (2–3). Peter fixes his gaze and says he has no silver or gold, but gives what he has: in the name of Jesus Christ of Nazareth, rise and walk (4–6). Taking him by the right hand he raises him; immediately his feet and ankles are strengthened, and he leaps up, walks, enters the temple with them, walking and leaping and praising God (7–8). All the people see him and recognize him as the beggar from the Beautiful Gate, and are filled with wonder and amazement at what has happened to him (9–10).

B · 3:11–16

Peter's address: the God of the fathers has glorified his Servant Jesus

While the man holds onto Peter and John in Solomon's Portico, all the people run together, astounded (11). Peter addresses them: why stare at us as though by our own power or piety we made him walk (12)? The God of Abraham, Isaac, and Jacob glorified his Servant Jesus, whom you handed over and disowned before Pilate, who had decided to release him (13). You disowned the Holy and Righteous One, asked for a murderer, and killed the Author of life — whom God raised from the dead, to which they are witnesses (14–15). By faith in Jesus' name this man whom they see and know has been made strong; the faith through Jesus has given him perfect health in their full view (16).

C · 3:17–26

Peter's appeal: repent, for the times of refreshing and the prophet like Moses

Peter grants that they acted in ignorance, as did their rulers — but God thus fulfilled what he announced beforehand through all the prophets, that his Christ would suffer (17–18). Therefore: repent and turn, so that your sins may be wiped out and times of refreshing may come from the Lord, and that he may send the Christ appointed for you — Jesus, whom heaven must receive until the times of restoring all things (19–21). Moses announced a prophet like himself from among their brothers whom they must hear (22–23); all the prophets from Samuel onward proclaimed these days (24). They are sons of the prophets and of the covenant God made with their fathers — in Abraham's seed all the families of the earth are blessed. God raised up his Servant and sent him to them first, to bless them by turning each of them from their wickedness (25–26).

1 Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερόν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην.

Now Peter and John were going up to the temple at the hour of prayer, the ninth hour.

SCENE-SETTING / NARRATIVE RESUMPTION **δέ** The imperfect ἀνέβαινον opens the narrative with ongoing action: they were on their way up. The ninth hour (3 p.m.) was the hour of the afternoon **ἑσπέρη** sacrifice, a fixed time of public prayer — anchoring the miracle in the rhythm of Jewish temple piety.

Πέτρος

Peter

Nominative
subject

Πέτρος; Greek rendering of Aram. קהפאס ('rock'); the leading apostle here paired with John.

δέ

now

continuative/mild adversative particle

καί

and

connective conjunction

Ἰωάννης

John

Nominative
subject (compound)

Ἰωάννης; the son of Zebedee; regularly paired with Peter in early Acts (3:1, 3, 4, 11; 4:13, 19; 8:14).

ἀνέβαινον

were going up

Impf Act Indic 3 Pl · ἀναβαίνω

main verb

→ progressive imperfect (action in progress)

ἀναβαίνω: 'go up'; the temple mount was ascended — topographical and cultic connotation.

εἰς

into

preposition + accusative (goal)

τὸ

the

Accusative

article

ἱερόν

temple

Accusative

object of εἰς (goal)

ἱερόν: the temple complex (vs. ναός, the inner sanctuary); the whole sacred precinct.

ἐπί

at

preposition + accusative (temporal)

τὴν

the

Accusative

article

ὥραν

hour

Accusative

accusative of time

ὥρα: 'hour'; with ἐπί here marking a time-point.

τῆς

of the

Genitive

article

προσευχῆς

prayer

Genitive

genitive of description (defining the hour)

προσευχῆ: 'prayer'; the scheduled prayer time aligned with the afternoon sacrifice.

τὴν

the

Accusative

article (attributive apposition)

ἐνάτην

ninth

Accusative

attributive adjective (specifying the hour)

ἐνάτος: 'ninth'; 3 p.m. by Roman reckoning — also the hour of Jesus' death (Mark 15:34).

2 καί τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὁραίαν τοῦ αἰτεῖν ἔλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν.

And a certain man lame from his mother's womb was being carried, whom they placed every day at the gate of the temple called the Beautiful, to ask for alms from those entering the temple.

SCENE INTRODUCTION (NEW PARTICIPANT) **καί** The imperfect ἐβαστάζετο and ἐτίθουν establish the man's habitual, daily condition before the healing. 'From his mother's womb' underscores the congenital nature of the disability (cf. 14:8), making the healing more spectacular — a detail that echoes the blind-from-birth man in John 9.

καί

and

connective conjunction

τις

a certain

Nominative

indefinite pronoun (subject modifier)

ἀνὴρ

man

Nominative

subject

ἀνὴρ: 'man' (adult male); used rather than the generic ἄνθρωπος.

χωλός

lame

Nominative

predicate adjective (attributive to subject)

χωλός: 'lame, crippled'; echoes Isa 35:6 LXX ('then the lame man will leap like a deer').

ἐκ

from

preposition + genitive (origin/cause)

κοιλίας

womb

Genitive

genitive of source (ἐκ κοιλίας = 'from the womb')

κοιλία: 'belly, womb'; ἐκ κοιλίας μητρὸς is an idiom for 'congenitally' (cf. Acts 14:8; Ps 22:10 LXX).

μητρὸς

of mother

Genitive

genitive of possession

μήτηρ: 'mother'; the phrase 'womb of his mother' stresses the congenital lifelong condition.

αὐτοῦ

his

Genitive

genitive of possession (pronoun)

ὑπάρχων

being

Pres Act Ptc Nom Sg Masc · ὑπάρχω

circumstantial participle (concessive/causal)

→ customary present (permanent state)

ὑπάρχω: 'be, exist'; often in Acts as a more formal alternative to εἶναι — his state was constitutive.

ἐβαστάζετο

was being carried

Impf Pass Indic 3 Sg · βαστάζω

main verb

→ progressive imperfect (ongoing habitual action)

βαστάζω: 'carry, bear'; the passive emphasizes his total dependence on others.

ὃν

whom

Accusative

relative pronoun (object of ἐτίθουν)

ἐτίθουν

they placed

Impf Act Indic 3 Pl · τίθημι

main verb (relative clause)

→ iterative imperfect (day after day)

τίθημι: 'place, set'; the imperfect with καθ' ἡμέραν vividly portrays the daily routine.

καθ'

every

preposition + accusative (distributive)

ἡμέραν

day

Accusative

distributive accusative (καθ' ἡμέραν = every day)

ἡμέρα: 'day'; καθ' ἡμέραν is a fixed idiom for 'daily, every day'.

πρός

at

preposition + accusative (spatial proximity)

τὴν

the

Accusative

article

θύραν

gate

Accusative

object of πρὸς (spatial goal)

θύρα: 'door, gate'; here a specific temple gate — the Beautiful Gate, probably the Nicanor Gate.

τοῦ

of the

Genitive

article

ἱεροῦ

temple

Genitive

genitive of possession

ἱερόν: the temple complex; this gate opened into the court of the women.

τὴν

the

Accusative

article (introducing appositive participial clause)

λεγομένην

called

Pres Pass Ptc Acc Sg Fem · λέγω

attributive participle (identifying the gate)

→ customary present (name in current use)

λέγω: 'say, call'; the passive 'being called' = 'known as.'

Ὠραίαν

Beautiful

Accusative

predicate accusative (name of the gate)

ὠραῖος: 'beautiful, fair'; the gate's name (cf. Josephus, War 5.5.3 on the great Corinthian bronze gate).

τοῦ

to

Genitive

genitive article (introducing articular infinitive of purpose)

αἰτεῖν

ask for

Pres Act Inf · αἰτέω

articular infinitive of purpose

→ customary present (repeated asking)

αἰτέω: 'ask, beg, request'; the articular infinitive with τοῦ expresses purpose — his station was a begging post.

ἐλεημοσύνην

alms

Accusative

direct object of αἰτεῖν

ἐλεημοσύνη: 'alms, charitable gift'; cognate with ἔλεος ('mercy'); temple almsgiving was a central Jewish piety.

παρά

from

preposition + genitive (source of alms)

τῶν

those

Genitive

article (substantival)

εἰσπορευομένων

entering

Pres Mid Ptc Gen Pl Masc · εἰσπορεύομαι

substantival participle (subject of εἰσπορευομένων = 'those who were entering')

→ customary present (the stream of worshippers)

εἰσπορεύομαι: 'go into, enter'; middle voice; the temple gate was a natural choke-point for begging.

εἰς

into

preposition + accusative (goal)

τὸ

the

Accusative

article

ἱερόν

temple

Accusative

object of εἰς (goal)

ἱερόν: the temple complex; the repetition (vv.1, 2) frames the setting.

3 ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερόν, ἠρώτα ἐλεημοσύνην λαβεῖν.

He, seeing Peter and John about to enter the temple, asked to receive alms.

NARRATIVE DEVELOPMENT (THE REQUEST) **ASYNDETON** Asyndeton continues the scene. The aorist participle ἰδὼν is antecedent to the imperfect ἠρώτα — seeing them, he set about asking. The use of μέλλοντας with the infinitive εἰσιέναι catches the apostles in mid-approach.

ὅς

he

Nominative

relative pronoun used as personal pronoun (subject)

ιδών

seeing

Aor Act Ptc Nom Sg Masc · ὁράω

temporal/causal participle (antecedent to main verb)

→ constative aorist (single moment of perception)

ὁράω: 'see, perceive'; the aorist marks the decisive moment of noticing them.

Πέτρον

Peter

Accusative

object of *ιδών*

Πέτρος: Peter; named first, the principal actor throughout.

καί

and

connective conjunction

Ἰωάννην

John

Accusative

object of *ιδών* (compound)

Ἰωάννης: John; the silent witness whose presence validates Peter's action (cf. Deut 19:15).

μέλλοντας

about to

Pres Act Ptc Acc Pl Masc · μέλλω

object complement participle (supplementary to *ιδών*)

→ futuristic present (imminent action)

μέλλω: 'be about to'; with infinitive expresses imminent action — they were on the verge of entering.

εἰσιέναι

to enter

Pres Act Inf · εἴσειμι

complementary infinitive (with *μέλλω*)

εἴσειμι: 'go into'; a relatively rare compound; the present infinitive with *μέλλω* is standard construction.

εἰς

into

preposition + accusative (goal)

τὸ

the

Accusative

article

ἱερόν

temple

Accusative

object of *εἰς* (goal)

ἱερόν: the temple complex — third occurrence in three verses, cementing the setting.

ἠρώτα

asked

Impf Act Indic 3 Sg · ἠρωτάω

main verb

→ inceptive imperfect (he began asking)

ἠρωτάω: 'ask, request'; the imperfect suggests he began his petition as they approached.

ἐλεημοσύνην

alms

Accusative

direct object

ἐλεημοσύνη: 'charitable gift'; what he expected was money — what he received was healing.

