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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 4

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ Δ΄

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 · 4:1–4

The arrest of Peter and John

As Peter and John are still speaking to the people, the priests, the captain of the temple, and the Sadducees arrest them, disturbed that they are proclaiming in Jesus the resurrection of the dead (1–3). Yet many who heard believed, and the number of men came to about five thousand (4).

B · 4:5–12

Peter's defense before the Sanhedrin: salvation in no other name

The next day the rulers, elders, and scribes assemble in Jerusalem with Annas, Caiaphas, John, Alexander, and the high-priestly family (5–6). They demand by what power or name the apostles acted (7); Peter, filled with the Holy Spirit, identifies Jesus Christ of Nazareth, crucified and raised, as the stone rejected by the builders now become the cornerstone (8–11), and delivers the unitary salvation-claim: in no one else is there salvation, for there is no other name under heaven given among humans by which we must be saved (12).

C · 4:13–22

The boldness of unlettered men; the council's dilemma

The council marvels at the *παρησία* of Peter and John, recognizing them as having been with Jesus (13); they cannot deny the healing (14); deliberating privately, they find no way to punish them given the crowd's glorifying of God (15–17). They charge them not to speak or teach in Jesus' name at all (18); Peter and John reply that they must obey God rather than men, and that they cannot stop speaking of what they have seen and heard (19–20). The council further threatens and releases them, finding no way to punish them because of the people (21–22).

D · 4:23–31

The community's prayer and the Spirit-filled response

Released, Peter and John return to their own people and report everything; the community raises a united voice to God, addressing him as sovereign creator (23–24), citing Psalm 2:1–2 as fulfilled in Herod, Pilate, the Gentiles, and the peoples of Israel gathered against God's holy servant Jesus (25–28), and praying for boldness to speak the word and for signs and wonders through Jesus' name (29–30). The place is shaken and they are all filled with the Holy Spirit and speak the word with boldness (31).

E · 4:32–37

Community of goods and the example of Barnabas

The community is of one heart and soul; no one calls any possession his own but they hold everything in common; the apostles give powerful testimony to the resurrection with great grace on them all (32–33). There is no needy person among them, for those with land or houses sell them and bring the proceeds to the apostles for distribution (34–35). Barnabas — a Levite from Cyprus, renamed by the apostles 'son of encouragement' — sells a field and lays the money at the apostles' feet (36–37).

1 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,

And while they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them,

NARRATIVE CONTINUATION **δέ** Genitive absolute (Λαλούντων ... αὐτῶν) frames the arrest as interrupting the Pentecost sermon. The paratactic δέ advances the narrative from 3:26. The three-fold subject — priests, temple captain, Sadducees — signals official, cultic, and theological opposition.

Λαλούντων

speaking

Pres Act Ptc Gen Pl M · λαλέω

genitive absolute (temporal frame)

→ progressive present (ongoing action as background)

λαλέω: 'speak, talk'; NT idiom for proclamation; genitive absolute here places apostolic speech as the circumstance prompting arrest.

δέ

and

connective particle (narrative continuity)

αὐτῶν

them

Genitive

subject of genitive absolute

πρὸς

to

preposition + accusative (direction/recipient)

τὸν

the

Accusative

article

λαόν

people

Accusative

object of πρὸς (recipient of speech)

λαός: 'people'; in Luke-Acts often the Jewish populace as a body, distinct from the rulers who oppose Jesus.

ἐπέστησαν

came upon

Aor Act Indic 3 Pl · ἐφίστημι

main verb (sudden arrival)

→ constative aorist (simple occurrence)

ἐφίστημι: 'stand over/upon, come upon suddenly'; used in Luke-Acts of sudden appearances (cf. 6:12; Luke 2:9).

αὐτοῖς

them

Dative

dative of disadvantage (hostile approach)

οἱ

the

Nominative

article

ἱερεῖς

priests

Nominative

subject (first of compound)

ἱερεύς: 'priest'; likely the senior officiating priests on duty in the temple precincts.

καί

and

coordinating conjunction

ὁ

the

Nominative

article

στρατηγός

captain

Nominative

subject (second of compound)

στρατηγός: 'commander, captain'; in the temple context the ἄρχ, the chief police officer of the temple, second only to the high priest.

τοῦ

of the

Genitive

article

ἱεροῦ

temple

Genitive

genitive of relationship (official sphere)

ἱερόν: the temple complex; distinct from ναός (the sanctuary building proper).

καί

and

coordinating conjunction

οἱ

the

Nominative

article

Σαδδουκαῖοι

Sadducees

Nominative

subject (third of compound)

Σαδδουκαῖοι: the aristocratic priestly party who denied resurrection (cf. Luke 20:27); their theological objection is made explicit in v.2.

2 διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν,

greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection from the dead,

CAUSAL ELABORATION **ASYNDETON** A participial clause (διαπονούμενοι) states the theological motive for the arrest: the Sadducees' particular opposition to resurrection proclamation, now grounded in Jesus' own resurrection as its firstfruits. The construction διὰ τό + infinitive is a Lukan causal idiom.

διαπονούμενοι

greatly disturbed

Pres Pass Ptc Nom Pl M · διαπονέομαι
circumstantial participle (causal)

→ progressive present (ongoing agitation)

διαπονέομαι: 'be thoroughly vexed, greatly annoyed'; compound of διά + πονέομαι intensifying the distress; only here and Acts 16:18 in NT.

διὰ

because of

preposition + accusative articular infinitive (cause)

τό

the

Accusative

article nominalizing infinitive

διδάσκειν

teaching

Pres Act Inf · διδάσκω

infinitive (articular, object of διά)

→ progressive present (repeated action)

διδάσκω: 'teach'; the apostles act in the temple as authorized teachers — the authorities' objection is as much about venue as content.

αὐτούς

they

Accusative

accusative subject of infinitive

τόν

the

Accusative

article

λαόν

people

Accusative

object of διδάσκειν

λαός: the Jewish people; the locus of threat is precisely that the teaching reaches the whole populace.

καί

and

coordinating conjunction

καταγγέλλειν

proclaiming

Pres Act Inf · καταγγέλλω

infinitive (coordinate with διδάσκειν)

→ progressive present (ongoing proclamation)

καταγγέλλω: 'proclaim, announce publicly'; a stronger term than λαλέω; the kerygmatic word in Acts (3:24; 13:5; 17:13).

ἐν

in

preposition + dative (grounding / means)

τῷ

the

Dative

article

Ἰησοῦ

Jesus

Dative

dative of ground/sphere (resurrection grounded in Jesus)

Ἰησοῦς: the proper name; 'in Jesus' — his resurrection is the ground and instance of ἀνάστασις proclaimed.

τήν

the

Accusative

article

ἀνάστασιν

resurrection

Accusative

object of καταγγέλλειν

ἀνάστασις; 'resurrection, rising'; the Sadducees denied bodily resurrection (Acts 23:8); proclaiming it ἐν Ἰησοῦ makes the general hope concrete and christologically grounded.

τήν

the

Accusative

article (attributive)

ἐκ

from

preposition + genitive (source, resurrection 'from' the dead)

νεκρῶν

the dead

Genitive

genitive after ἐκ (source)

νεκρός; 'dead'; ἀνάστασις ἐκ νεκρῶν is the standard NT phrase for bodily resurrection out of the state of death.

3 καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη.

and they laid hands on them and put them in custody until the next day, for it was already evening.

NARRATIVE ACTION **καί** The arrest is narrated with the idiom ἐπιβάλλειν τὰς χεῖρας ('lay hands on,' a technical arrest formula). The procedural note — detention overnight because evening has fallen, precluding a same-day trial — grounds the narrative chronology and explains the gap before v.5.

καί
and

coordinating conjunction (narrative continuation)

ἐπέβαλον

laid

Aor Act Indic 3 Pl · ἐπιβάλλω

main verb (arrest formula)

→ constative aorist (single act)

ἐπιβάλλω: 'lay upon'; ἐπιβάλλειν τὰς χεῖρας is a Greek idiom for formal arrest (cf. Luke 20:19; 21:12; Acts 5:18; 12:1; 21:27).

αὐτοῖς

them

Dative

dative of disadvantage (object of arrest)

τάς

the

Accusative

article

χεῖρας

hands

Accusative

object of ἐπέβαλον (idiomatic)

χεῖρ: 'hand'; the phrase is idiomatic for arrest; no literal implication of force.

καί

and

coordinating conjunction

ἔθεντο

put

Aor Mid Indic 3 Pl · τίθημι

main verb (placement in custody)

→ constative aorist (simple event)

τίθημι: 'put, place'; middle form here is idiomatic; ἔθεντο εἰς τήρησιν = 'placed in custody.'

εἰς

in

preposition + accusative (state entered)

τήρησιν

custody

Accusative

object of εἰς (state of detention)

τήρησις: 'custody, watch'; legal term for pre-trial detention (cf. Acts 5:18).

εἰς

until

preposition + accusative (temporal limit)

τήν

the

Accusative

article

αὔριον

next day

Accusative

accusative of time (limit of detention)

αὔριον: 'tomorrow, next day'; as an adverb/noun in ἡ αὔριον (ἡμέρα understood).

ἦν

it was

Impf Act Indic 3 Sg · εἰμί

explanatory clause (narrative aside)

→ descriptive imperfect (ongoing state at time of action)

εἰμί: 'be'; the γάρ-clause supplies the practical reason for overnight custody.

γάρ

for

explanatory conjunction

ἑσπέρα

evening

Nominative

predicate nominative

ἑσπέρα: 'evening'; Jewish law forbade nocturnal trials of capital cases (Mishnah Sanhedrin 4:1), explaining the deferral.

ἤδη

already

temporal adverb

ἤδη: 'already, by now'; emphasizes the lateness that makes the delay necessary.

4 πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν, καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν [ὡς] χιλιάδες πέντε.

But many of those who had heard the word believed, and the number of the men came to about five thousand.

CONTRASTIVE COUNTERPOINT (ARREST VS. GROWTH) **δέ** The summary verse works as a Lukan 'growth notice,' interrupting the arrest narrative to report the paradox that imprisonment catalyzes expansion (cf. Acts 6:7; 9:31; 12:24; 16:5). The [ὡς] is bracketed as text-critically uncertain but read here with the majority.

πολλοί

many

Nominative

subject (partitive from τῶν ἀκουσάντων)

πολύς: 'many'; the large response contrasts with the hostile authorities and drives the Sanhedrin's dilemma (vv.16–17).

δέ

but

adversative particle

τῶν

of those

Genitive

article (partitive genitive head)

ἀκουσάντων

who had heard

Aor Act Ptc Gen Pl M · ἀκούω

substantival participle (partitive genitive)

→ constative aorist (completed act of hearing)

ἀκούω: 'hear'; here the crowd from ch. 3; the aorist participle marks the hearing as antecedent to the believing.

τόν

the

Accusative

article

λόγον

word

Accusative

object of ἀκουσάντων

λόγος: 'word, message'; ὁ λόγος as a semi-technical term for the apostolic message in Acts (4:29; 6:2; 8:4; etc.).

ἐπίστευσαν

believed

Aor Act Indic 3 Pl · πιστεύω

main verb (conversion summary)

→ ingressive aorist (entering the state of faith)

πιστεύω: 'believe, trust, commit to'; in Acts the aorist regularly marks conversion as a decisive entry into faith.

καί

and

coordinating conjunction

ἐγενήθη

came to be

Aor Pass Indic 3 Sg · γίνομαι

main verb (numerical summary)

→ constative aorist (arrived at the figure)

γίνομαι: 'become, come to be'; ἐγενήθη ὁ ἀριθμός = 'the number reached/came to!'

ὁ

the

Nominative

article

ἀριθμός

number

Nominative

subject of ἐγενήθη

ἀριθμός: 'number, count'; Lukan growth notices often give round figures (2:41: 3000; here 5000 men).

τῶν

of the

Genitive

article (partitive genitive)

ἀνδρῶν

men

Genitive

genitive after ἀριθμός (of what counted)

ἀνήρ: 'man (adult male)'; the count is of men only, following ancient convention; the total community would be larger.

χιλιάδες

thousands

Nominative

predicate nominative (numerical figure)

χιλιάς: 'a thousand'; χιλιάδες πέντε = five thousands = five thousand.

πέντε

five

numeral (modifier of χιλιάδες)

πέντε: 'five'; indeclinable numeral.

5 Ἐγένετο δὲ ἐπὶ τὴν αὐριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν Ἱερουσαλήμ,

And it came to pass on the next day that their rulers and elders and scribes were gathered together in Jerusalem,

NARRATIVE RESUMPTION (THE NEXT DAY) **δέ** The impersonal Ἐγένετο + infinitive is a Semitic/Lukan construction resuming the narrative after the growth-note parenthesis. The threefold listing of the Sanhedrin's constituent bodies — ἄρχοντες, πρεσβύτεροι, γραμματεῖς — recalls the Passion narrative in Luke.

Ἐγένετο

it came to pass

Aor Mid Indic 3 Sg · γίνομαι

impersonal narrative formula

→ constative aorist (event marker)

γίνομαι: in the LXX-Semitic construction καὶ ἐγένετο / Ἐγένετο δέ + infinitive, a Hebraism common in Luke (cf. Luke 1:8; 2:1; Acts 5:7; etc.).