λαβεῖν

to receive

Aor Act Inf · λαμβάνω

epexegetic infinitive (specifying the content of his request)

→ constative aorist (receive as a whole act)

λαμβάνω: 'take, receive'; the epexegetic infinitive clarifies the nature of the request.

4 ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν· Βλέψον εἰς ἡμᾶς.

But Peter, fixing his gaze on him together with John, said, 'Look at us!'

NARRATIVE TURN (THE APOSTOLIC RESPONSE) **δέ** ἀτενίζω ('to stare intently') is a Lucan word (12 of 14 NT occurrences in Luke-Acts); the intense gaze signals what is about to happen is no ordinary almsgiving. The command Βλέψον εἰς ἡμᾶς prepares the man to receive something different.

ἀτενίσας

fixing his gaze

Aor Act Ptc Nom Sg Masc · ἀτενίζω

attendant circumstance participle

→ constative aorist (decisive act of focused looking)

ἀτενίζω: 'gaze intently, fix eyes on!'; a Lucan favorite — signaling divine attention or inspired speech (cf. 1:10; 6:15; 7:55; 13:9).

δέ

but

mild adversative/continuative particle

Πέτρος

Peter

Nominative

subject

Πέτρος: Peter acts and speaks throughout; John is a silent partner.

εἰς

on

preposition + accusative (direction of gaze)

<p>αὐτόν him Accusative object of εἶς</p>	<p>σύν together with preposition + dative (association)</p>	<p>τῷ the Dative article</p>	<p>Ἰωάννη John Dative object of σύν (associative dative) Ἰωάννης: John; the σύν emphasizes corporate apostolic witness — the healing is not Peter's private miracle.</p>
<p>εἶπεν said Aor Act Indic 3 Sg · λέγω main verb → constative aorist (single speech act) λέγω: 'say'; the aorist here marks the decisive utterance.</p>	<p>Βλέψον look Aor Act Impv 2 Sg · βλέπω main verb (imperative command) → constative aorist (give your attention now) βλέπω: 'see, look!'; the aorist imperative calls for immediate, deliberate attention — he must look at them, not at the ground.</p>	<p>εἰς at preposition + accusative (direction)</p>	<p>ἡμᾶς us Accusative object of εἰς</p>

5 ὁ δὲ ἐπέιχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν.

And he fixed his attention on them, expecting to receive something from them.

RESPONSIVE NARRATIVE (HIS EXPECTATION) **δέ** The imperfect ἐπέιχεν ('he was holding his attention on') together with the participle προσδοκῶν portrays the man's growing expectancy — he thought alms were coming, which makes the surprising gift of vv.6–7 all the more striking.

ὁ

he

Nominative

article used as personal pronoun (subject)

δέ

and

continuative particle

ἐπέιχεν

was fixing attention

Impf Act Indic 3 Sg · ἐπέχω

main verb

→ progressive imperfect (sustained attention)

ἐπέχω: 'hold toward, give attention to';
with dative means 'pay attention to someone'; only here in Acts.

αὐτοῖς

them

Dative

dative of direction/object (of ἐπέιχεν)

προσδοκῶν

expecting

Pres Act Ptc Nom Sg Masc · προσδοκάω

circumstantial participle (manner/cause)

→ progressive present (his continued hope)

προσδοκάω: 'expect, wait for, look for';
signals the anticipation that will be redirected.

τι

something

Accusative

indefinite pronoun (direct object of λαβεῖν)

παρ'

from

preposition + genitive (source)

αὐτῶν

them

Genitive

genitive of source (object of παρά)

λαβεῖν

to receive

Aor Act Inf · λαμβάνω

complementary infinitive (object of προσδοκῶν)

→ constative aorist (receiving as a whole act)

λαμβάνω: 'take, receive'; what he expected was τι ('something') — unspecified coin; he got healing.

6 εἶπεν δὲ Πέτρος Ἄργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειρε καὶ περιπάτει.

But Peter said, 'Silver and gold I do not have, but what I have I give to you: in the name of Jesus Christ of Nazareth, rise and walk.'

CLIMACTIC DECLARATION **δέ** The chiasmic structure 'silver and gold I do not have / but what I have I give to you' sets the gift in relief. The healing formula 'in the name of Jesus Christ of Nazareth' carries the full weight of Christ's exalted authority (v.16); the paired imperatives ἔγειρε καὶ περιπάτει are immediate commands.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist (single speech act)

λέγω: 'say'; introduces the healing word.

δέ

but

mild adversative particle

Πέτρος

Peter

Nominative

subject

Πέτρος: the spokesperson; John continues silent.

Ἄργύριον

silver

Nominative

subject (nominative of negated predication)

ἄργύριον: 'silver, silver coin, money'; the expected commodity at a begging post.

καί

and

connective conjunction

χρυσίον

gold

Nominative

subject (compound, negated)

χρυσίον: 'gold, gold coin'; the pair ἄργύριον καὶ χρυσίον = all monetary wealth.

οὐχ

not

negation

ὑπάρχει

belongs

Pres Act Indic 3 Sg · ὑπάρχω

main verb (existential/possessive)

→ gnomic present (stating a current fact)

ὑπάρχω: 'be, belong to, exist'; with dative of possessor — 'there is not to me' = I do not have.

μοι

to me

Dative

dative of possession

ὃ

what

Accusative

relative pronoun (object of δίδωμι, fronted for contrast)

δέ

but

adversative particle (ὃ δέ = 'but what')

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (relative clause)

→ *gnomic present (present possession)*

ἔχω: 'have, possess'; what Peter 'has' is the authority of Jesus' name.

τούτῳ

this

Accusative

demonstrative pronoun (resumptive object of δίδωμι)

σοι

to you

Dative

dative of indirect object (beneficiary)

δίδωμι

I give

Pres Act Indic 1 Sg · δίδωμι

main verb (solemn performative)

→ *performative present (the gift is being enacted as it is stated)*

δίδωμι: 'give'; the present tense is performative — in saying it, he does it; echoes Jesus' healing authority delegated to the apostles.

ἐν

in

preposition + dative (sphere/authority)

τῷ

the

Dative

article

ὀνόματι

name

Dative

dative of means/authority (ἐν τῷ ὀνόματι = by the authority of)

ὄνομα: 'name'; in Acts 'the name' concentrates the person and authority of the exalted Lord (cf. 3:16; 4:7, 10, 12, 17, 18, 30).

Ἰησοῦ

of Jesus

Genitive

genitive of possession (whose name)

Ἰησοῦς: the Nazarene, risen and exalted — the name by which healing comes.

Χριστοῦ

Christ

Genitive

apposition to Ἰησοῦ

Χριστός: 'Anointed, Messiah'; in Acts 3 the full title connects the healing to Peter's sermon.

τοῦ

the

Genitive

article

Ναζωραίου

Nazarene

Genitive

genitive appositive (identifying epithet)

Ναζωραῖος: 'Nazarene'; the historical identification marks the Jesus of history as the source of healing power (cf. 2:22; 4:10).

ἔγειρε

rise

Pres Act Impv 2 Sg · ἐγείρω

main verb (imperative command)

→ ingressive present (begin to rise)

ἐγείρω: 'raise, rise'; the same verb used of the resurrection (3:15; 4:10) — the healing echoes the resurrection.

καί

and

connective conjunction (joining imperatives)

περιπάτει

walk

Pres Act Impv 2 Sg · περιπατέω

main verb (imperative command)

→ ingressive present (begin to walk)

περιπατέω: 'walk, walk about'; the command previews the fulfillment of Isa 35:6 ('the lame man will leap').

7 καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά,

And taking him by the right hand he raised him up; and immediately his feet and his ankles were made strong,

NARRATIVE CLIMAX (THE HEALING ENACTED) καί The physical contact (right hand) and the verb ἤγειρεν mirror resurrection language (see v.6). παραχρῆμα ('immediately') is a Lucan hallmark of miraculous healing (Luke 1:64; 4:39; 5:25; 8:44, 47, 55; 13:13; 18:43; 19:11; Acts 12:23; 13:11; 16:26, 33) — the healing is instantaneous and complete.

καί
and

connective conjunction

πιάσας
taking hold of

Aor Act Ptc Nom Sg Masc · πιάζω

attendant circumstance participle

→ constative aorist (single grasping action)

πιάζω: 'grasp, seize, take hold of'; the physical touch is the point of contact for power.

αὐτόν
him

Accusative

direct object of πιάσας

τῆς
of the

Genitive

article (genitive of part grasped)

δεξιᾶς
right

Genitive

genitive of attribute (partitive: took him by the right)

δεξιός: 'right'; the right hand signifies power and authority in Semitic idiom.

χειρός
hand

Genitive

genitive of part grasped (whole-part genitive)

χείρ: 'hand'; grasping the right hand of the lame man echoes the divine help of Isa 41:13 ('I take you by the right hand').

ἤγειρεν
raised

Aor Act Indic 3 Sg · ἐγείρω

main verb

→ constative aorist (single act of raising)

ἐγείρω: 'raise'; used both for healing and resurrection — the same verb as the resurrection proclamation (vv.15, 26; 4:10).

αὐτόν
him

Accusative

direct object

παραχρῆμα
immediately

adverb of time

παραχρῆμα: 'at once, immediately'; exclusively Lucan in the NT (13 occurrences) — Luke's word for the instantaneity of miraculous healing.

δέ
and

continuative particle

ἐστερεώθησαν
were strengthened

Aor Pass Indic 3 Pl · στερεώω

main verb (divine passive)

→ constative aorist (complete change of state)

στερεώω: 'make firm, strengthen, establish'; a divine passive — God does the strengthening. Used of foundations and solid structures; the same verb appears at 16:5 of churches being strengthened.

αἱ
the

Nominative

article

βάσεις

feet

Nominative

subject

βάσις: 'foot, base, step'; a medical term (Hippocrates uses it); Luke the physician's precise anatomical vocabulary.

αὐτοῦ

his

Genitive

genitive of possession

καί

and

connective conjunction

τὰ

the

Nominative

article

σφυδρά

ankles

Nominative

subject (compound)

σφυδρόν: 'ankle'; a hapax legomenon in the NT — again a medical term, underlining Luke's precision about the anatomy of the healing.

8 καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν.

And leaping up he stood and was walking, and he entered the temple with them, walking and leaping and praising God.

NARRATIVE RESOLUTION (THE HEALED MAN'S EXUBERANT RESPONSE) **καί** The string of participles (ἐξαλλόμενος, περιπατῶν, ἀλλόμενος, αἰνῶν) and finite verbs (ἔστη, περιεπάτει, εἰσῆλθεν) pile up to convey the exuberance. The leaping (ἀλλόμενος) is the fulfillment of Isa 35:6 LXX: 'then the lame man will leap (ἀλεῖται) like a deer.' The man enters the temple for the first time — having been barred by his disability from full participation.

καί
and

connective conjunction

ἐξαλλόμενος

leaping up

Pres Mid Ptc Nom Sg Masc · ἐξάλλομαι

attendant circumstance participle

→ ingressive present (beginning to leap up)

ἐξάλλομαι: 'leap out/up'; a hapax NT; the prefix ἐξ- intensifies — he sprang up out of his seated position.