δέ

and

connective particle (narrative continuation)

ἐπὶ

on

preposition + accusative (temporal)

τὴν

the

Accusative
article

αὐριον

next day

Accusative

accusative of time (ἡ αὐριον ἡμέρα understood)

αὐριον: 'tomorrow'; picks up the chronological thread from v.3.

συναχθῆναι

were gathered

Aor Pass Inf · συνάγω

subject infinitive of ἐγένετο

→ constative aorist (single assembly)

συνάγω: 'gather, assemble'; the passive implies official convening; the Sanhedrin met in formal session.

αὐτῶν

their

Genitive

genitive of reference (the Jewish people's leaders)

τούς

the

Accusative
article

ἄρχοντας

rulers

Accusative

subject accusative of infinitive (first of compound)

ἄρχων: 'ruler, leader'; in Jerusalem context the chief priests and their associates who headed the Sanhedrin.

καί

and

coordinating conjunction

τούς

the

Accusative

article

πρεσβυτέρους

elders

Accusative

subject accusative of infinitive (second of compound)

πρεσβύτερος: 'elder'; the lay elders who formed the third constituent of the Sanhedrin alongside priests and scribes.

καί

and

coordinating conjunction

τούς

the

Accusative

article

γραμματεῖς

scribes

Accusative

subject accusative of infinitive (third of compound)

γραμματεὺς: 'scribe, Torah scholar'; mostly Pharisaic; their presence alongside priestly Sadducees reflects the full Sanhedrin.

ἐν

in

preposition + dative (location)

Ἱερουσαλήμ

Jerusalem

Dative

dative of place (location of assembly)

Ἱερουσαλήμ: the indeclinable Hebrew form (vs. Ἱεροσόλυμα the Hellenized form); Luke uses both, the Hebrew form in more solemn or programmatic contexts.

6 καὶ Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ,

with Annas the high priest and Caiaphas and John and Alexander and as many as were of high-priestly descent,

APPOSITIVE SPECIFICATION **καὶ** A nominal continuation of v.5, naming the key figures in the assembly. Annas retains the honorific title ἀρχιερεὺς even though Caiaphas was the sitting high priest (18–36 CE); Annas, deposed by Rome, remained the dominant political figure. The others (John, Alexander) are otherwise unidentified.

καὶ
and
coordinating conjunction

Ἄννας
Annas
Nominative
subject nominative (appositive to rulers in v.5)
Ἄννας; Annas (Hanan), high priest 6–15 CE, deposed by Rome but still wielding power through sons and son-in-law Caiaphas (cf. Luke 3:2; John 18:13).

ὁ
the
Nominative
article

ἀρχιερεὺς
high priest
Nominative
appositive to Ἄννας
ἀρχιερεὺς: 'high priest'; Annas bears the title honorifically or by Luke's convention that ex-high priests retained it.

καὶ
and
coordinating conjunction

Καϊάφας
Caiaphas
Nominative
nominative (series member)
Καϊάφας; Joseph Caiaphas, son-in-law of Annas, high priest 18–36 CE; the officiating high priest at Jesus' trial (Luke 3:2; John 11:49).

καὶ
and
coordinating conjunction

Ἰωάννης
John
Nominative
nominative (series member)
Ἰωάννης; unidentified; possibly Jonathan, son of Annas (later high priest), or another member of the high-priestly family.

<p>καί and <i>coordinating conjunction</i></p>	<p>Ἀλέξανδρος Alexander Nominative <i>nominative (series member)</i></p> <p>Ἀλέξανδρος; otherwise unidentified in Acts; possibly a Hellenistic Jew of priestly rank.</p>	<p>καί and <i>coordinating conjunction</i></p>	<p>ὅσοι as many as Nominative <i>subject (relative pronoun, indefinite)</i></p> <p>ὅσος: 'as many/much as'; introduces an unlimited class — the entire priestly family clique.</p>
<p>ἦσαν were Impf Act Indic 3 Pl · εἰμί <i>verb of ὅσοι clause</i></p> <p>→ descriptive imperfect (ongoing condition)</p> <p>εἰμί: 'be'; ἦσαν ἐκ γένους = 'were of the stock/family of.'</p>	<p>ἐκ of <i>preposition + genitive (origin/membership)</i></p>	<p>γένους descent Genitive <i>genitive of origin after ἐκ</i></p> <p>γένος: 'race, family, descent'; ἐκ γένους ἀρχιερατικοῦ = belonging to the high-priestly family network.</p>	<p>ἀρχιερατικοῦ high-priestly Genitive <i>genitive (attributive, qualifying γένους)</i></p> <p>ἀρχιερατικός: 'of/belonging to the high priest'; hapax in NT; the aristocratic priestly families who dominated the Sanhedrin.</p>

7 καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο· Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;

And when they had set them in the midst, they inquired: 'By what power or by what name did you do this?'

NARRATIVE ACTION + INTERROGATION **καί** The formal interrogation — placing the accused ἐν τῷ μέσῳ ('in the middle') is a posture of judicial examination. The double question (δύναμις / ὄνομα) is the court's demand for credentials; Peter will answer with ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ (v.10), picking up the court's own terminology.

καί
and

coordinating conjunction

στήσαντες

having set

Aor Act Ptc Nom Pl M · ἵστημι

attendant circumstance participle

→ constative aorist (completed positioning)

ἵστημι: 'stand, place'; the transitive aorist active = 'caused to stand'; the council places the accused before them.

αὐτούς

them

Accusative

object of στήσαντες

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

μέσῳ

middle

Dative

dative of place (judicial placement)

μέσος: 'middle'; ἐν τῷ μέσῳ is the formal judicial stance of standing in the center of the council chamber.

ἐπυνθάνοντο

they inquired

Impf Mid Indic 3 Pl · πυνθάνομαι

main verb (judicial interrogation)

→ inceptive imperfect (they began to question)

πυνθάνομαι: 'inquire, ask, question'; used of official interrogation; the imperfect suggests the ongoing formal questioning.

Ἐν

by

preposition + dative (means/authority)

ποία

what

Dative

interrogative adjective (attributive to δυνάμει)

ποῖος: 'what sort of, which'; interrogative asking for qualitative identification.

δυνάμει

power

Dative

dative of means (after ἐν)

δύναμις: 'power, ability, mighty work!'; the court asks about the source of power — magical, divine, or political.

ἢ

or

disjunctive conjunction

ἐν

by

preposition + dative (means/authority)

ποιῶ

what

Dative

interrogative adjective (attributive to ὄνοματι)

ποιός: 'what'; the parallel question about name anticipates Peter's answer in v.10.

ὄνοματι

name

Dative

dative of means (invoked authority)

ὄνομα: 'name'; in Jewish tradition acts done 'in the name of' invoke the authority and person so named; cf. the healing 'in the name of Jesus' (3:6).

ἐποιήσατε

did

Aor Act Indic 2 Pl · ποιέω

main verb of direct question

→ constative aorist (the specific act at issue)

ποιέω: 'do, make, perform'; τοῦτο ποιεῖν refers to the healing of the lame man (ch. 3).

τοῦτο

this

Accusative

object of ἐποιήσατε (demonstrative, referring to the healing)

ὕμεῖς

you

Nominative

emphatic subject pronoun

ὕμεῖς: emphatic; the council's emphasis isolates the accused — 'you yourselves, of all people.'

8 τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτούς· Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι,

Then Peter, filled with the Holy Spirit, said to them: 'Rulers of the people and elders,

RESPONSIVE ACTION **τότε** The πλησθεὶς πνεύματος ἁγίου is a Lukan Spirit-filling formula (cf. 2:4; 4:31; 13:9) that frames what follows as Spirit-inspired speech, fulfilling Jesus' promise in Luke 12:11–12 and 21:14–15 that the Spirit would give words when brought before rulers. The address 'Rulers of the people and elders' is respectful yet authoritative.

τότε

then

temporal adverb (sequential marker)

τότε: 'then, at that time'; marks the responsive moment.

Πέτρος

Peter

Nominative

subject

Πέτρος: Simon Peter; the apostolic spokesman throughout Acts 1–12.

πλησθεῖς

filled

Aor Pass Ptc Nom Sg M · πίμπλημι

attendant circumstance participle (Spirit-filling formula)

→ constative aorist (the filling as immediate divine act)

πίμπλημι: 'fill'; passive πλησθῆναι + genitive = 'filled with'; the aorist passive marks the Spirit-filling as God's act equipping Peter's speech.

πνεύματος

Spirit

Genitive

genitive of content (filled with)

πνεῦμα: 'spirit, wind, breath'; πνεῦμα ἅγιον = the Holy Spirit; without article here as a qualitative genitive of the divine Spirit.

ἁγίου

holy

Genitive

genitive (attributive, qualifying πνεύματος)

ἅγιος: 'holy, set apart'; πνεῦμα ἅγιον = the Holy Spirit, the gift of Pentecost (2:4, 38).

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist (speech act)

λέγω: 'say, speak'; standard speech-introduction verb.

πρός

to

preposition + accusative (recipient of speech)

αὐτούς

them

Accusative

object of πρός (the council)

Ἄρχοντες

Rulers

Vocative

vocative (direct address)

ἄρχων: 'ruler, leader'; the vocative signals formal, respectful address to the assembly.

τοῦ

of the

Genitive

article

λαοῦ

people

Genitive

objective genitive (rulers over the people)

λαός: the Jewish people as a whole; their rulers are accountable to this λαός who have glorified God for the healing (v.21).

καί

and

coordinating conjunction

πρεσβύτεροι

elders

Vocative

vocative (second address term)

πρεσβύτερος: 'elder'; echoes v.5's list; Peter addresses the full Sanhedrin composition.

9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται,

if we are being examined today concerning a good deed done to a crippled man — by what means this man has been saved —

CONDITIONAL FRAMING (APODOSIS IN V.10) **εἰ** Peter recasts the council's demand (v.7) ironically: if the charge is 'a good deed to a sick man,' the premise concedes the miracle's beneficence. The conditional sentence has its apodosis in v.10 ('let it be known to all of you'). σέσωσται is a perfect passive bridging the healings terminology with the theological σωτηρία claim of v.12.

εἰ

if

conditional conjunction (class I — assumed true)

εἰ: introduces the protasis; first-class condition treats the premise as real — Peter accepts the framing sardonically.

ἡμεῖς

we

Nominative

emphatic subject pronoun

ἡμεῖς: emphatic 'we' — Peter and John; the pronoun stresses the irony of apostles on trial for beneficence.

σήμερον

today

temporal adverb

σήμερον: 'today'; underscores the immediacy and irony of the judicial setting.

ἀνακρινόμεθα

we are being examined

Pres Pass Indic 1 Pl · ἀνακρίνω

main verb of protasis

→ progressive present (the ongoing trial)

ἀνακρίνω: 'examine judicially, interrogate'; a technical legal term for formal inquiry (cf. Luke 23:14; Acts 12:19; 28:18; 1 Cor 9:3).

<p>ἐπί concerning <i>preposition + dative (grounds for examination)</i></p>	<p>εὐεργεσία a good deed Dative <i>dative after ἐπί (basis of charge)</i> εὐεργεσία: 'beneficence, good deed, service'; the word is loaded — it was the standard term for benefactions by patrons; Peter frames the act as patronal benevolence, not lawbreaking.</p>	<p>ἀνθρώπου of a man Genitive <i>genitive (recipient of εὐεργεσία)</i> ἄνθρωπος: 'man, person'; the indefinite ἀνθρώπου ἀσθενούς — 'of a sick/weak person' — stresses the vulnerability of the beneficiary.</p>	<p>ἀσθενούς sick Genitive <i>genitive (attributive participle/adj qualifying ἀνθρώπου)</i> ἀσθενής: 'weak, sick, infirm'; here the lame man of ch. 3; the term heightens the beneficence.</p>
<p>ἐν by <i>preposition + dative (means)</i></p>	<p>τίνι what Dative <i>interrogative pronoun (means of healing)</i> τίς: 'who, what'; the council's question (v.7) is restate in Peter's own rephrasing — 'by what means has he been healed?'</p>	<p>οὗτος this man Nominative <i>subject of σέσωσται</i> οὗτος: 'this one'; refers to the healed lame man; demonstrative keeping him in view.</p>	<p>σέσωσται has been saved/healed Perf Pass Indic 3 Sg · σφζω <i>main verb (indirect question embedded in conditional)</i> → intensive perfect (he stands in the state of healing/salvation) σφζω: 'save, heal, rescue'; σέσωσται points forward to σωτηρία (v.12): the same root bridges physical healing and eschatological salvation, a deliberate Lukan double-meaning.</p>

10 γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής.

let it be known to all of you and to all the people of Israel, that by the name of Jesus Christ of Nazareth — whom you crucified, whom God raised from the dead — by him this man stands before you well.

APODOSIS / PROCLAMATION ASYNDETON The apodosis of the conditional begun in v.9 launches into kerygmatic proclamation. The rhetorical shape is chiasmic: the name of Jesus (ground) → you crucified / God raised (the scandal and the vindication) → ἐν τούτῳ he stands healed (proof). The ὑμεῖς ἐσταυρώσατε / ὁ θεὸς ἤγειρεν antithesis is the core apostolic charge.