ἔστη

stood

Aor Act Indic 3 Sg · ἵστημι

main verb

→ ingressive aorist (came to stand)

ἵστημι: 'stand'; the ingressive aorist captures the dramatic moment — he who had never stood, stood.

καί
and

connective conjunction

περιπάτει

was walking

Impf Act Indic 3 Sg · περιπατέω

main verb

→ progressive imperfect (began and continued walking)

περιπατέω: 'walk'; the imperfect describes the ongoing new activity. The same verb was the command in v.6.

καί
and

connective conjunction

εἰσῆλθεν

entered

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist (single entry)

εἰσέρχομαι: 'enter, go in'; entering the temple marks a restored status — what was previously inaccessible is now open.

σύν
with

preposition + dative (accompaniment)

αὐτοῖς

them

Dative

dative of accompaniment (object of σύν)

εἰς

into

preposition + accusative (goal)

τὸ

the

Accusative

article

ἱερόν

temple

Accusative

object of εἰς (goal)

ἱερόν: the temple — he now enters what he had only sat outside; a restoration to community worship.

περιπατῶν

walking

Pres Act Ptc Nom Sg Masc · περιπατέω

circumstantial participle (manner)

→ progressive present (ongoing walking)

περιπατέω: the activity commanded in v.6
now joyfully fulfilled.

καί

and

connective conjunction

ἀλλόμενος

leaping

Pres Mid Ptc Nom Sg Masc · ἄλλομαι

circumstantial participle (manner)

→ progressive present (continuing to leap)

ἄλλομαι: 'leap, spring'; the fulfilment of Isa
35:6 LXX (ἀλείται ὡς ἔλαφος ὁ χωλός, 'the
lame man will leap like a deer').

καί

and

connective conjunction

αἰνῶν

praising

Pres Act Ptc Nom Sg Masc · αἰνέω

circumstantial participle (manner/result)

→ progressive present (sustained praise)

αἰνέω: 'praise, glorify'; the man praises
God, not Peter — the healing is
transparently divine (cf. Luke 18:43; Acts
3:9).

τόν

the

Accusative

article

θεόν

God

Accusative

direct object of αἰνῶν

θεός: God; praise directed to God grounds
the miracle theologically — preparing for
Peter's sermon on the God of the fathers.

9 καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν,

And all the people saw him walking and praising God,

WITNESS REPORT (CROWD'S PERCEPTION) **καί** The crowd's seeing is framed with 'all the people' (πᾶς ὁ λαός), a phrase marking a significant community response. The two participles (walking, praising) repeat the key acts of v.8, confirming the public and undeniable nature of the healing.

καί
and

connective conjunction

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb

→ constative aorist (act of seeing)

ὁράω: 'see'; the crowd's perception
validates the healing publicly.

αὐτόν

him

Accusative

*direct object (accusative + participle
construction)*

πᾶς

all

Nominative

adjective (attributive, intensive)

πᾶς: 'all, every, whole'; πᾶς ὁ λαός ('all the
people') is a formula of communal witness
in Luke-Acts.

ὁ

the

Nominative

article

λαός

people

Nominative

subject

λαός: 'people'; in Luke-Acts often refers to
Israel as the covenant people — their
witness to the healing carries theological
weight.

περιπατοῦντα

walking

Pres Act Ptc Acc Sg Masc · περιπατέω

*object complement participle (accusative +
participle after εἶδεν)*

→ progressive present (they saw him in the
act of walking)

περιπατέω: walking — the repeated key
word (vv.6, 8) marking the miracle's
fulfillment.

καί

and

connective conjunction

αἰνοῦντα

praising

Pres Act Ptc Acc Sg Masc · αἰνέω

*object complement participle (compound,
accusative + participle)*

→ progressive present (ongoing praise)

αἰνέω: 'praise'; the crowd sees both the
physical restoration and the doxological
response.

τόν

the

Accusative

article

θεόν

God

Accusative

direct object of αἰνοῦντα

θεός: God — the object of praise, directing
the crowd's attention to the divine agent,
not the human instrument.

10 ἐπεγίνωσκον δὲ αὐτὸν ὅτι αὐτὸς ἦν ὁ πρὸς τὴν ἑλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ ἔκστασεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

And they recognized him, that he was the one who used to sit for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at what had happened to him.

CONCLUSION OF MIRACLE NARRATIVE (RECOGNITION AND AWE) **δέ** ἐπεγίνωσκον (imperfect of recognition) and ἐπλήσθησαν (aorist of being filled) mark the dual response: they knew who he was, and they were overwhelmed. The identification of the man with the daily beggar from the Beautiful Gate closes the narrative ring opened in v.2. θάμβος and ἔκστασις are emotional superlatives conveying total astonishment.

ἐπεγίνωσκον

they recognized

Impf Act Indic 3 Pl · ἐπιγινώσκω

main verb

→ inceptive imperfect (they began to recognize, realization dawning)

ἐπιγινώσκω: 'recognize, know again'; the ἐπι- prefix adds the sense of recognition — knowing again someone already known. Their dawning realization is the closure of the miracle story.

δέ

and

continuative particle

αὐτόν

him

Accusative

direct object

ὅτι

that

conjunction (introducing indirect statement)

αὐτός

he

Nominative

subject (intensive pronoun — 'he himself')

ἦν

was

Impf Act Indic 3 Sg · εἶμι

main verb (copula)

→ progressive imperfect (he had been)

εἶμι: the imperfect stresses his habitual former state — what he had always been versus what he now is.

ὁ

the one

Nominative

article (substantival, predicate)

πρός

at

preposition + accusative (spatial)

τήν

the

Accusative

article

ἐλεημοσύνην

alms

Accusative

object of *πρός* (purpose: 'for alms')

ἐλεημοσύνη: 'alms'; echoing v.2 — the ring is closed.

καθήμενος

sitting

Pres Mid Ptc Nom Sg Masc · κάθημαι

attributive participle (describing the one)

→ customary present (his habitual posture)

κάθημαι: 'sit'; the daily sitting contrasts with the leaping and walking of vv.7–8.

ἐπί

at

preposition + dative (spatial)

τῇ

the

Dative

article

Ὠραία

Beautiful

Dative

attributive adjective (name of the gate)

Ὠραῖος: 'beautiful'; the gate named in v.2 recurs — the story ends where it began.

Πύλη

Gate

Dative

dative of place (object of *ἐπί*)

πύλη: 'gate'; here equivalent to θύρα (v.2) — the Beautiful Gate. πύλη is the grander architectural term.

τοῦ

of the

Genitive

article

ἱεροῦ

temple

Genitive

genitive of possession

ἱερόν: the temple complex — closure of the spatial setting.

καί

and

connective conjunction

ἐπλήσθησαν

were filled

Aor Pass Indic 3 Pl · πίμπλημι

main verb (divine passive)

→ constative aorist (complete filling)

πίμπλημι: 'fill'; the passive expresses they were overtaken by astonishment — the emotion seized them.

θάμβους

wonder

Genitive

genitive of content (object of *ἐπλήσθησαν* — filled with)

θάμβος: 'astonishment, wonder'; originally 'stunned' — a reaction to the supernatural (Luke 4:36; 5:9; Acts 3:10).

καί

and

connective conjunction

ἐκστάσεως

amazement

Genitive

genitive of content (compound with *θάμβους*)

ἔκστασις: 'ecstasy, amazement' — literally 'standing outside oneself'; used of visions and overwhelming events (Acts 10:10; 11:5; 22:17).

ἐπί

at

preposition + dative (cause of the emotion)

τῷ

the

Dative

article (substantival participle)

συμβεβηκότι

thing that had happened

Perf Act Ptc Dat Sg Neut · συμβαίνω

substantival participle (object of ἐπί — 'at the thing that had happened')

→ *intensive perfect (the event and its continuing reality)*

συμβαίνω: 'happen, come to pass'; the perfect participle stresses the permanent result — what had happened and still stood as the reality before them.

αὐτῷ

to him

Dative

dative of indirect object (beneficiary of the event)

11 Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένη Σολομῶντος, ἔκθαμβοι.

While he was holding on to Peter and John, all the people ran together toward them at the portico called Solomon's, utterly astounded.

SCENE TRANSITION (CROWD GATHERS FOR SERMON) **δέ** The genitive absolute (Κρατοῦντος αὐτοῦ) sets the temporal frame. The healed man's clinging to the apostles is the physical magnet drawing the crowd. Solomon's Portico (the eastern colonnade of the outer court) is named as the setting for what follows — it will be a regular meeting place for the early believers (5:12).

Κρατοῦντος

while he was holding

Pres Act Ptc Gen Sg Masc · κρατέω

genitive absolute (temporal)

→ *progressive present (ongoing clinging)*

κρατέω: 'hold, grasp, take hold of'; the healed man clung to his benefactors — natural gratitude and amazement.

δέ

now

continuative particle

αὐτοῦ

he

Genitive

genitive absolute subject

τόν

the

Accusative

article

Πέτρον

Peter

Accusative

direct object of Κρατοῦντος

Πέτρος: Peter — held by the healed man.

καί

and

connective conjunction

τόν

the

Accusative

article

Ἰωάννην

John

Accusative

direct object (compound with Πέτρον)

Ἰωάννης: the man clung to both apostles.

συνέδραμεν

ran together

Aor Act Indic 3 Sg · συντρέχω

main verb

→ constative aorist (single collective movement)

συντρέχω: 'run together'; the syn- prefix captures the convergence of the crowd from all directions.

πᾶς

all

Nominative

adjective (intensive)

πᾶς: 'all, whole'; repeating the πᾶς ὁ λαός of v.9 — the same total audience.

ὁ

the

Nominative

article

λαός

people

Nominative

subject

λαός: 'people'; the covenant people of Israel — Peter's audience for the sermon.

πρός

toward

preposition + accusative (directional)

αὐτούς

them

Accusative

object of πρὸς

ἐπί

at

preposition + dative (locative)

τῇ

the

Dative

article

στοᾶ

portico

Dative

dative of place (object of ἐπί)

στοᾶ: 'portico, colonnade'; Solomon's Portico was the eastern colonnade along the outer temple court — a regular gathering place (cf. John 10:23; Acts 5:12).

τῇ

the

Dative

article (introducing the name)

καλουμένη

called

Pres Pass Ptc Dat Sg Fem · καλέω

attributive participle (identifying the portico)

→ customary present (in current use by that name)

καλέω: 'call, name'; τῇ καλουμένη = 'known as' — identical construction to v.2.

Σολομώντος

Solomon's

Genitive

genitive of possession (name of the colonnade)

Σολομών: Solomon; the portico named after him — probably a pre-Herodian remnant or a colonnade associated with him in tradition.

ἔκθαμβοι

utterly astounded

Nominative

predicate adjective (appositive to λαός)

ἔκθαμβος: 'completely amazed, utterly astounded'; a NT hapax — the ἐκ- prefix intensifies θάμβος to the extreme; the crowd's wonder is at fever pitch.

12 ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδία δυνάμει ἢ εὐσεβείᾳ πεποιοηκόσιν τοῦ περιπατεῖν αὐτόν;

And seeing this, Peter addressed the people: 'Men of Israel, why do you marvel at this, or why do you stare at us, as though by our own power or piety we made him walk?'

SERMON OPENING (REDIRECTING MISPLACED WONDER) **δέ** Peter's rhetorical questions (τί θαυμάζετε; / τί ἀτενίζετε;) redirect the wonder away from the apostles. The disclaimer of ἰδία δυνάμει ἢ εὐσεβείᾳ ('our own power or piety') is a standard prophetic disavowal (cf. 14:15) — healing authority belongs to Jesus, not to them. The form of address ἄνδρες Ἰσραηλῖται marks the sermon as addressed to Israel.

ἰδὼν

seeing

Aor Act Ptc Nom Sg Masc · ὁράω

temporal participle (antecedent to main verb)

→ constative aorist (taking in the situation)

ὁράω: 'see'; Peter perceives the crowd's misguided awe and responds.

δέ

and

continuative particle

ὁ

the

Nominative

article (with proper name)

Πέτρος

Peter

Nominative

subject

Πέτρος; the principal speaker of the second sermon in Acts (cf. ch.2).

ἀπεκρίνατο

answered

Aor Mid Indic 3 Sg · ἀποκρίνομαι

main verb

→ *constative aorist (decisive response)*

ἀποκρίνομαι: 'answer, respond'; the middle voice; he is responding to the situation even without a direct question — a response to observed behavior.

πρός

to

preposition + accusative (audience)

τόν

the

Accusative

article

λαόν

people

Accusative

object of πρὸς (addressees)

λαός: 'people'; the Israel-audience toward whom the sermon is directed.

Ἄνδρες

Men

Vocative

vocative of address

ἄνθρωπος: 'man'; ἄνδρες is the standard Greek address for a male audience.

Ἰσραηλίται

Israelites

Vocative

vocative of address (appositive)

Ἰσραηλίτης: 'Israelite'; the ethnic-religious identity invoked to connect the healing to the covenant story about to be told (cf. 2:22).

τί

why

interrogative adverb

θαυμάζετε

do you marvel

Pres Act Indic 2 Pl · θαυμάζω

main verb (rhetorical question)

→ *progressive present (you keep on marveling)*

θαυμάζω: 'marvel, wonder, be amazed'; the wonder is real but misdirected — it should point to Jesus, not the apostles.

ἐπί

at

preposition + dative (object of wonder)

τούτῳ

this

Dative

dative demonstrative (object of ἐπί)

ἢ

or

disjunctive conjunction

ἡμῖν

at us

Dative

dative of indirect object (object of ἀτενίζετε)

τί

why

interrogative adverb

ἀτενίζετε

do you stare

Pres Act Indic 2 Pl · ἀτενίζω

main verb (rhetorical question)

→ *progressive present (you keep staring)*

ἀτενίζω: 'gaze intently'; the same verb Peter used in v.4 — now thrown back on the crowd's misplaced stare.

ὥς

as if

comparative/concessive particle (introducing false premise)

ἰδίᾳ

own

Dative

dative of means (attributive to δυνάμει)

ἴδιος: 'one's own, private'; ἰδίᾳ δυνάμει = 'by our own power' — the disclaimer of independent agency.

δυνάμει

power

Dative

dative of means

δύναμις: 'power, ability'; what the crowd imagines the apostles possess independently — Peter denies it (cf. 4:7).

ἢ

or

disjunctive conjunction

εὐσεβεία

piety

Dative

dative of means (parallel to δυνάμει)

εὐσέβεια: 'piety, godliness, devotion'; the pair δύναμις/εὐσέβεια covers both the miraculous and the moral — neither is the source.

πεποιηκόσιν

having made

Perf Act Ptc Dat Pl Masc · ποιέω

attributive participle (modifying ἡμῖν — 'as if we, who had made...')

→ *intensive perfect (as if the act were our permanent achievement)*

ποιέω: 'do, make'; the perfect participle grounds the rhetorical denial — as if the walking were their accomplished deed.

τοῦ

to

Genitive

genitive article (articular infinitive of result)

περιπατεῖν

walk

Pres Act Inf · περιπατέω

articular infinitive of result/object

→ *progressive present (the ongoing walking)*

περιπατέω: 'walk'; the infinitive specifies what they are accused of having caused — the walking miracle.

αὐτόν

him

Accusative

accusative subject of infinitive

13 ὁ θεὸς Ἀβραάμ καὶ [ὁ θεὸς] Ἰσαὰκ καὶ [ὁ θεὸς] Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν.

The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, glorified his Servant Jesus, whom you indeed handed over and denied in the presence of Pilate, though he had decided to release him.

THEOLOGICAL GROUND OF THE HEALING (GOD OF THE FATHERS GLORIFIED JESUS) ASYNDETON

Asyndeton for emphasis. The triple patriarchal formula (Exod 3:6, 15) anchors the proclamation in Israel's covenantal God — the same God who glorified his παῖς ('Servant'). The contrast is stark: God glorified; you handed over. The participial phrase κρίναντος ἐκείνου ἀπολύειν exculpates Pilate to emphasize Israel's direct responsibility.

<p>ὁ the Nominative article (subject)</p>	<p>θεός God Nominative subject θεός: the one God of Israel — identified by the threefold covenant name in what follows.</p>	<p>Ἀβραάμ of Abraham Genitive genitive of relationship (the God of Abraham) Ἀβραάμ: Abraham; the triple formula (Exod 3:6) is the classic self-identification of the covenant God.</p>	<p>καί and connective conjunction</p>
<p>Ἰσαάκ of Isaac Genitive genitive of relationship (the God of Isaac) Ἰσαάκ: Isaac; the second patriarch in the formula.</p>	<p>καί and connective conjunction</p>	<p>Ἰακώβ of Jacob Genitive genitive of relationship (the God of Jacob) Ἰακώβ: Jacob/Israel; completes the covenantal triad — this God is the one who acts now in Jesus.</p>	<p>ὁ the Nominative article (resumptive, appositive)</p>

θεός

God

Nominative

apposition to the triple formula (resumptive subject)

θεός: restated to make the subject emphatic before the predicate.

τῶν

of the

Genitive

article

πατέρων

fathers

Genitive

genitive of relationship (of our fathers')

πατήρ: 'father'; the appeal to the ancestors grounds the message in their shared covenant heritage.

ἡμῶν

our

Genitive

genitive of possession (pronoun)

ἐδόξασεν

glorified

Aor Act Indic 3 Sg · δοξάζω

main verb

→ constative aorist (the resurrection-exaltation as completed glorification)

δοξάζω: 'glorify'; the language of Isa 52:13 LXX (ὁ παῖς μου... δοξασθήσεται — 'my Servant... will be glorified') — applied to the resurrection and exaltation of Jesus.

τόν

the

Accusative

article

παῖδα

Servant

Accusative

direct object

παῖς: 'child, servant'; here in the Isaianic Servant sense (Isa 52:13; 53:11 LXX); the title is unique to Acts 3:13, 26; 4:27, 30 for Jesus.

αὐτοῦ

his

Genitive

genitive of possession ('his Servant')

Ἰησοῦν

Jesus

Accusative

apposition to παῖδα (the identity of the Servant)

Ἰησοῦς: the historical person — the Servant of Isa 52–53 is Jesus of Nazareth.

ὃν

whom

Accusative

relative pronoun (object, introducing accusation)

ὕμεις

you

Nominative

subject (emphatic — μέν highlights the contrast)

μέν

indeed

particle (μέν in contrast with God's action — ὑμεῖς μέν... ὁ θεός δέ implied)

παρεδώκατε

handed over

Aor Act Indic 2 Pl · παραδίωμι

main verb

→ constative aorist (completed act of betrayal/arrest)

παραδίωμι: 'hand over, deliver up, betray'; the same verb used of Judas's betrayal and the passion delivery (Luke 22:4, 6, 21, 22, 48; 23:25).

καί

and

connective conjunction

ἠρνήσασθε

denied

Aor Mid Indic 2 Pl · ἀρνέομαι

main verb (compound)

→ constative aorist (the act of formal disavowal)

ἀρνέομαι: 'deny, disown, refuse'; the same verb used of Peter's denial (Luke 22:57) — ironically, Peter charges the crowd with what he himself did.

αὐτόν

him

Accusative

direct object (resumptive of ὄν)

κατά

before

preposition + accusative (local: in the presence of)

πρόσωπον

face

Accusative

object of κατά (κατά πρόσωπον = 'face to face, in the presence of')

πρόσωπον: 'face'; κατά πρόσωπον is an idiom meaning 'in the presence of, before the face of' — they disowned him publicly before Pilate.

Πιλάτου

Pilate

Genitive

genitive of relationship (whose presence)

Πιλάτος: Pontius Pilate, the Roman governor — his role is to highlight the judicial context of the denial.

κρίναντος

having decided

Aor Act Ptc Gen Sg Masc · κρίνω

genitive absolute (concessive — though Pilate had decided)

→ constative aorist (Pilate's judicial decision)

κρίνω: 'judge, decide'; the genitive absolute introduces the concessive note — Pilate's verdict of release was overridden by their insistence.

ἐκείνου

that one

Genitive

genitive absolute subject (referring to Pilate)

ἀπολύειν

to release

Pres Act Inf · ἀπολύω

complementary infinitive (object of κρίναντος)

→ progressive present (his ongoing inclination to release)

ἀπολύω: 'release, set free'; Pilate's repeated attempts to release Jesus (Luke 23:16, 20, 22) are in the background.

14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε καὶ ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,

But you denied the Holy and Righteous One, and asked for a murderer to be granted to you,

INTENSIFICATION OF THE ACCUSATION **δέ** The antithesis sharpens: the Holy and Righteous One versus a murderer (Barabbas — cf. Luke 23:18–19). The titles ἅγιος ('holy') and δίκαιος ('righteous') echo OT messianic language (Ps 16:10; Isa 53:11) and set up the contrast with ἀρχηγὸν τῆς ζωῆς in v.15.

ὑμεῖς

you

Nominative

subject (emphatic, fronted)

δέ

but

adversative particle

τόν

the

Accusative

article

ἅγιον

Holy One

Accusative

direct object (title)

ἅγιος: 'holy'; as a Christological title: τὸν ἅγιον = 'the Holy One' — messianic (Ps 16:10; Luke 4:34; Acts 2:27; Rev 3:7).

καί

and

connective conjunction

δίκαιον

Righteous One

Accusative

direct object (compound title)

δίκαιος: 'righteous, just'; the title ὁ δίκαιος = 'the Righteous One' — an early Christological designation (Isa 53:11; Acts 7:52; 22:14; 1 John 2:1; Jas 5:6).