γνωστόν

known

Nominative

predicate adjective (imperative formula)

γνωστός: 'known, knowable'; γνωστόν ἔστω is a Hellenistic decree formula (cf. 2:14; 28:28), marking a solemn public announcement.

ἔστω

let it be

Pres Act Impr 3 Sg · εἰμί

main verb (imperative — solemn declaration)

→ imperative present (command/declaration)

εἰμί: 'be'; ἔστω = third-person imperative 'let it be'; formal proclamation register.

πᾶσιν

to all

Dative

dative of recipient

πᾶς: 'all, every'; the universal declaration addresses the council and beyond.

ὑμῖν

you

Dative

dative of recipient (direct audience)

καί

and

coordinating conjunction

παντί

to all

Dative

dative of recipient (extended audience)

πᾶς: universalizing the declaration to the entire Jewish people.

τῷ

the

Dative

article

λαῶ

people

Dative

dative of recipient

λαός: 'people'; in apposition with Ἰσραήλ, identifying the covenant people.

Ἰσραήλ

Israel

Genitive

genitive of apposition / identity

Ἰσραήλ: the covenant name of the Jewish people; in Acts Peter consistently addresses Israel as the primary audience.

ὅτι

that

conjunction introducing content clause (ὅτι-recitativum)

ἐν

by

preposition + dative (means/authority)

τῷ

the

Dative

article

ὀνόματι

name

Dative

dative of means (ἐν + name = invoking authority)

ὄνομα: Peter answers the court's ἐν ποίῳ ὀνόματι (v.7) with the full christological identification: Jesus Christ of Nazareth.

Ἰησοῦ

of Jesus

Genitive

genitive (personal name, qualifying ὀνόματι)

Ἰησοῦς: the earthly name; its combination with Χριστός and Ναζωραῖος is the full kerygmatic identification.

Χριστοῦ

Christ

Genitive

apposition to Ἰησοῦ

Χριστός: 'Anointed, Messiah'; the christological title asserting Jesus' messianic status.

τοῦ

the

Genitive

article

Ναζωραίου

Nazarene

Genitive

genitive (epithet, geographic origin)

Ναζωραῖος; 'Nazarene, from Nazareth'; not merely geographic — it was the mocking inscription on the cross; Peter claims it as title of honor.

ὄν

whom

Accusative

relative pronoun (object of ἐσταυρώσατε — accusation)

ὕμεῖς

you

Nominative

emphatic subject (direct accusation)

ὕμεῖς; emphatic second-person — the council's guilt is directly charged.

ἐσταυρώσατε

crucified

Aor Act Indic 2 Pl · σταυρώω

main verb of relative clause (accusation)

→ constative aorist (the historic act)

σταυρώω; 'crucify'; the human act of rejection; paired with ἤγειρεν as the divine reversal — crucifixion/resurrection is the kerygmatic antithesis.

ὄν

whom

Accusative

relative pronoun (object of ἤγειρεν — vindication)

ὁ

the

Nominative

article

θεός

God

Nominative

subject of ἤγειρεν

θεός; God the Father as the agent of resurrection; the divine vindication counters the human rejection.

ἤγειρεν

raised

Aor Act Indic 3 Sg · ἐγείρω

main verb (divine vindication)

→ constative aorist (the Easter event)

ἐγείρω; 'raise, awaken'; the standard resurrection verb in Acts (2:24, 32; 3:15; 4:10; 5:30; etc.); God is always the subject.

ἐκ

from

preposition + genitive (source)

νεκρῶν

the dead

Genitive

genitive after ἐκ (source of resurrection)

νεκρός; 'dead (ones)'; ἐκ νεκρῶν — out of the realm of the dead, implying bodily resurrection.

ἐν

by

preposition + dative (means — resumptive)

τούτῳ

him

Dative

resumptive demonstrative (= ἐν τῷ ὀνόματι Ἰησοῦ)

οὗτος; resumptive, pointing back to the named Jesus Christ; ἐν τούτῳ echoes the council's ἐν τίνι (v.9).

οὗτος

this man

Nominative

subject (the healed man)

οὗτος: 'this one'; the healed lame man who is presumably still present as living proof.

παρέστηκεν

stands

Perf Act Indic 3 Sg · παρίστημι

main verb (the culminating proof)

→ intensive perfect (he stands there in his healed state)

παρίστημι: 'stand beside, present'; the perfect παρέστηκεν describes the ongoing state — the man stands before them as irrefutable evidence.

ἐνώπιον

before

improper preposition + genitive (in the presence of)

ἐνώπιον: 'before, in the sight of'; a Septuagintalism frequent in Luke-Acts.

ὑμῶν

you

Genitive

genitive after ἐνώπιον

ὑγιής

well

Nominative

predicate adjective (complement of παρέστηκεν)

ὑγιής: 'whole, healthy, sound'; the adjective underscores the completeness of the healing — he stands whole before his judges.

11 οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.

This is the stone that was rejected by you, the builders, which has become the cornerstone.

SCRIPTURAL PROOF (PS 118:22) **ASYNDETON** An asyndetic identification — no conjunction — gives the citation maximum rhetorical force. The application of Ps 118:22 to Jesus is already a Jesus-tradition crux (Mark 12:10 par.; 1 Pet 2:7); Peter quotes it against the very builders (οἰκοδόμοι) now sitting in judgment. The ὑφ' ὑμῶν makes the application explicit and confrontational.

οὗτός

this

Nominative

subject (demonstrative, referring to Jesus)

οὗτος; a demonstrative subject picking up Jesus from the ὀνόματι clause; the stone = Jesus.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (identificatory)

→ **gnomic present (enduring identification)**

εἰμί: 'be'; the identificatory copula (A is B) equates Jesus with the rejected-then-vindicated stone of the Psalm.

ὁ

the

Nominative

article

λίθος

stone

Nominative

predicate nominative (citing Ps 118:22)

λίθος: 'stone'; the metaphor from Ps 118:22 LXX; in the building trade the cornerstone (κεφαλή γωνίας) binds the entire structure.

ὁ

the

Nominative

article (introducing attributive participle)

ἐξουθενηθείς

rejected

Aor Pass Ptc Nom Sg M · ἐξουθενέω

attributive participle (characterizing the stone)

→ **constative aorist (the historic rejection)**

ἐξουθενέω: 'despise utterly, treat as nothing, reject'; the LXX word for **דָּן** in Ps 118:22; stronger than merely 'set aside' — the stone was actively scorned.

ὑφ'

by

preposition + genitive (agent of passive)

ὑμῶν

you

Genitive

genitive of agent (the council as the builders)

ὑμῶν: 'of you'; direct application — the council are the οἰκοδόμοι of the Psalm; Peter makes it explicit.

τῶν

the

Genitive

article (in apposition to ὑμῶν)

οἰκοδόμων

builders

Genitive

genitive in apposition (the Psalm's 'builders' = the council)

οἰκοδόμος: 'builder'; in the Psalm a generic artisan; in Peter's application, Israel's leaders charged with building up the covenant community — who rejected their own Messiah.

ὁ

the

Nominative

article (introducing second attributive participle)

γενόμενος

having become

Aor Mid Ptc Nom Sg M · γίνομαι

attributive participle (divine reversal)

→ **constative aorist (the vindication accomplished)**

γίνομαι: 'become'; the aorist marks the stone's transformation from rejected to cornerstone — resurrection as divine reversal of human verdict.

εἰς

into

preposition + accusative (predicative result)

κεφαλήν

head

Accusative

accusative after εἰς (result/status achieved)

κεφαλή: 'head'; κεφαλή γωνίας = 'head of the corner' = cornerstone or capstone (LXX Ps 117:22); the key structural stone.

γωνίας

of the corner

Genitive

genitive (descriptive, qualifying κεφαλήν)

γωνία: 'corner'; κεφαλή γωνίας may be the foundation cornerstone (Isa 28:16) or the capstone of an arch; the OT context favors foundation, and the NT consistently applies it to Christ as foundation.

12 καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

And there is salvation in no one else, for there is no other name under heaven given among humans by which we must be saved.

CULMINATING THEOLOGICAL DECLARATION καὶ The theological apex of the speech and of Luke-Acts' christology: the double negation (οὐκ ... οὐδενί / οὐδὲ ... ἕτερον) is grammatically emphatic, brooking no exception. The use of δεῖ ('it is necessary, must') invokes divine necessity — salvation through Jesus' name is not merely preferable but divinely mandated. The verse is textually firm across all MSS.

καὶ

and

coordinating conjunction (advancing the declaration)

οὐκ

not

negation (with ἔστιν)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (existential: there is/is not)

→ gnomic present (universal, timeless truth)

εἰμί: existential — 'there is not in any other salvation.'

ἐν

in

preposition + dative (sphere/location of salvation)

ἄλλω

another

Dative

dative after ἐν (no other person)

ἄλλος: 'another (of the same kind)'; together with οὐδενί = 'in no one else whatsoever'.

οὐδενί

no one

Dative

dative (emphatic negation, in apposition to ἄλλω)

οὐδεῖς: 'no one, nothing'; the double negation οὐκ ... οὐδενί is a Greek emphatic construction ('not in any other, not in anyone').

ἡ

the

Nominative

article

σωτηρία

salvation

Nominative

subject

σωτηρία: 'salvation, deliverance, rescue'; picks up σέσωσται (v.9) and σωθῆναι (v.12) — the entire lexical field collapses physical healing and eschatological rescue into a single reality grounded in the name of Jesus.

οὐδέ

neither

correlative conjunction (extending the negation)

οὐδέ: 'and not, nor even'; the γάρ-clause provides the ground for the first half.

γάρ

for

explanatory conjunction

ὄνομα

name

Nominative

subject of second clause

ὄνομα: 'name'; resumes the court's ὄνομα (v.7) and Peter's ὄνόματι (v.10); the name = the person and authority of Jesus.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

existential copula (negated by οὐδέ)

→ gnomic present (universal claim)

εἰμί: existential — 'there is no other name!'

ἕτερον

other

Nominative

predicate adjective (qualitative: other/different)

ἕτερος: 'other (of a different kind)'; with ἄλλος in v.12a the two Greek words for 'other' are deployed together for maximum comprehensiveness.

ὑπό

under

preposition + accusative (spatial: the whole inhabited world)

τόν

the

Accusative

article

οὐρανόν

heaven

Accusative

accusative after ὑπό (spatial extent)

οὐρανός: 'heaven, sky'; ὑπὸ τὸν οὐρανόν = 'under heaven' = throughout the entire inhabited world; a Semitic universalizing idiom (cf. Deut 2:25 LXX; Eccl 1:13).

τό

the

Nominative

article (introducing attributive participle)

δεδομένον

given

Perf Pass Ptc Nom Sg N · δίδωμι

attributive participle (qualifying ὄνομα)

→ intensive perfect (the name stands as given/established)

δίδωμι: 'give'; the perfect passive δεδομένον = 'that has been given' — God is the implied giver; the name is a divine gift, not human invention (cf. Phil 2:9).

ἐν

among

preposition + dative (sphere: among human beings)

ἀνθρώποις

humans

Dative

dative after ἐν (the sphere of the gift)

ἄνθρωπος: 'human being'; universalizing — the name is given to all humanity, not only Israel.

ἐν

by

preposition + dative (means of salvation)

ὧ

which

Dative

relative pronoun (referring to ὄνομα)

δεῖ

it is necessary

Pres Act Indic 3 Sg · δέω (impersonal)

impersonal verb (divine necessity)

→ gnomic present (ongoing divine necessity)

δεῖ: 'it is necessary, must'; the divine-compulsion word of Luke-Acts (cf. Luke 9:22; 24:7; Acts 1:16; 3:21); salvation through Jesus' name is divinely mandated.

σωθῆναι

to be saved

Aor Pass Inf · σώζω

subject infinitive of δεῖ

→ constative aorist (salvation as decisive event)

σώζω: 'save, rescue, heal'; the aorist passive infinitive — 'for us to be saved' — closes the argument by linking back to σέσωσται (v.9) and σωτηρία (v.12a).

ἡμᾶς

us

Accusative

accusative subject of infinitive

ἡμεῖς: 'we/us'; Peter includes himself — the apostolic proclamation is self-involving.

13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου καὶ Ἰωάννου παρρησίαν καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν.

Now when they observed the boldness of Peter and John, and perceived that they were uneducated and ordinary men, they marveled, and they recognized that they had been with Jesus.

NARRATIVE REACTION (THE COUNCIL'S RESPONSE) **δέ** The Sanhedrin's response to Peter's speech is double: marvel at the παρρησία (boldness/freedom of speech) and recognition (ἐπεγίνωσκον) that Peter and John had been with Jesus. The irony is rich: the council's sociological verdict (unlettered, ordinary) is undercut by the divine anointing they cannot deny. παρρησία will become a key word in Acts (4:29, 31; 28:31).

Θεωροῦντες

observing

Pres Act Ptc Nom Pl M · θεωρέω

circumstantial participle (temporal/causal)

→ progressive present (ongoing observation during the speech)

θεωρέω: 'look at, observe, behold'; a word of careful observation; the council sizes up what they see and hear.

δέ

now

connective particle (narrative turn)

τὴν

the

Accusative

article

τοῦ

of

Genitive

article (genitive head)

Πέτρου

Peter's

Genitive

genitive of possession (whose boldness)

Πέτρος; Peter, the spokesman.