ἠρνήσασθε

denied

Aor Mid Indic 2 Pl · ἀρνέομαι

main verb

→ constative aorist (act of denial)

ἀρνέομαι: 'deny'; repeated from v.13 for emphasis — the double charge hammers home the indictment.

καί

and

connective conjunction

ἠτήσασθε

asked

Aor Mid Indic 2 Pl · αἰτέω

main verb (compound)

→ **constative aorist (the formal request at Pilate's tribunal)**

αἰτέω: 'ask, request'; the same root as ἐλεημοσύνην in vv.2-3 — an ironic echo: one beggar asked for alms, the crowd asked for a murderer.

ἄνδρα

a man

Accusative

direct object (accusative + infinitive construction)

ἄνῆρ: a man — the indefinite description of Barabbas preceding the shocking epithet.

φονέα

murderer

Accusative

apposition to ἄνδρα (identifying epithet)

φονεύς: 'murderer'; Barabbas (Luke 23:19 — 'thrown into prison because of a certain insurrection in the city and murder'); the contrast with the Righteous One is stark.

χαρισθῆναι

to be granted

Aor Pass Inf · χαρίζομαι

infinitive of indirect discourse/purpose (object of ἠτήσασθε)

→ **constative aorist (the single act of release)**

χαρίζομαι: 'grant as a favor, give graciously'; the verb of grace-giving is ironic — they asked for 'grace' toward a murderer, not toward the innocent.

ὑμῖν

to you

Dative

dative of beneficiary (object of χαρισθῆναι)

15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὓς ἡμεῖς μάρτυρες ἐσμεν.

But you killed the Author of life, whom God raised from the dead, of which we are witnesses.

CLIMAX OF THE INDICTMENT / KERYGMATIC PROCLAMATION **δέ** The ultimate irony: they killed τὸν ἀρχηγὸν τῆς ζωῆς — the very Source and Pioneer of life. The juxtaposition 'you killed... God raised' is the core of early Acts proclamation. ἀρχηγός is a key Christological title in Acts (5:31) and Hebrews (2:10; 12:2). The apostolic witness formula (μάρτυρες ἐσμεν) grounds the resurrection claim.

τόν

the

Accusative

article

δέ

but

adversative particle

ἀρχηγόν

Author

Accusative

direct object (Christological title, fronted for emphasis)

ἀρχηγός: 'originator, founder, pioneer, prince'; used of Jesus at 5:31; Heb 2:10; 12:2 — the one who initiates, leads, and pioneers. Here 'Author of life' = both founder and source of life. The title is the chief crux of the sermon.

τῆς

of

Genitive

article

ζωῆς

life

Genitive

genitive of description / objective genitive

ζωή: 'life'; ἀρχηγός τῆς ζωῆς — the one who originates and dispenses life. The irony: killing the Life-giver cannot destroy life itself.

ἀπεκτείνετε

you killed

Aor Act Indic 2 Pl · ἀποκτείνω

main verb

→ constative aorist (the historical act of crucifixion)

ἀποκτείνω: 'kill, slay'; blunt and direct — the sermon does not soften the charge.

ὃν

whom

Accusative

relative pronoun (object of ἤγειρεν)

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: God — the same God of the patriarchs who glorified (v.13) now raised him from the dead.

ἤγειρεν

raised

Aor Act Indic 3 Sg · ἐγείρω

main verb (relative clause)

→ constative aorist (the resurrection as completed event)

ἐγείρω: 'raise'; the resurrection verb — God's answer to the crowd's killing; cf. vv.6, 7 where the same verb describes the healing.

ἐκ

from

preposition + genitive (separation)

νεκρῶν

the dead

Genitive

genitive of separation (ἐκ νεκρῶν = from among the dead)

νεκρός: 'dead'; ἐκ νεκρῶν is the standard early-Christian resurrection formula — raised out from among the dead.

οὗ

of which

Genitive

genitive relative pronoun (genitive of content with μάρτυρες)

ἡμεῖς

we

Nominative

subject (emphatic — contrasted with 'you')

μάρτυρές

witnesses

Nominative

predicate nominative

μάρτυς: 'witness'; the apostolic witness formula grounds the proclamation — they are eyewitnesses of the risen Jesus (Luke 24:48; Acts 1:8, 22; 2:32; 5:32; 10:41; 13:31).

ἐσμεν

are

Pres Act Indic 1 Pl · εἰμί

main verb (copula)

→ *gnomic present (their permanent status as witnesses)*

εἰμί: 'be'; the present tense marks the permanent identity of the apostles as resurrection witnesses.

16 καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ οἶδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.

And by faith in his name, his name has made this man strong, whom you see and know; and the faith that is through him has given him this perfect health in the presence of all of you.

EXPLANATION — THE MECHANISM OF THE HEALING **καὶ** Verse 16 is syntactically dense and has been the subject of much discussion. The double occurrence of 'the name' and 'faith' is not redundant but emphasizes both the divine agency (the name) and the human reception (faith — whether the man's, the apostles', or both is debated). ὀλοκληρία ('perfect wholeness') appears only here in the NT — a medical term.

καὶ

and

connective conjunction

ἐπὶ

on the basis of

preposition + dative (basis/ground)

τῇ

the

Dative

article

πίστει

faith

Dative

dative of basis (ἐπὶ τῇ πίστει = on the basis of faith)

πίστις: 'faith, trust'; the word occurs twice in this verse — faith as the instrument of the healing (cf. v.16b).

τοῦ

of the

Genitive

article

ὀνόματος

name

Genitive

objective genitive (faith directed to the name)

ὄνομα: 'name'; 'faith in the name' = trust in the authority and person of Jesus. The 'name' is central to this chapter (vv.6, 16[×2]).

αὐτοῦ

his

Genitive

genitive of possession (whose name)

τοῦτον

this man

Accusative

direct object (fronted for emphasis)

ὃν

whom

Accusative

relative pronoun (resuming τοῦτον)

θεωρεῖτε

you see

Pres Act Indic 2 Pl · θεωρέω

main verb (relative clause)

→ progressive present (you are seeing him right now)

θεωρέω: 'behold, observe'; a more deliberate seeing than βλέπω — you can see with your own eyes this very moment.

καί

and

connective conjunction

οἶδατε

know

Perf Act Indic 2 Pl · οἶδα

main verb (relative clause, compound)

→ intensive perfect (you have known him all along)

οἶδα: 'know'; the perfect stresses existing knowledge — they recognized him (v.10), they knew who he was.

ἔστερέωσεν

has made strong

Aor Act Indic 3 Sg · στερέω

main verb

→ constative aorist (the completed healing)

στερέω: 'make firm, strengthen'; the same verb as v.7 (passive there, active here) — God/the name is the agent of the strengthening.

τό

the

Nominative

article

ὄνομα

name

Nominative

subject (the name as agent)

ὄνομα: 'name'; here the name acts as subject — the concentrated authority of the risen Lord is the effective cause.

αὐτοῦ

his

Genitive

genitive of possession

καί
and

connective conjunction

ἡ
the

Nominative
article

πίστις
faith

Nominative
subject

πίστις; 'faith'; repeated from the verse's opening — faith through Jesus is the channel of healing grace.

ἡ
the

Nominative
article (introducing relative phrase)

δι'
through

preposition + genitive (means/mediation)

αὐτοῦ
him

Genitive
genitive of mediation (the faith that comes through Jesus)

ἔδωκεν
gave

Aor Act Indic 3 Sg · δίδωμι
main verb

→ constative aorist (the gift bestowed)

δίδωμι: 'give'; the grace-giving verb — the same root as χαρισθῆναι in v.14.

αὐτῷ
to him

Dative
dative of indirect object (the healed man)

τήν
the

Accusative
article

όλοκληρίαν
perfect health

Accusative
direct object

όλοκληρία: 'wholeness, soundness, perfect health'; a NT hapax — the word suggests completeness in every part (όλος 'whole' + κληρος 'lot/portion'); used in medical and philosophical contexts.

ταύτην
this

Accusative
demonstrative adjective (attributive)

ἀπέναντι
in the presence of

improper preposition + genitive

ἀπέναντι: 'opposite, before, in front of'; the healing was public and verifiable — no hidden transaction.

πάντων
all

Genitive
genitive adjective (attributive to ὑμῶν)

παῖς: 'all'; the totality of the gathered crowd as witnesses.

ὑμῶν
of you

Genitive
genitive of reference (object of ἀπέναντι)

17 καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὡσπερ καὶ οἱ ἄρχοντες ὑμῶν·

And now, brothers, I know that you acted in ignorance, as did your rulers also.

PASTORAL MITIGATION (OPENING THE DOOR TO REPENTANCE) **καί** The shift from accusation to appeal is marked by ἀδελφοί ('brothers') — an inclusive, collegial address that opens the possibility of repentance. The 'ignorance' appeal (κατὰ ἄγνοιαν) is not exculpation but an opportunity: ignorance is curable by repentance (v.19), whereas willful defiance is not. Luke 23:34 ('Father, forgive them, for they do not know what they are doing!') is in the background.

καί

and

connective/transitional conjunction

νῦν

now

adverb of time (transitional — marking the turn from accusation to appeal)

νῦν: 'now'; temporal and logical — the sermon pivots here from indictment to invitation.

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the address signals solidarity — Peter identifies himself with his audience as fellow Jews, members of the covenant family.

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb

→ intensive perfect (settled knowledge)

οἶδα: 'know'; Peter's acknowledgment is genuine — he knows their action was out of ignorance, not apostasy.

ὅτι

that

conjunction (introducing indirect statement)

κατά

according to

preposition + accusative (norm/standard — 'in accordance with')

ἄγνοιαν

ignorance

Accusative

object of κατά (norm: 'acting in/according to ignorance')

ἄγνοια: 'ignorance, lack of knowledge'; NT: here and Acts 17:30; Eph 4:18; 1 Pet 1:14. Not moral neutrality but absence of revelation-knowledge — the remedy is proclamation.

ἐπράξατε

you acted

Aor Act Indic 2 Pl · πρᾶσσω

main verb (indirect statement)

→ constative aorist (the completed deed)

πρᾶσσω: 'do, act, practice'; in Acts often of deeds with moral weight (cf. 26:20, 26; Rom 1:32); here of the handing over and killing.

ὥσπερ

just as

comparative conjunction

ὥσπερ: 'just as, even as'; extends the ignorance concession to the rulers — both crowd and leadership acted without full knowledge.

καί

also

adverbial (also, even)

οἱ

the

Nominative

article

ἄρχοντες

rulers

Nominative

subject (comparative clause)

ἄρχων: 'ruler, leader'; the chief priests and elders who handed Jesus over — even they are covered by the ignorance mitigation (cf. 1 Cor 2:8).

ὑμῶν

your

Genitive

genitive of possession

18 ὁ δὲ θεὸς ἃ προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν αὐτοῦ ἐπλήρωσεν οὕτως.