καί

and

coordinating conjunction

Ἰωάννου

John's

Genitive

genitive of possession (joint subject)

Ἰωάννης; the son of Zebedee; largely silent in Acts 1–8 but present alongside Peter.

παρρησίαν

boldness

Accusative

object of Θεωροῦντες

παρρησία: 'boldness, free speech, openness'; in Hellenistic political discourse the freedom to speak one's mind; here the Spirit-empowered fearlessness before power — a hallmark of Acts (4:29, 31; 28:31).

καί
and

coordinating conjunction

καταλαμβάνει

perceiving

Aor Mid Ptc Nom Pl M · καταλαμβάνω

circumstantial participle (coordinate with θεωροῦντες)

→ constative aorist (the moment of perception)

καταλαμβάνω: 'comprehend, perceive, grasp'; the aorist middle = 'having grasped, understood'; the council's intellectual recognition.

ὅτι
that

conjunction (introducing content of perception)

ἄνθρωποι

men

Nominative

predicate nominative (what the council perceives them to be)

ἄνθρωπος: generic 'people'; the council's condescending category.

ἀγράμματοί

unlettered

Nominative

predicate adjective

ἀγράμματος: 'without letters, uneducated, illiterate'; not necessarily totally illiterate but without formal scribal/rabbinic training; the Sanhedrin's sociological dismissal.

εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

copula of ὅτι-clause

→ gnomic present (their social condition)

εἰμί: copula.

καί
and

coordinating conjunction

ιδιώται

ordinary

Nominative

predicate adjective (coordinate with ἀγράμματοί)

ιδιώτης: 'private person, ordinary/layperson, non-expert'; in oratory a private person vs. professional speaker (cf. 1 Cor 14:16; 2 Cor 11:6); here, someone without specialist expertise.

ἐθαύμαζον

they marveled

Impf Act Indic 3 Pl · θαυμάζω

main verb (the council's astonishment)

→ descriptive imperfect (ongoing reaction)

θαυμάζω: 'marvel, be astonished'; the imperfect suggests the continuing character of their amazement — the contradiction between social status and rhetorical power was ongoing.

ἐπεγίνωσκον

they recognized

Impf Act Indic 3 Pl · ἐπιγινώσκω

main verb (recognition of discipleship)

→ inceptive imperfect (they began to recognize)

ἐπιγινώσκω: 'recognize, know fully'; the compound ἐπι- intensifies γινώσκω — 'they began to recognize them as former companions of Jesus.'

τε
also

connective particle (adding a related fact)

τε: the Lukan connective that often links closely related clauses (cf. 2:43; 5:19); here 'both marveled and recognized.'

αὐτούς

them

Accusative

object of ἐπεγίνωσκον

ὅτι

that

conjunction (content of recognition)

σύν

with

preposition + dative (association)

τῷ

the

Dative

article

Ἰησοῦ

Jesus

Dative

dative after σύν (the companion)

Ἰησοῦς: the recognition that they had been with Jesus explains the otherwise inexplicable boldness and authority of their speech.

ἦσαν

they had been

Impf Act Indic 3 Pl · εἰμί

main verb of recognition clause

→ descriptive imperfect (the ongoing past association with Jesus)

εἰμί: 'be'; σύν τῷ Ἰησοῦ ἦσαν echoes the Gospels' language for discipleship — 'being with Jesus' is the source of all transformation.

14 τόν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν.

And seeing the man who had been healed standing with them, they had nothing to say in reply.

FURTHER OBSTACLE TO THE COUNCIL

τε

The healed man's presence is the empirical argument that cannot be refuted. The perfect participle τεθεραπευμένον ('having been healed') emphasizes the permanent state of his healing. The council's inability to ἀντειπεῖν ('speak against') is the narrative's vindication of the apostolic claim.

τόν

the

Accusative

article

τε

and

connective particle (continuing the scene)

τε: coordinating; 'and also seeing the healed man.'

ἄνθρωπον

man

Accusative

object of βλέποντες

ἄνθρωπος: the healed man from 3:2; his presence makes the miracle undeniable.

βλέποντες

seeing

Pres Act Ptc Nom Pl M · βλέπω

circumstantial participle (causal: seeing him, they had nothing to say)

→ progressive present (the ongoing seeing)

βλέπω: 'see, look at'; the physical seeing of the healed man is the decisive empirical check on their authority.

σύν

with

preposition + dative (association)

αὐτοῖς

them

Dative

dative after σύν (= Peter and John)

ἑστῶτα

standing

Perf Act Ptc Acc Sg M · ἵστημι

object complement (describing the man's posture)

→ intensive perfect (he stands there in established standing)

ἵστημι: 'stand'; the perfect ἑστῶτα — 'standing' as an achieved and ongoing state — is deeply ironic for a man who had never walked (3:2).

τόν

the

Accusative

article (introducing attributive participle)

τεθεραπευμένον

who had been healed

Perf Pass Ptc Acc Sg M · θεραπεύω

attributive participle (identifying the man by his healing)

→ intensive perfect (permanently healed)

θεραπεύω: 'heal, treat, serve'; the perfect passive marks the healing as a completed action with lasting results — he is 'the one who has been and remains healed.'

οὐδέν

nothing

Accusative

object of εἶχον + infinitive (they had nothing to say)

οὐδείς: 'nothing'; οὐδὲν εἶχον ἀντειπεῖν = 'they had nothing to speak against' — a standard idiom for speechlessness before evidence.

εἶχον

they had

Impf Act Indic 3 Pl · ἔχω

main verb (impotence before the evidence)

→ descriptive imperfect (ongoing inability)

ἔχω: 'have'; εἶχον + infinitive = 'they had [the ability] to ...' (negated: had nothing to say).

ἀντειπεῖν

to say in reply

Aor Act Inf · ἀντιλέγω

complementary infinitive of εἶχον

→ constative aorist (the single act of replying)

ἀντιλέγω: 'speak against, contradict, reply'; the aorist infinitive frames refutation as a single act they could not perform — the healed man is an unanswerable argument.

15 κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλλον πρὸς ἀλλήλους

But having ordered them to go outside the council, they were consulting with one another,

DELIBERATIVE ACTION **δέ** The council expels the apostles so they can deliberate privately; the narrative slips inside the closed session (vv.15-17) — a Lukan device granting the reader access to the deliberations. The imperfect συνέβαλλον ('were conferring') captures the ongoing consultation.

κελεύσαντες

having ordered

Aor Act Ptc Nom Pl M · κελεύω

attendant circumstance participle (the order before withdrawal)

→ constative aorist (the single command)

κελεύω: 'command, order'; the aorist marks the command as given before the deliberation began.

δέ

but

adversative particle (turning from the council's impotence to its action)

αὐτοὺς

them

Accusative

subject accusative of infinitive (Peter and John commanded to leave)

ἔξω

outside

adverb (direction of the departure)

ἔξω: 'outside'; the removal from the council chamber enables free deliberation.

τοῦ

the

Genitive

article (with συνεδρίου)

συνεδρίου

council

Genitive

genitive after ἔξω (outside the council chamber)

συνέδριον: 'council, Sanhedrin'; the governing Jewish council of seventy-one, here in session; the highest Jewish judicial/legislative body.

ἀπελθεῖν

to go away

Aor Act Inf · ἀπέρχομαι

complementary infinitive of κελεύσαντες

→ constative aorist (single act of departure ordered)

ἀπέρχομαι: 'go away, depart'; the council orders the apostles out of the chamber for private deliberation.

συνέβαλλον

they were consulting

Impf Act Indic 3 Pl · συμβάλλω

main verb (the council's private deliberation)

→ progressive imperfect (ongoing deliberation)

συμβάλλω: 'throw together, discuss, confer'; πρὸς ἀλλήλους + συμβάλλω = 'confer with one another'; a Lukan word for deliberative exchange (cf. Luke 2:19; Acts 17:18; 20:14).

πρός

with

preposition + accusative (associative: with one another)

ἄλλήλους

one another

Accusative

reciprocal pronoun (object of πρὸς)

ἄλλήλων: 'one another, each other'; the reciprocal pronoun highlights the mutual deliberation.

16 λέγοντες· Τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἰερουσαλήμ φανερόν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι·

saying: 'What shall we do with these men? For that a notable sign has been performed through them is evident to all the inhabitants of Jerusalem, and we cannot deny it.'

DELIBERATION (THE COUNCIL'S DILEMMA) ASYNDETON Direct speech gives the reader access to the council's private admission. The rhetorical question opens the impasse: ποιήσωμεν is a deliberative subjunctive. The γνωστὸν σημεῖον (notable/known sign) openly concedes the miracle; their problem is that the sign is publicly known (φανερόν) — suppression is impossible. The irony: the council uses the very word (γνωστόν) Peter used in v.10.

λέγοντες

saying

Pres Act Ptc Nom Pl M · λέγω

participle of indirect speech (introducing the deliberation)

→ progressive present (what they kept saying in their consultation)

λέγω: 'say'; the present participle is coincident with συνέβαλλον — the deliberation proceeds through speech.

Τί

what

Accusative

interrogative pronoun (object of ποιήσωμεν)

τί: 'what?'; the deliberative question.

ποιήσωμεν

shall we do

Aor Act Subj 1 Pl · ποιέω

deliberative subjunctive (seeking a course of action)

→ deliberative subjunctive (what are we to do?)

ποιέω: 'do'; the deliberative subjunctive expresses the council's impasse — they have no good option.

τοῖς

with

Dative

article

ἄνθρωποις

men

Dative

dative of disadvantage (what to do to/with them)

ἄνθρωπος: the council's disparaging generic — 'these people' contrasts with Peter's own use of ἄνθρωπος (v.9: the healed man).

τούτοις

these

Dative

dative (demonstrative modifier of ἄνθρωποις)

οὗτος: 'these ones'; dismissive or hostile demonstrative.

ὅτι

for

conjunction (introducing causal/substantive clause)

μέν

indeed

particle (concessive: 'on the one hand')

μέν: contrastive particle anticipating a δέ-clause; here with γάρ it introduces a concession: 'for the sign is indeed evident...'

γάρ

for

explanatory conjunction

γνωστόν

notable/known

Nominative

predicate adjective

γνωστός: 'known, notable'; echoes Peter's γνωστόν ἔστω (v.10) — the council unwittingly uses the apostle's word; the miracle is 'known' precisely because Peter proclaimed it.

σημεῖον

sign

Nominative

subject of γέγονεν

σημεῖον: 'sign'; in Lukan usage a miracle as pointer to divine activity; here the council concedes its reality.

γέγονεν

has occurred

Perf Act Indic 3 Sg · γίνομαι

main verb (the council's admission)

→ intensive perfect (the sign stands as an accomplished reality)

γίνομαι: 'happen, become'; the perfect marks the sign as a present fact with undeniable implications.

δι'

through

preposition + genitive (instrumental agency)

αὐτῶν

them

Genitive

genitive of agent after διά

αὐτῶν: 'through them' — the council concedes the apostles' mediation of the miracle.

πᾶσιν

to all

Dative

dative of recipient (the audience for whom it is evident)

πᾶς: 'all'; the universal knowledge makes suppression impossible.

τοῖς

the

Dative

article

κατοικοῦσιν

dwelling

Pres Act Ptc Dat Pl M · κατοικέω

substantival participle (those dwelling in Jerusalem)

→ progressive present (permanent residents)

κατοικέω: 'dwell, inhabit'; the permanent residents of Jerusalem — not just pilgrims — know about the healing.

Ἱερουσαλήμ

Jerusalem

Dative

dative of place (location of the residents)

Ἱερουσαλήμ: the city where the healing and the preaching took place.

φανερών

evident

Nominative

predicate adjective (describing the sign as obvious)

φανερός: 'evident, visible, manifest'; the sign is publicly and undeniably plain.

καί

and

coordinating conjunction

οὐ

not

negation

δυνάμεθα

we are able

Pres Mid/Pass Indic 1 Pl · δύναμαι

main verb (the council's admitted inability)

→ descriptive present (their actual limitation)

δύναμαι: 'be able, can'; the council confesses their inability — a confession that vindicates the apostles.

ἀρνεῖσθαι

to deny

Pres Mid/Pass Inf · ἀρνέομαι

complementary infinitive of δυνάμεθα

→ progressive present (deny the ongoing evidence)

ἀρνέομαι: 'deny, disown'; the council cannot deny what stands before them — the healed man, the report of all Jerusalem.

17 ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῆ εἰς τὸν λαόν, ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.

But in order that it spread no further among the people, let us warn them to speak no longer to anyone in this name!

ADVERSATIVE RESOLUTION **ἀλλά** The council's only available option is suppression — a prohibition rather than a refutation. The ἵνα μὴ clause states their aim (containment); ἀπειλησώμεθα is a hortatory subjunctive ('let us warn'). The prohibition against speaking ἐπὶ τῷ ὀνόματι τούτῳ ('in this name') ironically names the very power they cannot suppress.

ἀλλ'

but

adversative conjunction (contrasting with the inability to deny)

ἀλλά: 'but'; strong adversative — they cannot deny but they can forbid.