But what God announced beforehand through the mouth of all the prophets, that his Christ would suffer, he has thus fulfilled.

THEOLOGICAL REVERSAL (HUMAN IGNORANCE, DIVINE PURPOSE) **δέ** The adversative δέ turns the ignorance of v.17 into the occasion for displaying divine sovereignty: God pre-announced and God fulfilled. 'Through the mouth of all the prophets' is a Lucan formula for the total witness of Scripture (cf. Luke 24:27, 44). The suffering of the Messiah (παθεῖν τὸν χριστόν) is the fulfillment — a theme that will drive vv.22–25.

ὁ

the

Nominative

article

δέ

but

adversative particle

θεός

God

Nominative

subject

θεός: God is the agent of both the prophecy and its fulfillment.

ἃ

what

Accusative

relative pronoun (fronted object of ἐπλήρωσεν)

προκατήγγειλεν

announced beforehand

Aor Act Indic 3 Sg · προκαταγγέλλω

main verb (relative clause)

→ constative aorist (the historical prophetic announcements)

προκαταγγέλλω: 'announce beforehand, foretell'; NT: only here and 7:52 — the preaching of the prophets was prior announcement of the Christ event.

διὰ

through

preposition + genitive (means/instrument)

στόματος

mouth

Genitive

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

στόμα: 'mouth'; the formulaic 'through the mouth of' (cf. Luke 1:70; Acts 1:16; 4:25) emphasizes divine speech through human prophetic agency.

πάντων

all

Genitive

genitive adjective (attributive)

πᾶς: 'all'; the totality — the whole prophetic witness, not just a few texts.

τῶν

the

Genitive

article

προφητῶν

prophets

Genitive

genitive of possession (whose mouth)

προφήτης: 'prophet'; cf. Luke 24:27 ('all the prophets') and 24:44 ('the Law, Prophets, and Psalms').

παθεῖν

to suffer

Aor Act Inf · πάσχω

infinitive of indirect statement (content of what God announced)

→ constative aorist (the suffering as a complete event)

πάσχω: 'suffer'; the crucifixion-suffering of the Messiah is the prophetic content — Luke builds the case (cf. Luke 24:26, 46: 'the Christ must suffer').

τόν

the

Accusative

article

χριστόν

Christ

Accusative

accusative subject of infinitive (τὸν χριστόν παθεῖν = the Christ to suffer)

Χριστός: 'Anointed, Messiah'; the accusative-infinitive construction makes Christ the subject of the predicted suffering.

αὐτοῦ

his

Genitive

genitive of possession (God's Messiah)

ἐπλήρωσεν

has fulfilled

Aor Act Indic 3 Sg · πληρώω

main verb

→ *constative aorist (the completed fulfillment)*

πληρώω: 'fulfill, fill up, complete'; the passion was not a defeat but a divinely-engineered fulfillment of prior revelation.

οὕτως

thus

adverb of manner

οὕτως: 'in this way, thus'; what happened — the handing over and killing — is precisely the mode of fulfillment.

19 μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας,

Repent therefore, and turn back, so that your sins may be wiped out,

οὖν *INFERENTIAL SUMMONS (THE SERMON'S APPEAL)* The double imperative μετανοήσατε/ἐπιστρέψατε recapitulates the Pentecost appeal of 2:38. οὖν ('therefore') draws the conclusion from vv.13–18: because of who Jesus is and what God has done, repentance is both possible and urgent. The purpose clause (εἰς τό + infinitive) links repentance to the wiping out of sins — a vivid OT image (Isa 43:25; 44:22 LXX: ἐξήλειψα).

μετανοήσατε

repent

Aor Act Impv 2 Pl · μετανοέω

main verb (imperative command)

→ *constative aorist (decisive, whole-life turning)*

μετανοέω: 'repent, change one's mind and direction'; the aorist imperative calls for a definitive act of turning — not gradual improvement but decisive reorientation.

οὖν

therefore

inferential conjunction

οὖν: 'therefore, then!'; draws the logical conclusion from the foregoing — God has fulfilled the prophetic word; therefore, respond.

καί

and

connective conjunction

ἐπιστρέψατε

turn back

Aor Act Impv 2 Pl · ἐπιστρέφω

main verb (compound imperative)

→ *constative aorist (single decisive turning)*

ἐπιστρέφω: 'turn, return, convert!'; the OT idea of שׁוּב (shuv) — turning back to God. The double imperative μετανοήσατε/ἐπιστρέψατε is the standard call to repentance-and-conversion in Acts (cf. 26:20).

εἰς

so that

preposition + articular infinitive (purpose)

τό

the

Accusative

article (articular infinitive)

ἐξαλειφθῆναι

be wiped out

Aor Pass Inf · ἐξαλείφω

articular infinitive of purpose (εἰς τό + inf.)

→ constative aorist (the completed blotting out)

ἐξαλείφω: 'wipe out, blot out, obliterate'; the LXX background (Isa 43:25; 44:22) pictures God wiping away sins like erasing writing from a tablet or clouds from the sky.

ὑμῶν

your

Genitive

genitive of possession (whose sins)

τάς

the

Accusative

article

ἁμαρτίας

sins

Accusative

accusative subject of infinitive (ἐξαλειφθῆναι τάς ἁμαρτίας)

ἁμαρτία: 'sin, failure'; the accumulation of offenses including the denial and killing of Jesus — now covered by the gospel's offer.

20 ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν χριστόν, Ἰησοῦν,

that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you — Jesus —

PURPOSE (ESCHATOLOGICAL HOPE DEPENDENT ON REPENTANCE) ὅπως ἂν with subjunctive is a purpose clause — the two subjunctives (ἔλθωσιν, ἀποστείλῃ) are coordinate, both depending on repentance. 'Times of refreshing' (καιροὶ ἀναψύξεως) is a hapax NT phrase; the exact referent (present spiritual relief vs. eschatological renewal) is debated. The Christ 'appointed for you' is identified as Jesus — his sending may refer to the parousia (v.21 confirms this).

ὅπως

that

purpose conjunction (ὅπως ἄν + subj.)

ὅπως: 'in order that, so that'; a purpose conjunction, synonymous with ἵνα but more formal.

ἄν

modal particle (with ὅπως + subjunctive)

ἄν: the particle adds contingency — the times of refreshing come in response to repentance.

ἔλθωσιν

may come

Aor Act Subj 3 Pl · ἔρχομαι

main verb (purpose clause subjunctive)

→ constative aorist (the arrival as a complete event)

ἔρχομαι: 'come'; the subjunctive expresses the hoped-for arrival of the eschatological refreshment.

καιροί

times

Nominative

subject

καιρός: 'time, appointed season'; plural — not chronos (clock time) but moments of divine visitation and opportunity.

ἀναψύξεως

of refreshing

Genitive

genitive of description/content

ἀνάψυξις: 'refreshing, relief, respite'; a NT hapax — the cognate verb ἀναψύχω means 'to cool again, refresh, revive'; the image is of cooling relief after heat. LXX uses ἀναψυχή (Exod 8:15; Ps 66:12). Whether this is present or eschatological is the crux.

ἀπό

from

preposition + genitive (source)

προσώπου

presence

Genitive

genitive (ἀπό προσώπου = from the face/presence of)

πρόσωπον: 'face'; ἀπό προσώπου τοῦ κυρίου = 'from the face/presence of the Lord' — a Hebraism (יהוה יגלה פניו) indicating the divine source of the refreshing.

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

genitive of source/possession (the Lord's presence)

κύριος: 'Lord'; in Luke-Acts κύριος often refers to Yahweh, though in context the exalted Jesus is also meant.

καί

and

connective conjunction (co-ordinating the two purpose clauses)

ἀποστείλη

he may send

Aor Act Subj 3 Sg · ἀποστέλλω

main verb (co-ordinate purpose clause subjunctive)

→ constative aorist (the future sending as a complete act)

ἀποστέλλω: 'send, commission'; the sending of the Christ — likely the parousia, when God will send Jesus back (cf. v.21).

τόν

the

Accusative

article

προκεχειρισμένον

appointed

Perf Pass Ptc Acc Sg Masc · προχειρίζω

attributive participle (modifying *χριστόν*)

→ intensive perfect (the appointment stands as a permanent divine act)

προχειρίζω: 'appoint, designate, choose beforehand'; NT: 3:20; 22:14; 26:16 — a Lucan word for divine appointment/designation.

ὑμῖν

for you

Dative

dative of advantage (the Christ appointed for your benefit)

χριστόν

Christ

Accusative

direct object

Χριστός: 'Anointed, Messiah'; the identity of the one to be sent is specified in apposition.

Ἰησοῦν

Jesus

Accusative

apposition (the Messiah's identity = Jesus)

Ἰησοῦς: the same Jesus who was handed over (v.13), killed (v.15), and raised — and who will be sent again.

21 ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.

whom heaven must receive until the times of restoring all things, about which God spoke through the mouth of his holy prophets from of old.

CHRISTOLOGICAL CLARIFICATION (JESUS' HEAVENLY SESSION UNTIL THE RESTORATION) ὃν The relative ὃν picks up Ἰησοῦν (v.20). The verse explains why the parousia has not yet occurred: δεῖ ('it is necessary') reflects divine plan; heaven 'must' hold Jesus until the divinely appointed time of universal restoration. ἀποκατάστασις (the restoration of all things) is a NT hapax — it points to the eschatological renewal of creation, echoing Malachi 4:6 and Jewish restoration hopes.

ὃν

whom

Accusative

relative pronoun (accusative subject of infinitive *δέξασθαι*)

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal verb of divine necessity

→ gnomic present (the standing divine plan)

δεῖ: 'it is necessary, must'; the Lucan word of divine necessity (Luke 2:49; 9:22; 24:7, 26, 44; Acts 1:16 etc.); what must be is what God has ordained.

οὐρανόν

heaven

Accusative

accusative subject of infinitive (heaven must receive)

οὐρανός: 'heaven, sky'; the place of Jesus' session (cf. Acts 1:11; 2:34–35) — he was received up and will be sent back.

μὲν

indeed

particle (μὲν... anticipating a δέ-contrast, not expressed explicitly)

δέξασθαι

receive

Aor Mid Inf · δέχομαι

complementary infinitive (object of δεῖ)

→ constative aorist (the single act of heavenly reception)

δέχομαι: 'receive, welcome'; heaven 'received' Jesus at the ascension (cf. 1:9–11) and holds him until the appointed time.

ἄχρι

until

preposition + genitive (temporal limit)

ἄχρι: 'until, up to'; marks the terminal point of the heavenly session.

χρόνων

times

Genitive

genitive of time (object of ἄχρι)

χρόνος: 'time' (chronological duration); cf. καιρός ('appointed moment') in v.20 — both temporal words here indicate the eschatological timetable.

ἀποκατάσεως

restoration

Genitive

genitive of description (defining the times — 'times of restoration')

ἀποκατάστασις: 'restoration, restitution'; a NT hapax — cognate with ἀποκαθίστημι ('restore') used at Acts 1:6 ('will you restore the kingdom to Israel?'); points to the eschatological renewal of all things (cf. Mal 4:6 LXX; Matt 17:11).