ἵνα

in order that

purpose conjunction

μή

not

negation (with subjunctive in purpose clause)

ἐπί

further

preposition + accusative (degree: 'to a greater extent')

πλεῖον

more

Accusative

accusative after ἐπί (comparative: no further)

πολύς comparative: 'more, further'; ἐπὶ πλεῖον = 'to a greater degree, further'

διανεμηθῆ

it spread

Aor Pass Subj 3 Sg · διανέμω

verb of purpose clause

→ constative aorist (single spread that they wish to prevent)

διανέμω: 'distribute, spread, disseminate'; passive = 'be spread/propagated'; only here in Acts; a word for the contagious spread of a report or movement.

εἰς

among

preposition + accusative (extent: into the people)

τόν

the

Accusative

article

λαόν

people

Accusative

accusative after εἰς (the population at risk of hearing the message)

λαός: 'people'; the council's fear is that the λαός — who are already responding (v.4) — will be reached even more broadly.

ἀπειλησώμεθα

let us warn

Aor Mid Subj 1 Pl · ἀπειλέω

hortatory subjunctive (the council's resolution)

→ constative aorist (a single solemn warning to be issued)

ἀπειλέω: 'threaten, warn with threats'; a strong word — official warning backed by the threat of punishment.

αὐτοῖς

them

Dative

dative of indirect object (the object of the warning)

μηκέτι

no longer

temporal negation (with infinitive: no longer to speak)

μηκέτι: 'no longer, not from now on'; the temporal negation prohibits continuing speech.

λαλεῖν

to speak

Pres Act Inf · λαλέω

infinitive (content of the warning: what they must not do)

→ progressive present (ongoing speech they are to cease)

λαλέω: 'speak'; the prohibition targets the ongoing proclamation the apostles have been conducting.

ἐπί

in

preposition + dative (on the basis of/invoking the name)

τῷ

the

Dative

article

ὀνόματι

name

Dative

dative after ἐπί (invoking Jesus' name as basis)

ὄνομα: 'name'; the fourth occurrence of ὄνομα in the chapter (vv.7, 10, 12, 17); the name of Jesus is the contested object of the entire episode.

τούτῳ

this

Dative

dative (demonstrative, dismissive: 'this name')

οὗτος; the council's use of the demonstrative may be dismissive — 'this name' (rather than naming it) = studied avoidance of the name Jesus.

μηδενί

to no one

Dative

dative of indirect object (absolute prohibition)

μηδείς: 'no one, none'; the prohibition is absolute — not to any person.

ἀνθρώπων

of people

Genitive

partitive genitive after μηδενί

ἄνθρωπος: 'person'; μηδενί ἀνθρώπων = 'to no person whatsoever' — universal prohibition.

18 καὶ καλέσαντες αὐτοὺς παρήγγειλαν τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.

And having called them, they charged them not to speak or teach at all in the name of Jesus.

NARRATIVE EXECUTION (THE PROHIBITION DELIVERED) **καί** The private resolution (v.17) becomes the official charge. παρήγγειλαν is an official command verb used for authoritative orders (cf. Acts 1:4; 5:28; 16:18; 23:22). τὸ καθόλου (= 'altogether, absolutely') intensifies the prohibition: not in any way, not at all.

καί
and

coordinating conjunction (narrative continuation)

καλέσαντες

having called

Aor Act Ptc Nom Pl M · καλέω

attendant circumstance participle (recalled for sentencing)

→ constative aorist (the act of recalling them)

καλέω: 'call, summon'; the apostles are recalled into the chamber to receive the official verdict.

αυτούς

them

Accusative

object of καλέσαντες

παρήγγειλαν

they charged

Aor Act Indic 3 Pl · παραγγέλλω

main verb (official command)

→ constative aorist (the official charge issued)

παραγγέλλω: 'command, charge, order'; an official command from recognized authority; the word Luke uses for binding directives (1:4; 5:28; 10:42; 15:5; 16:18; 23:22).

τό

the

Accusative

article (nominalizing the adverb καθόλου)

καθόλου

at all

adverb (absolute negation: 'not at all')

καθόλου: 'altogether, in any way, at all'; an intensifying adverb; τὸ καθόλου μή = 'absolutely not' — the council means complete silence.

μή

not

negation (with infinitives; prohibitive)

φθέγγεσθαι

to speak

Pres Mid/Pass Inf · φθέγγομαι

infinitive (content of prohibition)

→ progressive present (cease the ongoing speaking)

φθέγγομαι: 'utter, speak, proclaim'; a slightly more formal/literary word for public utterance; combined with διδάσκειν covers both proclamation and systematic teaching.

μηδέ

nor

correlative negation (extending the prohibition)

μηδέ: 'and not, nor'; extends the prohibition to the second activity.

διδάσκειν

to teach

Pres Act Inf · διδάσκω

infinitive (coordinate with φθέγγεσθαι)

→ progressive present (cease ongoing teaching)

διδάσκω: 'teach'; the pair φθέγγεσθαι / διδάσκειν covers spontaneous proclamation and systematic instruction respectively.

ἐπί

in

preposition + dative (on the basis of the name)

τῷ

the

Dative

article

ὄνοματι

name

Dative

dative after ἐπί (invoking the name as authority)

ὄνομα: 'name'; the official prohibition targets speech 'upon/in the name of Jesus!'

τοῦ

of

Genitive

article

Ἰησοῦ

Jesus

Genitive

genitive (personal name, specifying the ὄνομα)

Ἰησοῦς: the first time the council's official charge names Jesus — the name they sought to suppress (v.17 τοῦτω).

19 ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτούς· Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε·

But Peter and John answered them: 'Whether it is right in the sight of God to listen to you rather than to God, you judge.'

COUNTER-RESPONSE (APOSTOLIC REFUSAL) **δέ** Peter and John reverse the judicial roles: κρίνατε ('you judge') hands the moral verdict back to the council. The question poses an either/or that is rhetorically unanswerable: the council cannot declare that one should obey humans over God. ἐνώπιον τοῦ θεοῦ frames the ultimate accountability — the court of divine opinion supersedes the Sanhedrin.

ὁ

the

Nominative

article (introducing the named subject)

δέ

but

adversative particle

Πέτρος

Peter

Nominative

subject (first of compound)

Πέτρος: Peter; now the speaker again after the council's charge.

καί

and

coordinating conjunction

Ἰωάννης

John

Nominative

subject (second of compound)

Ἰωάννης: John; the two speak together, confirming their solidarity.

ἀποκριθέντες

answering

Aor Pass Ptc Nom Pl M · ἀποκρίνομαι

attendant circumstance participle (speech introduction)

→ constative aorist (the act of answering)

ἀποκρίνομαι: 'answer, reply'; the deponent aorist participle is a standard speech-introduction formula in Luke-Acts.

εἶπον

said

Aor Act Indic 3 Pl · λέγω

main verb (speech act)

→ constative aorist

λέγω: standard speech introduction.

πρός

to

preposition + accusative (recipient)

αὐτούς

them

Accusative

object of πρὸς

εἰ

whether

conditional / indirect question marker

εἰ: introduces the indirect question (indirect interrogative: 'whether...'); the council must adjudicate.

δίκαιόν

right

Nominative

predicate adjective (what is being judged)

δίκαιος: 'right, just'; the appeal to justice/rightness invokes a standard the council cannot deny.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present

εἰμί: copula.

ἐνώπιον

before

improper preposition + genitive (in the sight of)

ἐνώπιον: 'before, in the sight/presence of'; the ultimate court is divine judgment.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive after ἐνώπιον (God as the ultimate judge)

θεός: God; the appeal to divine judgment inverts the council's claim to be the ultimate authority.

ὑμῶν

you

Genitive

genitive (object of ἀκούειν: 'listen to you')

ὑμεῖς: 'you'; placed emphatically early in the comparison.

ἀκούειν

to listen

Pres Act Inf · ἀκούω

subject infinitive of ἔστιν (what is/is not right)

→ progressive present (ongoing obedience)

ἀκούω: 'hear, listen, obey'; with genitive = 'obey, submit to the authority of!'

μᾶλλον

rather

comparative adverb (ὕμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ)

μᾶλλον: 'more, rather'; sets up the either/or comparison that the council cannot decide against God.

ἢ

than

comparative conjunction

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive (object of ἀκούειν in comparison)

θεός; the other term of the comparison; the council cannot honestly rule against obedience to God.

κρίνατε

you judge

Aor Act Impr 2 Pl · κρίνω

main verb (challenge: apostolic invitation for the council to judge)

→ constative aorist imperative (decisive judicial verdict invited)

κρίνω: 'judge, decide'; the terse imperative turns the tables — the council is summoned to give the verdict, but any answer condemns them.

20 οὐ γὰρ δυνάμεθα ἡμεῖς ἃ εἶδαμεν καὶ ἠκούσαμεν μὴ λαλεῖν.

for we are not able to stop speaking about what we have seen and heard!

GROUND FOR THE REFUSAL γάρ The ground of v.19's challenge: the apostles declare an impossibility — they cannot not speak. The combination of εἶδαμεν καὶ ἠκούσαμεν echoes the language of eyewitness testimony (Luke 24:48; Acts 1:8; 2:32; 3:15), establishing that their proclamation is grounded in personal experience of the risen Jesus, not merely opinion.

οὐ

not

negation

γάρ

for

explanatory conjunction

δυνάμεθα

we are able

Pres Mid/Pass Indic 1 Pl · δύναμαι

main verb (impossibility of silence)

→ gnomic present (an enduring impossibility)

δύναμαι: 'be able'; οὐ δυνάμεθα echoes the council's own οὐ δυνάμεθα (v.16) — both sides share an incapacity, but the apostles' inability is one of Spirit-driven necessity.

ἡμεῖς

we

Nominative

emphatic subject pronoun

ἡμεῖς: emphatic 'we' — the apostles, eyewitnesses; the emphasis stresses personal obligation and identity.

ἃ

what

Accusative

relative pronoun (object of λαλεῖν — content of speech)

ἃ: 'what'; introduces the eyewitness content.

εἶδαμεν

we have seen

Aor Act Indic 1 Pl · ὀράω

relative clause verb (eyewitness: what they saw)

→ constative aorist (the completed experience of seeing)

ὀράω: 'see'; the aorist marks the completed acts of seeing (the resurrection appearances, the miracles, Jesus' ministry).

καί

and

coordinating conjunction

ἤκούσαμεν

we have heard

Aor Act Indic 1 Pl · ἀκούω

relative clause verb (coordinate: what they heard)

→ constative aorist (completed experience of hearing)

ἀκούω: 'hear'; the pair εἶδαμεν / ἤκούσαμεν is the standard formula of eyewitness testimony in antiquity and in Luke-Acts.

μή

not

negation (with infinitive: to not speak = cease speaking)

λαλεῖν

to speak

Pres Act Inf · λαλέω

complementary infinitive of δυνάμεθα (the prohibited action they are compelled to do)

→ progressive present (the ongoing proclamation they cannot stop)

λαλέω: 'speak'; the very word of the council's prohibition (v.18 φθέγγεσθαι / διδάσκειν; here λαλεῖν) — the apostles refuse the silencing.

21 οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι.

And having further threatened them, they released them, finding no way to punish them, because of the people — for everyone was glorifying God for what had happened.

NARRATIVE RESOLUTION (RELEASE WITH THREATS) **δέ** The council's impotence is complete: they can only add threats (προσαπειλησάμενοι, a hapax) before releasing the apostles. The reason is explicitly the λαός — the same λαός over whom they claim authority (vv.8, 17) and whose δοξάζειν τὸν θεόν places them on the apostolic side. This is Lukan irony: the crowd's praise of God frustrates the council's legal strategy.

οἱ

they

Nominative

article used as pronoun (the council)

article as pronoun: 'they' referring to the council.

δέ

and

connective particle

προσαπειλησάμενοι

having further threatened

Aor Mid Ptc Nom Pl M · προσαπειλέω

attendant circumstance participle

→ constative aorist (the additional threat)

προσαπειλέω: 'threaten in addition, threaten further'; hapax legomenon in the NT; the προς- prefix = 'on top of/in addition to' the earlier warning (v.17).

ἀπέλυσαν

released

Aor Act Indic 3 Pl · ἀπολύω

main verb (the release)

→ constative aorist (the act of release)

ἀπολύω: 'release, set free, dismiss'; the standard word for judicial release.

αὐτούς

them

Accusative

object of ἀπέλυσαν

μηδέν

nothing

Accusative

object of εὐρίσκοντες (what they failed to find)

μηδεῖς: 'nothing'; they found no ground, no method.

εὐρίσκοντες

finding

Pres Act Ptc Nom Pl M · εὐρίσκω

circumstantial participle (causal: because they found nothing)

→ conative present (trying and failing to find)

εὐρίσκω: 'find, discover'; the present participle with μηδέν = 'finding nothing [of what they sought].'

τό

the

Accusative

article (nominalizing the indirect question πῶς)

πῶς

how

indirect interrogative (how to punish)

πῶς: 'how'; τὸ πῶς κολάσωνται = 'how they might punish them' — the articular indirect question.

κολάσωνται

they might punish

Aor Mid Subj 3 Pl · κολάζω

verb of indirect question (deliberative subjunctive in indirect discourse)

→ constative aorist (the single punitive act sought)

κολάζω: 'punish, chastise'; the council sought to punish but the people's support made it politically impossible.

αὐτούς

them

Accusative

object of κολάσωνται

διὰ

because of

preposition + accusative (cause)

τόν

the

Accusative

article

λαόν

people

Accusative

accusative after διὰ (the constraining cause)

λαός: the people whose support for the apostles (v.4: 5000 believed; v.21: all glorifying God) is the council's political constraint.

ὅτι

because

causal conjunction (explaining the λαός's effect)

πάντες

all

Nominative

subject (universalizing)

πᾶς: 'all'; the universality of the people's praise makes punishment politically suicidal.

ἐδόξαζον

were glorifying

Impf Act Indic 3 Pl · δοξάζω

main verb of ὅτι-clause

→ descriptive imperfect (the ongoing doxology of the people)

δοξάζω: 'glorify, praise'; a Lukan praise-response to a divine act (cf. Luke 5:25–26; 7:16; Acts 11:18; 21:20).

τόν

the

Accusative

article

θεόν

God

Accusative

object of ἐδόξαζον

θεός: God, not the apostles, receives the glory — the proper Lukan attribution.

ἐπί

for

preposition + dative (ground/occasion: glorifying God on the basis of)

τῷ

the

Dative

article

γεγονότι

what had happened

Perf Act Ptc Dat Sg N · γίνομαι

substantival participle (the occasion of the praise)

→ intensive perfect (the event and its ongoing impact)

γίνομαι: 'happen, occur'; τὸ γεγονός = 'the thing that had happened' – the healing and the apostolic proclamation.

22 ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν γέγονει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

For the man on whom this sign of healing had been performed was more than forty years old.

EXPLANATORY ELABORATION γάρ A brief narrative aside explains why the healing was so remarkable and undeniable: the man was over forty years old, meaning he had been lame from birth (3:2) for more than four decades. The double perfect (γέγονει) underlines the permanence of his healed state. This verse closes the arrest-and-trial episode before the community scene of vv.23ff.

ἐτῶν

years

Genitive

genitive of measure (age)

ἔτος: 'year'; genitive of age/measure with the verb ἦν — 'he was of [more than] forty years.'

γάρ

for

explanatory conjunction

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (copula of age)

→ descriptive imperfect (his age at the time of healing)

εἰμί: 'be'; ἐτῶν πλειόνων τεσσαράκοντα ἦν = 'was more than forty years.'

πλειόνων

more than

Genitive

genitive (comparative adjective modifying ἐτῶν)

πολύς comparative: 'more'; πλειόνων τεσσαράκοντα = 'more than forty.'

τεσσεράκοντα

forty

numeral (modifying ἐτῶν)

τεσσεράκοντα: 'forty'; indeclinable numeral; a significant age, stressing the lifelong nature of the disability.

ὁ

the

Nominative

article

ἄνθρωπος

man

Nominative

subject (the healed man)

ἄνθρωπος: the lame man of 3:2; his age is the final note that caps the undeniability of the healing.

ἐφ'

on whom

preposition + relative (upon whom the sign occurred)

ὃν

whom

Accusative

relative pronoun (object of ἐφ', referring to ἄνθρωπος)

γεγόνει

had been performed

Plupf Act Indic 3 Sg · γίνομαι

main verb of relative clause (pluperfect: past action relative to the episode)

→ intensive pluperfect (the healing stood as an accomplished fact)

γίνομαι: 'occur, happen'; the pluperfect γεγόνει marks the healing as prior to the trial — it is a completed and standing reality.

τό

the

Nominative

article

σημεῖον

sign

Nominative

subject of γεγόνει (the sign that occurred on him)

σημεῖον: 'sign'; closes the healing narrative's vocabulary (v.16: γνωστὸν σημεῖον), the sign that the council admitted and could not deny.

τοῦτο

this

Nominative

demonstrative (attributive to σημεῖον)

οὗτος: 'this'; refers to the specific healing sign the whole narrative has been about.

τῆς

of

Genitive

article

ἰάσεως

healing

Genitive

genitive of content/apposition (the sign = the healing)

ἴασις: 'healing, cure'; used in Acts 4:22, 30; a medical term for the act of curing; with σημεῖον = 'the sign consisting of healing.'

23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον.

When they were released, they went to their own people and reported everything that the chief priests and the elders had said to them.

NARRATIVE TRANSITION (RETURN TO COMMUNITY) **δέ** The release leads to a return τοὺς ἰδίους ('to their own' — the believing community). The full report (ὅσα ... εἶπον) prepares the prayer of vv.24–30. 'Their own' (ἴδιοι) is a Johannine word for the community of disciples (John 1:11; 13:1) here in Acts marking the social boundary of the new community.

Ἀπολυθέντες

being released

Aor Pass Ptc Nom Pl M · ἀπολύω

attendant circumstance / temporal participle

→ constative aorist (the completed release)

ἀπολύω: 'release'; picks up ἀπέλυσαν (v.21)
— the same release now described from the apostles' perspective.

δέ

and

connective particle (narrative continuation)

ἦλθον

they went

Aor Act Indic 3 Pl · ἔρχομαι

main verb (the return to community)

→ constative aorist (the act of going)

ἔρχομαι: 'come, go'; the movement back to the community.

πρὸς

to

preposition + accusative (destination)

τούς

their

Accusative

article

ἰδίους

own [people]

Accusative

substantival adjective (the community of believers)

ἴδιος: 'one's own'; τοὺς ἰδίους = 'their own [people]' — the Jerusalem community of disciples; the phrase marks the distinct social identity of the early church.

καί

and

coordinating conjunction

ἀπήγγειλαν

reported

Aor Act Indic 3 Pl · ἀπαγγέλλω

main verb (the full report to the community)

→ constative aorist (the act of reporting)

ἀπαγγέλλω: 'report, announce, declare'; the prefix ἀπό suggests a report from a source — they bring the news of the Sanhedrin's deliberations back to the community.

ὅσα

everything that

Accusative

relative pronoun (object of ἀπήγγειλαν: the content of the report)

ὅσος: 'as much/many as, everything that'; the comprehensive relative — the whole content of the council's proceedings.

πρός

to

preposition + accusative (recipient of the council's speech)

αὐτούς

them

Accusative

object of πρὸς (= Peter and John, the recipients of the council's charge)

οἱ

the

Nominative

article

ἀρχιερεῖς

chief priests

Nominative

subject of εἶπον (the speakers reported on)

ἀρχιερεύς: 'chief priest'; the priestly leadership of the Sanhedrin.

καί

and

coordinating conjunction

οἱ

the

Nominative

article

πρεσβύτεροι

elders

Nominative

subject (coordinate with ἀρχιερεῖς)

πρεσβύτερος: 'elder'; the joint leadership of the council (cf. v.5).

εἶπον

had said

Aor Act Indic 3 Pl · λέγω

main verb of relative clause

→ constative aorist (the council's speech reported)

λέγω: 'say'; the aorist εἶπον here = the charge they had issued.

24 οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἤραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν· Δέσποτα, σὺ ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς,

And when they heard it, they lifted their voice to God with one accord and said: 'Sovereign Lord, you who made heaven and earth and the sea and everything in them,

COMMUNITY RESPONSE: CORPORATE PRAYER **δέ** The community responds to the report with united prayer (ὁμοθυμαδόν — a Lukan keyword for community unanimity, Acts 1:14; 2:46; 5:12; 15:25). The prayer opens with the address Δέσποτα ('Sovereign Lord') — a word that emphasizes absolute divine sovereignty, contrasting with the Sanhedrin's pretensions. The creation address grounds the prayer in God's universal dominion.

οἱ

they

Nominative

article as pronoun (the community)

δέ

and

connective particle

ἀκούσαντες

having heard

Aor Act Ptc Nom Pl M · ἀκούω

temporal participle (upon hearing the report)

→ constative aorist (the act of hearing)

ἀκούω: 'hear'; the hearing of the report triggers the prayer.

ὁμοθυμαδόν

with one accord

adverb (manner: unanimously)

ὁμοθυμαδόν: 'with one mind/purpose'; a compound of ὁμοῦ + θυμός; a key Lukan word for the unity of the early community (1:14; 2:1, 46; 4:24; 5:12; 7:57; 8:6; 15:25; 18:12; 19:29).

ἤραν

lifted

Aor Act Indic 3 Pl · αἶρω

main verb (the act of raising a voice in prayer)

→ constative aorist (the united prayer act)

αἶρω: 'lift, raise'; αἶρειν φωνήν = 'to raise the voice' — an LXX idiom for communal crying out (cf. Judg 2:4; 1 Sam 11:4).

φωνήν

voice

Accusative

object of ἤραν (idiomatic)

φωνή: 'voice'; the unified φωνή expresses the community's solidarity.

πρὸς

to

preposition + accusative (direction of prayer)

τόν

the

Accusative

article

θεόν

God

Accusative

object of πρὸς (the addressee of prayer)

θεός: God as the recipient of the prayer — who is then addressed as Δέσποτα.

καί

and

coordinating conjunction

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (the prayer introduced)

→ constative aorist (the prayer act)

λέγω: speech introduction verb.

Δέσποτα

Sovereign Lord

Vocative

vocative (address to God)

δεσπότης: 'master, lord, sovereign'; emphasizes absolute ownership and authority; used of God in LXX and Jewish prayer (Isa 1:24; Jer 1:6); in NT at Luke 2:29; Acts 4:24; Rev 6:10. The contrast with the Sanhedrin's authority is pointed.

σύ

you

Nominative

emphatic subject pronoun (attributive with ὁ ποιήσας)

σύ: emphatic — 'you yourself, the one who made...'; the prayer's confession of God's creative sovereignty.

ὁ

the one

Nominative

article (introducing substantival participle)

ποιήσας

who made

Aor Act Ptc Nom Sg M · ποιέω

substantival participle (predicate: the creator God)

→ constative aorist (the one creative act)

ποιέω: 'make, create'; echoes the creation formula of Exod 20:11; Neh 9:6; Ps 146:6
LXX — God as creator of all grounds his sovereignty over the Sanhedrin's threats.

τόν

the

Accusative

article

οὐρανόν

heaven

Accusative

object of ποιήσας (first of the created realms)

οὐρανός: 'heaven, sky'; the merism heaven/earth/sea covers the totality of created reality.

καί

and

coordinating conjunction

τήν

the

Accusative

article

γῆν

earth

Accusative

object of ποιήσας (second created realm)

γῆ: 'earth, land'; the second of the merism.

<p>καί and <i>coordinating conjunction</i></p>	<p>τήν the Accusative <i>article</i></p>	<p>θάλασσαν sea Accusative <i>object of ποιήσας (third created realm)</i> θάλασσα: 'sea'; the triad heaven/earth/sea draws on Exod 20:11 LXX and Ps 146:6 LXX.</p>	<p>καί and <i>coordinating conjunction</i></p>
<p>πάντα everything Accusative <i>object of ποιήσας (comprehensively)</i> πᾶς: 'all, every'; πάντα τὰ ἐν αὐτοῖς = 'everything in them' — the totality of creation under God's sovereign care.</p>	<p>τά the Accusative <i>article (introducing the content clause)</i></p>	<p>ἐν in <i>preposition + dative (within the created realms)</i></p>	<p>αὐτοῖς them Dative <i>dative after ἐν (= heaven, earth, and sea)</i></p>

25 ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδός σου εἰπών· Ἵνατί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά;

who through the Holy Spirit by the mouth of David your servant said: 'Why did the nations rage and the peoples plot in vain?'

SCRIPTURAL CITATION (PS 2:1) **ASYNDETON** A relative clause continuing the address to God, introducing the Psalm citation. The text of the introduction is syntactically compressed in the best MSS (ὁ τοῦ πατρὸς ἡμῶν ... εἰπών), with the intermediate step of 'by the mouth of David your servant' inserted between the relative and the participle. Some later MSS expand to smooth it. The prayer reads Ps 2:1–2 as fulfilled in the opposition to Jesus. ἐφρύαξαν (aorist of φρυάσσω, 'rage, snort') translates the LXX of Ps 2:1.

ὁ

who

Nominative

article as relative pronoun (continuing the address to God)

article used pronominally; continues the relative clause from ὁ ποιήσας in v.24.

τοῦ

our

Genitive

article (possessive genitive head with πατρός)

πατρός

father's

Genitive

genitive of relationship (mediation through the patriarch David)

πατήρ: 'father'; τοῦ πατρός ἡμῶν — 'of our father' — the relationship clause introduces David as the ancestral channel of divine speech.

ἡμῶν

our

Genitive

genitive (possessive: our father = our ancestor David)

διὰ

through

preposition + genitive (means of inspiration)

πνεύματος

Spirit

Genitive

genitive after διὰ (the divine means: the Holy Spirit)

πνεῦμα: 'Spirit'; διὰ πνεύματος ἁγίου = 'through the Holy Spirit' — the Spirit as the agent who inspired David's utterance.

ἁγίου

holy

Genitive

genitive (attributive: the Holy Spirit)

ἅγιος: 'holy'; πνεῦμα ἅγιον = the Holy Spirit.

στόματος

mouth

Genitive

genitive (instrumental: by the mouth of David)

στόμα: 'mouth'; διὰ στόματος = 'by the mouth of' — the standard prophetic inspiration formula (cf. Acts 1:16; 3:18, 21; Luke 1:70).

Δαβίδ

David

Genitive

genitive of possession/attribution (whose mouth)

Δαβίδ: King David, author of the Psalms in Jewish tradition; Acts consistently cites Psalms as David's Spirit-inspired speech.