πάντων

of all things

Genitive

genitive of content/scope (what is restored)

πᾶς: 'all'; ἀποκατάστασις πάντων = the restoration of all things — universal scope of the eschatological renewal.

ᾧ

about which

Genitive

genitive relative pronoun (genitive of reference: 'about which God spoke')

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (relative clause)

→ constative aorist (the completed body of prophetic speech)

λαλέω: 'speak'; God spoke through the prophets — the restoration is not a new idea but a prophetically attested hope.

ὁ

the

Nominative

article

θεός

God

Nominative

subject (relative clause)

θεός: God speaks through prophets — v.21 echoes v.18's formula.

διά

through

preposition + genitive (instrument/mediation)

στόματος

mouth

Genitive

genitive of instrument (formulaic)

στόμα: 'mouth'; the prophetic-speech formula again (cf. v.18; Luke 1:70).

τῶν

the

Genitive

article

ἁγίων

holy

Genitive

attributive adjective (modifying προφητῶν)

ἅγιος: 'holy, set apart'; the prophets are God's holy ones — set apart for their revelatory function.

ἀπ'

from

preposition + genitive (temporal: from of old)

αἰῶνος

of old

Genitive

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

αἰών: 'age, eternity'; ἀπ' αἰῶνος = 'from ancient times' (cf. Luke 1:70) — the prophets are Israel's ancient heritage.

αὐτοῦ

his

Genitive

genitive of possession (God's prophets)

προφητῶν

prophets

Genitive

genitive of possession (whose mouth)

προφήτης: 'prophet'; God's 'holy prophets from of old' — the same formula as Luke 1:70 ('as he spoke through the mouth of his holy prophets from of old').

22 Μωϋσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.

Moses said, 'The Lord your God will raise up for you a prophet like me from your brothers; you shall listen to him in everything he says to you.'

SCRIPTURAL PROOF — MOSES AS WITNESS (DEUT 18:15, 18-19) **μὲν** μὲν sets up an implied contrast with Samuel and the prophets in v.24. The Deuteronomy 18 citation applies to Jesus the role of the eschatological Prophet-like-Moses — the figure expected in the Dead Sea Scrolls (1QS 9:11) and John's Gospel (John 1:21; 6:14; 7:40). ἀναστήσει ('will raise up') is the same verb used in v.26 of God 'raising up' his Servant — ambiguity between appointment and resurrection is deliberate.

Μωϋσῆς

Moses

Nominative

subject

Μωϋσῆς: Moses — the supreme prophet, whose words carry decisive covenantal authority for a Jewish audience.

μέν

indeed

particle (μέν setting up the series of witnesses)

μέν: anticipates additional witnesses (Samuel and the prophets, v.24); a gentle correlative.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (citation formula)

→ constative aorist (Moses' recorded utterance)

λέγω: the citation verb — what Moses said stands as Scripture.

ὅτι

recitative ὅτι (introducing direct quotation)

ὅτι: here a recitative particle introducing direct speech — the quote follows without change of person.

Προφήτην

a prophet

Accusative

direct object (fronted for emphasis)

προφήτης: 'prophet'; the promised eschatological figure of Deut 18:15 — singular and definite, pointing to one person like Moses.

ὑμῖν

for you

Dative

dative of advantage

ἀναστήσει

will raise up

Fut Act Indic 3 Sg · ἀνίστημι

main verb (prophetic promise)

→ predictive future (divine promise of appointment)

ἀνίστημι: 'raise up, appoint, raise from the dead'; the double sense — God will 'raise up' the prophet (appoint him) and God 'raised' Jesus (from the dead) — is pressed in v.26.

κύριος

Lord

Nominative

subject

κύριος: God/Yahweh — the same Lord who glorified his Servant (v.13).

ὁ

the

Nominative

article

θεός

God

Nominative

apposition to κύριος

θεός: 'the Lord your God' — the Deuteronomy formula emphasizing covenant relationship.

ὑμῶν

your

Genitive

genitive of possession

ἐκ

from

preposition + genitive (source/origin)

τῶν

the

Genitive

article

ἀδελφῶν

brothers

Genitive

genitive of origin (from among your brothers)

ἀδελφός: 'brother'; the prophet will be one of Israel's own — like Moses, from within the covenant people.

ὑμῶν

your

Genitive

genitive of possession

ὡς

like

comparative particle

ὡς: 'as, like'; the comparison to Moses is the defining criterion — equal prophetic authority.

ἐμέ

me

Accusative

accusative of comparison (object of ὡς)

αὐτοῦ

him

Genitive

genitive of object with ἀκούσεσθε (hear him)

ἀκούσεσθε

you shall listen to

Fut Mid Indic 2 Pl · ἀκούω

main verb (command phrased as future)

→ imperatival future (a binding command expressed as future fact)

ἀκούω: 'hear, listen to'; with genitive of person = give heed to, obey. Deut 18:15 makes hearing/obeying the prophet an obligation.

κατά

in

preposition + accusative (standard/norm)

πάντα

everything

Accusative

object of κατά (distributive: in all things)

πᾶς: 'all, every'; the obligation is total — nothing the prophet says may be disregarded.

ὅσα

whatever

Accusative

relative pronoun (specifying πάντα)

ἄν

modal particle (with ὅσα + subj. = general reference)

λαλήση

he speaks

Aor Act Subj 3 Sg · λαλέω

main verb (relative clause with ἄν = general/indefinite)

→ constative aorist (each utterance as a complete speech act)

λαλέω: 'speak'; the aorist subjunctive with ἄν expresses any and all utterances — total authority.

πρός

to

preposition + accusative (recipient of speech)

ὑμᾶς

you

Accusative

object of πρὸς

23 ἔσται δὲ πᾶσα ψυχὴ ἣτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.

And it shall be that every soul that does not listen to that prophet shall be utterly destroyed from the people.

WARNING: CONSEQUENCE OF REJECTING THE PROPHET (DEUT 18:19 + LEV 23:29) **δέ** The warning is a composite of Deut 18:19 and Lev 23:29 (the Yom Kippur 'cutting off' text). ἐξολεθρευθήσεται ('will be utterly destroyed') is the language of exclusion from Israel — to reject the Prophet-Jesus is to cut oneself off from the covenant people. The verse thus turns the entire sermon into a warning: rejecting the gospel is rejecting Moses.

ἔσται

it shall be

Fut Mid Indic 3 Sg · εἶμι

main verb (prophetic future)

→ predictive future (certain consequence)

εἶμι: 'be'; the prophetic future here introduces a divine pronouncement — this is how it will be.

δέ

and

continuative/transitional particle

πᾶσα

every

Nominative

adjective (attributive — universal scope of warning)

πᾶς: 'all, every'; no exceptions — everyone is subject to the warning.

ψυχὴ

soul

Nominative

subject

ψυχὴ: 'soul, life, person'; πᾶσα ψυχὴ is Hebraistic (כָּל־אִישׁ) = 'every person without exception!'

ἣτις

who

Nominative

relative pronoun (indefinite-qualitative: whosoever)

ἐὰν

if

conditional conjunction (ἐὰν + subj. = third-class condition)

ἐὰν: 'if'; with μὴ makes a generalizing negative condition — applicable to any who refuse.

μὴ

not

negation

ἀκούσῃ

listens to

Aor Act Subj 3 Sg · ἀκούω

main verb (conditional protasis)

→ constative aorist (failure to obey as a whole)

ἀκούω: 'hear, obey'; the same verb as v.22 — obedience to the prophet is the test.

<p>τοῦ the Genitive article</p>	<p>προφήτου prophet Genitive <i>genitive of object with ἀκούση</i> προφήτης: 'prophet'; the definite article + ἐκείνου points unambiguously to the specific promised prophet of Deut 18 — Jesus.</p>	<p>ἐκείνου that Genitive <i>genitive demonstrative (attributive: 'that prophet')</i></p>	<p>ἐξολεθρευθήσεται will be utterly destroyed Fut Pass Indic 3 Sg · ἐξολεθρεύω <i>main verb (apodosis — divine passive)</i> → predictive future (the certain divine judgment) ἐξολεθρεύω: 'destroy utterly, exterminate'; LXX only and NT hapax; ἐξ- prefix intensifies — complete and final removal from the community.</p>
<p>ἐκ from <i>preposition + genitive (separation)</i></p>	<p>τοῦ the Genitive article</p>	<p>λαοῦ people Genitive <i>genitive of separation (cut off from the people)</i> λαός: 'people'; the covenant people of Israel — to be cut off from them is to lose one's share in the covenant and its blessing.</p>	

24 καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ κατήγγειλαν τὰς ἡμέρας ταύτας.

And indeed all the prophets from Samuel onward, as many as have spoken, also proclaimed these days.

CUMULATIVE WITNESS (ALL THE PROPHETS FROM SAMUEL) **καί** The verse broadens the prophetic witness from Moses alone (v.22) to all the prophets from Samuel onward — the complete prophetic canon of Israel. Samuel is named as the founding figure of the writing/speaking prophets (cf. the 'former prophets' beginning with Samuel). 'These days' refers to the messianic age now underway.

καί
and

connective conjunction

πάντες
all

Nominative

adjective (attributive, subject modifier)

παῖς: 'all'; the totality of the prophetic witness is pressed — Moses (v.22) and every prophet after him.

δέ
indeed

particle (continuative, resumptive)

οἱ
the

Nominative

article

προφήται
prophets

Nominative

subject

προφήτης: 'prophet'; the whole sequence of Israel's prophets, beginning with Samuel.

ἀπό
from

preposition + genitive (temporal starting point)

Σαμουήλ

Samuel

Genitive

genitive of starting point (temporal — from Samuel onward)

Σαμουήλ: Samuel — treated in Acts 13:20 as a boundary figure; the prophetic series begins with him as the first of the 'latter prophets' tradition.

καί
and

connective conjunction

τῶν
those

Genitive

article (substantival — those after him)

καθεξῆς
in succession

adverb (with article: τῶν καθεξῆς = those in order/succession)

καθεξῆς: 'in order, successively'; a Lucan adverb (Luke 1:3; 8:1; Acts 3:24; 11:4; 18:23) — the prophets follow in order after Samuel.

ὅσοι
as many as

Nominative

relative pronoun (quantitative: all who)

ἐλάλησαν
have spoken

Aor Act Indic 3 Pl · λαλέω

main verb (relative clause)

→ constative aorist (the completed body of prophetic utterance)

λαλέω: 'speak'; every prophet who ever spoke is included — their total witness is to 'these days!'

καί

also

adverbial καί (also, additionally)

κατήγγειλαν

proclaimed

Aor Act Indic 3 Pl · καταγγέλλω

main verb

→ constative aorist (the completed prophetic proclamation)

καταγγέλλω: 'proclaim, announce'; a formal proclamation verb — used of apostolic preaching (3:24; 4:2; 13:5, 38; 15:36; 16:17, 21; 17:3, 13, 23; 26:23).