παιδός

servant

Genitive

genitive in apposition to Δαβίδ

παῖς: 'child, servant'; παῖς σου = 'your servant' — the honorific title of the covenant servant; used of David and Jesus (v.27, 30) in this prayer.

σου

your

Genitive

genitive (possessive: God's servant David)

εἰπών

who said

Aor Act Ptc Nom Sg M · λέγω

substantival participle (= ὁ εἰπών: the one who said, God speaking through David)

→ constative aorist (the historical utterance)

λέγω: 'say'; the aorist participle marks the past prophetic utterance now being cited.

<p>ἵνατί why</p> <p><i>interrogative conjunction (LXX citation Ps 2:1)</i></p> <p>ἵνατί: 'why? for what reason?'; LXX form of the rhetorical question; = ἵνα τί (what purpose?).</p>	<p>ἐφρούαξαν did rage</p> <p>Aor Act Indic 3 Pl · φρούασσω</p> <p><i>main verb of cited question</i></p> <p>→ constative aorist (the historic raging)</p> <p>φρούασσω: 'snort, rage, be arrogant'; only here in NT; the LXX word for ψαῖ (Ps 2:1) — the nations' proud, turbulent opposition to God's anointed.</p>	<p>ἔθνη nations</p> <p>Nominative</p> <p><i>subject of ἐφρούαξαν</i></p> <p>ἔθνος: 'nation, Gentile'; in vv.27–28 applied to Pilate/Romans and the Gentiles at Jesus' trial.</p>	<p>καί and</p> <p><i>coordinating conjunction</i></p>
<p>λαοί peoples</p> <p>Nominative</p> <p><i>subject of ἐμελέτησαν</i></p> <p>λαός: 'people'; in v.27 'peoples' is applied to Israel (λαοὶ Ἰσραήλ); the pair ἔθνη / λαοί in the Psalm = the Gentiles + Israel at the trial of Jesus.</p>	<p>ἐμελέτησαν plotted</p> <p>Aor Act Indic 3 Pl · μελετάω</p> <p><i>main verb of second line of Ps citation</i></p> <p>→ constative aorist (the historic plotting)</p> <p>μελετάω: 'meditate on, plot, devise'; LXX translation of תַּלְתַּל (Ps 2:1); 'plot in vain' — devising schemes that are ultimately futile.</p>	<p>κενά empty things</p> <p>Accusative</p> <p><i>object of ἐμελέτησαν (the vain schemes)</i></p> <p>κενός: 'empty, vain, futile'; κενά = 'empty/futile things' — their plotting ultimately accomplishes nothing against God's purpose (cf. v.28 ὅσα ... προώρισεν).</p>	

26 παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.

'The kings of the earth set themselves, and the rulers were gathered together against the Lord and against his Anointed.'

PS 2:2 (CONTINUED CITATION) **ASYNDETON** The second verse of Psalm 2 in the LXX, applying 'kings' and 'rulers' to Herod and Pilate (v.27), and 'the Lord and his Christ' to God and Jesus. The ἐπὶ τὸ αὐτὸ ('at the same place/together') is a Lukan phrase (2:1, 44, 47; 3:1) denoting concerted gathering — here the gathered opposition to Jesus.

παρέστησαν

set themselves

Aor Act Indic 3 Pl · παρίστημι

main verb (Ps 2:2 citation)

→ constative aorist (the historic stance of opposition)

παρίστημι: 'stand beside, take a stand'; the aorist intransitive = 'presented themselves, took their stand' — a stance of opposition or readiness for conflict.

οί

the

Nominative

article

βασιλεῖς

kings

Nominative

subject of παρέστησαν

βασιλεύς: 'king'; in the Psalm, the world's rulers; in v.27 applied to Herod Antipas.

τῆς

of the

Genitive

article

γῆς

earth

Genitive

genitive of sphere (kings of the earth = the world's powers)

γῆ: 'earth'; 'kings of the earth' = the universalizing scope of the opposition.

καί

and

coordinating conjunction

οί

the

Nominative

article

ἄρχοντες

rulers

Nominative

subject of συνήχθησαν

ἄρχων: 'ruler'; in v.27 applied to Pilate; the ἄρχοντες of the Psalm become the specific rulers of Jesus' Passion.

συνήχθησαν

were gathered

Aor Pass Indic 3 Pl · συνάγω

main verb (assembled in opposition)

→ constative aorist (the historic gathering)

συνάγω: 'gather together'; the passive = 'were gathered' — they assembled against God's Messiah.

ἐπί

at

preposition + accusative (place/manner: together)

τό

the

Accusative

article

αὐτό

same place

Accusative

accusative (idiomatic: ἐπὶ τὸ αὐτό = together, at the same place)

αὐτός: ἐπὶ τὸ αὐτό = 'together, at the same place' — an LXX and Lukan idiom for concerted assembly.

<p>κατά against <i>preposition + genitive (hostile: against)</i></p>	<p>τοῦ the Genitive article</p>	<p>κυρίου Lord Genitive <i>genitive after κατά (the one opposed: God)</i> κύριος: 'Lord'; = God the Father in the Psalm; the opposition to Jesus is opposition to the Lord God himself.</p>	<p>καί and <i>coordinating conjunction</i></p>
<p>κατά against <i>preposition + genitive (hostile: against)</i></p>	<p>τοῦ his Genitive article</p>	<p>χριστοῦ Anointed Genitive <i>genitive after κατά (God's Anointed = Jesus)</i> χριστός: 'Anointed One, Messiah'; in the Psalm = the Davidic king; in the prayer's application = Jesus. The christological reading of Ps 2 is foundational in early Christianity (Acts 13:33; Heb 1:5; 5:5).</p>	<p>αὐτοῦ his Genitive <i>genitive (possessive: the Lord's Anointed)</i></p>

27 συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλαῶτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραήλ,

for truly in this city there were gathered against your holy servant Jesus, whom you anointed — Herod and Pontius Pilate, with the Gentiles and the peoples of Israel —

TYPOLOGICAL FULFILLMENT OF PS 2 **γάρ** The γάρ-clause applies the Psalm precisely to the Passion narrative: Herod (king) + Pilate (ruler) + Gentiles (nations) + peoples of Israel (λαοί) fulfill the four actors of Ps 2:1-2. Jesus is addressed as the holy παῖς ('servant/child') of God — the Servant language of Isa 52-53 enters the prayer. ἐπ' ἀληθείας ('in truth, truly') underscores the actual fulfillment.

συνήχθησαν

were gathered

Aor Pass Indic 3 Pl · συνάγω

main verb (the fulfillment of the Psalm)

→ constative aorist (the historic gathering at the Passion)

συνάγω: 'gather'; resumes the Psalm's συνήχθησαν (v.26) — the prayer says this prophecy was literally fulfilled.

γάρ

for

explanatory conjunction (the fulfillment clause)

ἐπ'

in

preposition + dative (manner/basis)

ἀληθείας

truth

Genitive

genitive after ἐπί (ἐπ' ἀληθείας = truly, in truth)

ἀλήθεια: 'truth'; ἐπ' ἀληθείας = 'in truth, truly, actually'; the prayer asserts actual historical fulfillment.

ἐν

in

preposition + dative (location)

τῇ

this

Dative
article

πόλει

city

Dative
dative of place

πόλις: 'city'; ἐν τῇ πόλει ταύτῃ = 'in this city' — Jerusalem, where the prayer is being prayed; the fulfillment happened here.

ταύτῃ

this

Dative
dative (demonstrative, attributive to πόλει)

οὗτος: 'this'; pointing to Jerusalem where the community prays.

ἐπί

against

preposition + accusative (hostile: against)

τόν

the

Accusative
article

ἅγιον

holy

Accusative
adjective (attributive, modifying παιδά)

ἅγιος: 'holy'; τὸν ἅγιον παιδά = 'your holy servant'; echoes the Servant language and the title 'the Holy One of God' (Luke 4:34).

παιδά

servant

Accusative
object of ἐπί (the one gathered against)

παῖς: 'servant/child'; παῖς θεοῦ = the Servant of the Lord (Isa 42, 52–53 LXX); applied to Jesus as God's chosen Servant in Acts 3:13, 26; 4:27, 30.

σου

your

Genitive

genitive (possessive: God's servant)

Ἰησοῦν

Jesus

Accusative

apposition to παῖδά (identifying the servant)

Ἰησοῦς; Jesus; the full identification – the
Servant of the prayer = Jesus.

ὃν

whom

Accusative

relative pronoun (object of ἔχρισας)

ἔχρισας

you anointed

Aor Act Indic 2 Sg · χρίω

*relative clause verb (God's anointing of Jesus as
Messiah)*

→ constative aorist (the historic anointing:
baptism/resurrection)

χρίω: 'anoint'; the verb from which Χριστός
derives; God's anointing of Jesus makes him
the χριστός of Ps 2:2 – Acts 10:38 specifies
the anointing as the Spirit at baptism.

Ἡρώδης

Herod

Nominative

subject (= the 'king' of Ps 2:2)

Ἡρώδης; Herod Antipas, tetrarch of Galilee,
who examined Jesus (Luke 23:6–12); here
fulfilling the Psalm's 'kings of the earth.'

τε

both

connective particle (Ἡρώδης τε καὶ = both ... and)

τε ... καί: 'both ... and'; the correlative
coordinates Herod and Pilate as the joint
fulfillment.

καί

and

*coordinating conjunction (completing the τε ...
καί)*

Πόντιος

Pontius

Nominative

subject (part of compound, Roman ruler)

Πόντιος; Pontius; the praenomen of the
Roman prefect.

Πιλάτος

Pilate

Nominative

subject (= the 'ruler' of Ps 2:2)

Πιλάτος; Pontius Pilate, Roman prefect of
Judea 26–36 CE; the one who sentenced
Jesus; fulfilling the Psalm's 'rulers.'

σύν

with

preposition + dative (accompaniment)

ἔθνεσιν

Gentiles

Dative

dative after σύν (fulfilling ἔθνη of Ps 2:1)

ἔθνος: 'Gentile nation'; the Roman soldiers
and Pilate's entourage fulfilling the Psalm's
'nations.'

καί

and

coordinating conjunction

λαοῖς

peoples

Dative

dative after σύν (fulfilling λαοί of Ps 2:1)

λαός: 'people'; λαοῖς Ἰσραήλ = 'peoples of Israel' — the Jewish crowd who called for crucifixion fulfilling the Psalm's 'peoples.'

Ἰσραήλ

Israel

Genitive

genitive (possessive/identifying: peoples belonging to Israel)

Ἰσραήλ: the covenant people whose complicity in the rejection of Jesus is here acknowledged alongside the Gentiles.

28 ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή [σου] προώρισεν γενέσθαι.

to do whatever your hand and your plan had predestined to take place.

PURPOSE CLAUSE (DIVINE SOVEREIGNTY) **ASYNDETON** An infinitive of purpose (ποιῆσαι) appended to the gathering in v.27: they gathered to do what God's hand and plan had predestined. The prayer makes a striking theological move: human opposition to Jesus was instrumentalized within divine predetermination (προώρισεν). This is not fatalism but confidence that nothing lies outside God's sovereign purpose.

ποιῆσαι

to do

Aor Act Inf · ποιέω

infinitive of purpose (modifying συνήχθησαν in v.27)

→ constative aorist (the single action they accomplished, within God's plan)

ποιέω: 'do, perform'; the purpose of their gathering was unwittingly to fulfill God's predetermined plan.

ὅσα

whatever

Accusative

relative pronoun (object of ποιῆσαι and of προώρισεν)

ὅσος: 'as much/many as, whatever'; the comprehensive relative — everything God's hand and plan ordained.

ἡ

the

Nominative

article

χεὶρ

hand

Nominative

subject of προώρισεν (first: God's hand = his power/action)

χεὶρ: 'hand'; ἡ χεὶρ σου = 'your hand' — an OT anthropomorphism for God's active power (cf. Acts 4:30; 11:21; 13:11).

σου

your

Genitive

genitive (possessive: God's hand)

καί

and

coordinating conjunction

ἡ

the

Nominative

article

βουλή

plan

Nominative

subject (coordinate: God's plan/will)

βουλή: 'will, plan, counsel, purpose'; ἡ βουλή τοῦ θεοῦ is the divine plan of salvation in Acts (2:23; 5:38; 13:36; 20:27); its predetermination encompasses the cross.

προώρισεν

had predestined

Aor Act Indic 3 Sg · προορίζω

main verb (divine predetermination)

→ constative aorist (the eternal predetermination expressed as a completed act)

προορίζω: 'predestine, foreordain, determine beforehand'; NT word for divine pre-determination (Acts 4:28; Rom 8:29–30; 1 Cor 2:7; Eph 1:5, 11); God's plan included the Passion.

γενέσθαι

to take place

Aor Mid Inf · γίνομαι

complementary infinitive of προώρισεν

→ constative aorist (the events that took place)

γίνομαι: 'happen, occur'; προώρισεν γενέσθαι = 'foreordained to happen' — the Passion events were within God's sovereign purpose.