τάς

the

Accusative

article

ἡμέρας

days

Accusative

direct object

ἡμέρα: 'day'; τὰς ἡμέρας ταύτας = 'these days' — the messianic era, the days of Jesus and his Spirit-anointed community.

ταύτας

these

Accusative

demonstrative adjective (attributive)

25 ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς διέθετο ὁ θεὸς πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.

You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.'

PRIVILEGE AND RESPONSIBILITY — SONS OF THE PROPHETS AND THE ABRAHAMIC COVENANT

ASYNDETON

Asyndeton for emphasis. The shift to privilege (ὑμεῖς ἐστε, emphatic) opens the door of grace after the warning of v.23. 'Sons of the prophets' identifies them as heirs of the prophetic tradition. The Abrahamic covenant citation (Gen 22:18; 26:4) promises universal blessing through 'your seed' — which Peter, following the LXX σπέρματι, will apply to Jesus (v.26) as the Servant sent first to Israel.

ὕμεῖς

you

Nominative

subject (emphatic — fronted)

ἐστε

are

Pres Act Indic 2 Pl · εἰμί

main verb (copula)

→ *gnomic present (statement of identity)*

εἰμί: 'be'; the present states their permanent covenant identity.

οἱ

the

Nominative

article (predicate)

υἱοί

sons

Nominative

predicate nominative

υἱός: 'son, heir'; υἱοὶ τῶν προφητῶν = heirs of the prophetic tradition — a Hebraism for membership in a community or succession.

τῶν

of the

Genitive

article

προφητῶν

prophets

Genitive

genitive of origin/relationship (sons of the prophets)

προφήτης: 'prophet'; 'sons of the prophets' (סִיבְרֵי יְגָדִי) is an OT idiom for prophetic guild members or heirs — here, inheritors of the prophetic legacy and its promises.

καί

and

connective conjunction

τῆς

of the

Genitive

article

διαθήκης

covenant

Genitive

genitive of origin/relationship (sons of the covenant)

διαθήκη: 'covenant, testament'; the Abrahamic covenant — they are its heirs, which makes its fulfillment in Jesus their blessing first.

ἧς

which

Genitive

genitive relative pronoun (object of διέθετο)

διέθετο

made

Aor Mid Indic 3 Sg · διατίθεμαι

main verb (relative clause)

→ *constative aorist (the historical covenant-making act)*

διατίθεμαι: 'make a covenant, arrange, establish'; middle voice with divine subject — God as the sole author of the covenant, not a bilateral contract.

ὁ

the

Nominative

article

θεός

God

Nominative

subject (of relative clause)

θεός: the God of Abraham who made the covenant and now fulfills it in Jesus.

πρός

with

preposition + accusative (with, to — covenant partner)

τούς

the

Accusative

article

πατέρας

fathers

Accusative

object of πρός (covenant partners — the patriarchs)

πατήρ: 'father'; the patriarchs — Abraham, Isaac, Jacob, named in v.13.

ὑμῶν

your

Genitive

genitive of possession

λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

participle of manner (attendant to διέθετο — God made the covenant saying...)

→ progressive present (the ongoing content of what God said)

λέγω: 'say'; the participle introduces the Abrahamic promise in direct speech.

πρός

to

preposition + accusative (addressee)

Ἀβραάμ

Abraham

Accusative

object of πρός (God addresses Abraham)

Ἀβραάμ: the covenant patriarch who received the promise now being fulfilled.

Καί

And

connective (opening the LXX quotation)

ἐν

in

preposition + dative (sphere/instrument)

τῷ

the

Dative

article

σπέρματί

seed

Dative

dative of sphere (in/through your seed)

σπέρμα: 'seed, offspring'; the Abrahamic promise (Gen 22:18; 26:4 LXX); Paul in Gal 3:16 reads σπέρμα as singular pointing to Christ; Acts here uses it corporately but the logic of v.26 points to Jesus as the definitive seed.

σου

your

Genitive

genitive of possession

εὐλογηθήσονται

shall be blessed

Fut Pass Indic 3 Pl · εὐλογέω

main verb (divine passive)

→ predictive future (the certain promise of universal blessing)

εὐλογέω: 'bless'; divine passive — God will bless. The universal scope ('all the families of the earth') extends the promise beyond Israel to all peoples.

πᾶσαι

all

Nominative

adjective (universal — all, every)

πᾶς: 'all'; the missional horizon — the blessing is for every human family, not only Israel.

αἱ

the

Nominative

article

πατριάι

families

Nominative

subject

πατριά: 'family, clan, lineage'; LXX uses φυλαί ('tribes') in some texts, πατριάι in others; Acts uses the broader 'families' — every clan of humanity.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive of location/possession (families of the earth)

γῆ: 'earth, land'; the universal scope of the blessing — not only Eretz Israel but the whole inhabited earth.

26 ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

To you first, God, having raised up his Servant, sent him to bless you by turning each of you from your wickedness.

CONCLUSION — THE ABRAHAMIC PROMISE FULFILLED; THE SERVANT SENT FIRST TO ISRAEL

ASYNDETON

Asyndeton for solemn conclusion. ὑμῖν πρῶτον ('to you first') resumes the priority-of-Israel theme (Rom 1:16; Acts 13:46) — the Abrahamic seed-blessing begins with Israel before going to the nations. ἀναστήσας plays on both 'raise up' (appoint) and 'raise from the dead' — God raised his Servant Jesus (cf. v.22 ἀναστήσει), which is both the fulfillment of Deut 18 and the resurrection. The participle εὐλογοῦντα defines the mode of blessing: turning each person from wickedness — blessing comes through repentance, not despite it.

ὕμῖν

to you

Dative

dative of advantage (fronted for emphasis)

πρῶτον

first

adverb of order (priority of Israel in salvation history)

πρῶτον: 'first'; echoes the Pauline 'to the Jew first' (Rom 1:16; 2:9–10) — the gospel comes to Israel before the nations.

ἀναστήσας

having raised up

Aor Act Ptc Nom Sg Masc · ἀνίστημι

attendant circumstance participle (antecedent to ἀπέστειλεν)

→ constative aorist (the completed act of raising — appointment and/or resurrection)

ἀνίστημι: 'raise up'; the same verb as the Deut 18 citation in v.22 — God 'raised up' the prophet like Moses. The double reference to resurrection/appointment is the sermon's theological capstone.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: the God of Abraham (v.13) who glorifies, raises, and sends — the whole sermon has been about this God's actions.

τόν

the

Accusative

article

παῖδα

Servant

Accusative

direct object

παῖς: 'servant/child'; the Isaianic Servant title again (v.13) — the sermon ends as it began, with the Servant sent to bless.

αὐτοῦ

his

Genitive

genitive of possession

ἀπέστειλεν

sent

Aor Act Indic 3 Sg · ἀποστέλλω

main verb

→ constative aorist (the completed sending — incarnation or post-resurrection mission)

ἀποστέλλω: 'send, commission'; the same verb anticipated in v.20 (ἀποστείλη) — God has already sent; the parousia-sending of v.20 and the historical sending of the Servant may both be in view.

αὐτόν

him

Accusative

direct object (resumptive of τὸν παῖδα)

εὐλογοῦντα

blessing

Pres Act Ptc Acc Sg Masc · εὐλογέω

object complement participle (manner of the sending — 'sent him blessing you')

→ progressive present (the ongoing act of blessing through the gospel)

εὐλογέω: 'bless'; echoes the Abrahamic promise of v.25 (εὐλογηθήσονται) — the blessing foretold is now being dispensed through the sent Servant.

ὕμᾶς

you

Accusative

direct object of εὐλογοῦντα

ἐν

by

preposition + dative (means/instrument of blessing)

τῷ

the

Dative

article (articular infinitive)

ἀποστρέφειν

turning

Pres Act Inf · ἀποστρέφω

articular infinitive of means (ἐν τῷ + inf. = by turning)

→ progressive present (the ongoing work of turning from sin)

ἀποστρέφω: 'turn away from, turn back'; the blessing comes through repentance — the Servant's mission is to effect the turning that Malachi promised (Mal 4:6 LXX).

ἕκαστον

each one

Accusative

accusative subject of infinitive (each person being turned)

ἕκαστος: 'each, every one'; the blessing is individual — not merely corporate Israel but each person turning from wickedness.

ἀπό

from

preposition + genitive (separation)

τῶν

the

Genitive

article

πονηριῶν

wickedness

Genitive

genitive of separation (what one turns from)

πονηρία: 'wickedness, evil, malice'; plural — the various wicked acts and dispositions from which each person must turn. The sermon ends with the practical call implicit since v.19.

ὑμῶν

your

Genitive

genitive of possession (your wickedness)

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Acts 3 divides naturally into two halves: the miracle at the Beautiful Gate (vv.1–10) and Peter's second sermon in Solomon's Portico (vv.11–26). Several textual and exegetical points are flagged. At v.1 the 'hour of prayer, the ninth hour' (3 p.m.) grounds the scene in Jewish temple practice. At v.2 the 'Beautiful Gate' (τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίαν) is probably the Nicanor Gate on the east side of the Court of Women — the identification is debated; Josephus describes a massive bronze gate (Ant. 15.11.5, cf. War 5.5.3). At v.6 the formula 'in the name of Jesus Christ of Nazareth' (ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου) is the hinge of the passage: the name carries the authority of the exalted Lord and drives both the healing and the proclamation. At v.11 the variant Σολομῶντος (genitive) is read with the best text against Σολομῶνος. At v.13 Peter's address opens with the patriarchal

formula 'the God of Abraham, of Isaac, and of Jacob' (Exod 3:6, 15), then applies the Isaianic Servant language (παῖς, v.13, 26; cf. Isa 52:13) to Jesus — the only place in Acts where Jesus is called παῖς ('Servant/Son') explicitly. At v.15 τὸν ἀρχηγὸν τῆς ζωῆς ('the Author/Prince of life') is a striking title: ἀρχηγός can mean 'founder,' 'pioneer,' or 'prince'; its irony — they killed the Life-giver — is intentional. At v.17 the appeal to 'ignorance' (ἄγνοια) is not exculpatory but rhetorical, opening the door to repentance (v.19). At v.19 the phrase 'times of refreshing' (καιροὶ ἀναψύξεως) is hapax in the NT; it is debated whether the refreshing refers to present spiritual relief or to the eschatological restoration. At v.22–23 Peter cites Deut 18:15, 18–19 — the prophet like Moses — applying it directly to Jesus as the definitive eschatological Prophet. At v.25 the Abrahamic covenant citation (Gen 22:18; 26:4) is cast as promise now fulfilled: 'in your seed all the families of the earth shall be blessed,' with σπέρμα ('seed') carrying the same corporate/individual ambiguity Paul exploits in Gal 3:16. Orthographic variants (movable-v, ι-subscript) are not noted.

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.