29 καὶ τὰ νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου,

And now, Lord, look upon their threats, and grant to your servants to speak your word with all boldness,

PETITION (THE HEART OF THE PRAYER) **καί** The prayer pivots from praise/confession to petition. καὶ τὰ νῦν ('and now, in the present situation') marks the transition — a classic biblical formula (cf. Gen 44:10 LXX; 1 Kgs 18:11; Acts 5:38; 20:25; 27:22). Notably, the primary petition is NOT for protection from suffering but for παρρησία — boldness of speech. The secondary petition (v.30) is for signs. The prayer models the theology that suffering is not the problem; silence would be.

καί
and

coordinating conjunction (narrative turn to petition)

τά
the

Accusative
article (nominalizing νῦν in the idiom τὰ νῦν)

νῦν
now

temporal adverb (καὶ τὰ νῦν = 'and now, in the present circumstances')

νῦν: 'now'; τὰ νῦν is a Hellenistic idiom for the current situation; in Acts it marks a pivot from past grounding to present petition.

κύριε
Lord

Vocative
vocative (direct address to God)

κύριος: 'Lord'; the prayer addresses God as κύριε, picking up the κυρίου of the Psalm citation (v.26).

ἔπιδε
look upon

Aor Act Impr 2 Sg · ἐφοράω
main verb (imperative petition: 1st request)

→ constative aorist imperative (an immediate divine act of attention)

ἐφοράω: 'look upon, observe from above'; an LXX word for divine attention to human affairs (cf. 1 Kgs 8:29; Neh 9:32 LXX); the petition asks God to see the threat — implying he will act on what he sees.

ἐπί
upon

preposition + accusative (direction of God's gaze)

τάς
the

Accusative
article

ἀπειλάς
threats

Accusative
object of ἔπιδε

ἀπειλή: 'threat'; picks up the root from vv.17 and 21 (ἀπειλέω, προσαπειλέω) — the community names the council's threat before God.

αὐτῶν
their

Genitive
genitive (possessive: the council's threats)

καί
and

coordinating conjunction (second petition)

δός
grant

Aor Act Impr 2 Sg · δίδωμι
main verb (imperative petition: 2nd request — for boldness)

→ constative aorist imperative (grant this gift)

δίδωμι: 'give, grant'; δός ... λαλεῖν = 'grant ... to speak'; God is asked to enable what the council has forbidden.

τοῖς
to the

Dative
article

δούλοις

servants

Dative

dative of indirect object (the recipients of the grant)

δούλος: 'slave, servant'; τοῖς δούλοις σου = 'to your servants' — the community's self-designation as servants of the Sovereign Lord (Δέσποτα, v.24).

σου

your

Genitive

genitive (possessive)

μετά

with

preposition + genitive (manner)

παρρησίας

boldness

Genitive

genitive after μετά (manner of speaking)

παρρησία: 'boldness, freedom of speech'; the key word of the chapter (v.13, 29, 31; cf. 28:31); the community prays for what the council saw in Peter and John and was disturbed by.

πάσης

all

Genitive

genitive (attributive: qualifying παρρησίας — 'all boldness')

πᾶς: 'all, every'; μετὰ παρρησίας πάσης = 'with all boldness' — the intensification of the gift requested.

λαλεῖν

to speak

Pres Act Inf · λαλέω

complementary infinitive of δός (the thing granted)

→ progressive present (ongoing speaking — exactly what the council banned)

λαλέω: 'speak'; the council's prohibition (v.18 μὴ ... φθέγγεσθαι / διδάσκειν; v.17 μηκέτι λαλεῖν) is directly countered by this petition for continued speech.

τόν

the

Accusative

article

λόγον

word

Accusative

object of λαλεῖν

λόγος: 'word'; τὸν λόγον σου = 'your word' — the apostolic message is God's own word; their speaking is his speaking.

σου

your

Genitive

genitive (possessive: God's word)

30 ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.

while you stretch out your hand to heal, and signs and wonders take place through the name of your holy servant Jesus.

ACCOMPANYING PETITION (SIGNS TO ACCOMPANY THE WORD) **ASYNDETON** The secondary petition continues the main prayer of v.29: the community asks not only for boldness in speech but for accompanying divine power (healing, signs, wonders) through Jesus' name. The phrase ἐν τῷ ... ἐκτείνειν (articular infinitive) frames the signs as the context in which bold speech occurs. The language of 'signs and wonders' is programmatic in Acts (2:19, 22, 43; 4:30; 5:12; 6:8; 7:36; 8:13; 14:3; 15:12).

<p>ἐν while <i>preposition + articular infinitive (temporal/modal)</i></p>	<p>τῷ the Dative <i>article (nominalizing the infinitive ἐκτείνειν)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>χεῖρά hand Accusative <i>object of ἐκτείνειν</i> χείρ: 'hand'; ἐκτείνειν τὴν χεῖρα = 'stretch out the hand' — the OT gesture of divine power in action (Exod 7:5; Isa 31:3 LXX); cf. ἡ χεῖρ σου in v.28.</p>
<p>σου your Genitive <i>genitive (possessive: God's hand)</i></p>	<p>ἐκτείνειν to stretch out Pres Act Inf · ἐκτείνω <i>articular infinitive (subject of ἐν τῷ construction)</i> → progressive present (ongoing stretching out of God's hand) ἐκτείνω: 'stretch out, extend'; ἐκτείνειν τὴν χεῖρα εἰς ἴασιν = 'extend the hand for healing' — the prayer invites God's direct action through the apostles' ministry.</p>	<p>σε you Accusative <i>accusative subject of infinitive</i> σύ: 'you' (God); the subject of the infinitive is God himself.</p>	<p>εἰς for <i>preposition + accusative (purpose/result)</i></p>

ἴασιν

healing

Accusative

accusative of purpose (the goal of God's outstretched hand)

ἴασις: 'healing, cure'; used at vv.22 and 30; a medical/religious term; picks up the ἴασις that brought the community to this crisis.

καί

and

coordinating conjunction

σημεῖα

signs

Nominative

subject of γίνεσθαι

σημεῖον: 'sign'; σημεῖα καὶ τέρατα = 'signs and wonders' — the fixed biblical formula for miraculous divine activity (Exod 7:3; Deut 4:34; Joel 2:30 LXX; Acts 2:19, 22, 43; 5:12).

καί

and

coordinating conjunction

τέρατα

wonders

Nominative

subject of γίνεσθαι (coordinate with σημεῖα)

τέρας: 'wonder, portent'; always paired with σημεῖα in Acts; together they name the miraculous acts that validate the apostolic proclamation.

γίνεσθαι

to take place

Pres Mid/Pass Inf · γίνομαι

infinitive (coordinate with ἐκτείνειν: a second ἐν τῷ ... construction implied)

→ progressive present (ongoing occurrence of signs)

γίνομαι: 'happen, occur, take place'; σημεῖα καὶ τέρατα γίνεσθαι = signs and wonders happening — through Jesus' name.

διά

through

preposition + genitive (agency/means)

τοῦ

the

Genitive

article

ὀνόματος

name

Genitive

genitive after διά (the means by which signs occur)

ὄνομα: 'name'; the fifth occurrence in the chapter (vv.7, 10, 12, 17, 18, 30); the name of Jesus as the locus of divine power and salvation.

τοῦ

the

Genitive

article

ἁγίου

holy

Genitive

genitive (attributive, qualifying παιδός)

ἅγιος: 'holy'; τοῦ ἁγίου παιδός σου = 'your holy servant' — the full servant-title echoes v.27.

παιδός

servant

Genitive

genitive (of whose name = Jesus' name)

παῖς: 'servant'; the παιδός Ἰησοῦ closes the prayer with the servant-Christology that frames the whole petition.

σου

your

Genitive

genitive (possessive: God's servant)

Ἰησοῦ

Jesus

Genitive

genitive (apposition to παιδός: identifying the servant)

Ἰησοῦς: Jesus; the prayer closes naming him explicitly — through his name the signs are done.

31 Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

And when they had prayed, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and spoke the word of God with boldness.

DIVINE RESPONSE TO PRAYER **καί** The threefold response to the community's prayer: (1) physical theophany — the place was shaken, recalling Sinai (Exod 19:18) and the divine presence; (2) Spirit-filling — the answer to the petition for boldness is the Spirit himself; (3) bold speech — ἐλάλουν τὸν λόγον μετὰ παρρησίας is the direct fulfillment of v.29's petition. The genitive absolute δεηθέντων αὐτῶν frames the shaking as directly following the prayer.

Καί

and

coordinating conjunction (narrative continuation)

δεηθέντων

having prayed

Aor Pass Ptc Gen Pl M · δέομαι

genitive absolute (temporal: after their prayer)

→ constative aorist (the completed act of prayer)

δέομαι: 'pray, beseech, ask'; the aorist marks the prayer as a completed act whose results follow immediately.

αὐτῶν

they

Genitive

subject of genitive absolute

ἐσαλεύθη

was shaken

Aor Pass Indic 3 Sg · σαλεύω

main verb (theophanic sign)

→ constative aorist (the single moment of shaking)

σαλεύω: 'shake, agitate'; the earthquake/shaking as theophany evokes Sinai (Exod 19:18; Ps 114:7 LXX; Isa 6:4); a sign of God's presence and response.

ὁ

the

Nominative

article

τόπος

place

Nominative

subject of ἐσαλεύθη

τόπος: 'place'; the gathering-place of the community, probably the upper room or a house church.

ἐν

in

preposition + dative (location)

ὧν

which

Dative

relative pronoun (referring to τόπος)

ἦσαν

were

Impf Act Indic 3 Pl · εἰμί

periphrastic imperfect (were assembled)

→ descriptive imperfect (their ongoing assembled state)

εἰμί: auxiliary in periphrastic construction with συνηγμένοι.

συνηγμένοι

gathered

Perf Pass Ptc Nom Pl M · συνάγω

periphrastic participle (with ἦσαν: they had been gathered)

→ intensive perfect (assembled and remaining assembled)

συνάγω: 'gather'; the periphrastic perfect describes the community as assembled as a standing state.

καί

and

coordinating conjunction (the second divine response)

ἐπλήσθησαν

were filled

Aor Pass Indic 3 Pl · πίμπλημι

main verb (the Spirit-filling)

→ constative aorist (the immediate divine act of filling)

πίμπλημι: 'fill'; ἐπλήσθησαν πνεύματος ἁγίου echoes Pentecost (2:4) and the previous Spirit-filling in the chapter (v.8); God's answer to the petition of v.29.

ἅπαντες

all

Nominative

subject (emphatic: every one of them)

ἅπας: 'all, every single one'; the stronger form of πᾶς; the filling is comprehensive — no member excluded.

πνεύματος

Spirit

Genitive

genitive of content (filled with)

πνεῦμα: 'Spirit'; πνεύματος ἁγίου — genitive of content after the 'fill' verb.

ἁγίου

holy

Genitive

genitive (attributive: the Holy Spirit)

ἅγιος: the Holy Spirit.

καί

and

coordinating conjunction (the third divine response — fulfilled petition)

ἐλάλουν

they spoke

Impf Act Indic 3 Pl · λαλέω

main verb (bold proclamation: the prayer's answer)

→ inceptive imperfect (they began and continued speaking)

λαλέω: 'speak'; the imperfect marks the beginning of a continuing pattern; the prohibited speech (vv.17–18) resumes immediately, now Spirit-empowered.

τόν

the

Accusative

article

λόγον

word

Accusative

object of ἐλάλουν

λόγος: 'word'; τὸν λόγον τοῦ θεοῦ = 'the word of God' — the content of the apostolic proclamation; cf. v.29 τὸν λόγον σου.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive (subjective/possessive: God's own word)

θεός: 'God'; the apostolic word is identified as God's word — see v.29.

μετά

with

preposition + genitive (manner)

παρρησίας

boldness

Genitive

genitive after μετά (manner of speech)

παρρησία: 'boldness'; the exact phrase of v.29 (μετὰ παρρησίας πάσης λαλεῖν) is fulfilled — the prayer answered precisely.

32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.

Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him were his own, but they had everything in common.

COMMUNITY SUMMARY (A SECOND ΚΟΙΝΩΝΙΑ DESCRIPTION) **δέ** The second major community summary in Acts (cf. 2:44–47), now expanded to explain the generosity that follows. The key phrase is καρδία καὶ ψυχὴ μία — 'one heart and soul' — a Hellenistic and Jewish philosophical ideal of friendship (cf. Aristotle; 1 Sam 18:1 LXX; Deut 6:5). The community of goods (κοινά) is the practical expression of this spiritual unity.

Τοῦ

of the

Genitive

article (genitive head — genitive of possession with ἦν)

δέ

now

connective particle (introducing the summary)

πλήθους

multitude

Genitive

genitive of possession (the community described)

πλήθος: 'multitude, full number, crowd'; in Acts used for the full assembly of believers (6:2, 5; 15:12, 30; 21:22).

τῶν

of those

Genitive

article (partitive genitive head)

πιστευσάντων

who believed

Aor Act Ptc Gen Pl M · πιστεύω

substantival participle (those who had believed = the believers)

→ constative aorist (their entry into faith as the defining event)

πιστεύω: 'believe'; the aorist participle identifies the community by their act of faith.

ἦν

were

Impf Act Indic 3 Sg · εἰμί

main verb (copula of unity description)

→ descriptive imperfect (their ongoing shared condition)

εἰμί: singular because the subject (καρδία καὶ ψυχή) is treated as a unity — 'there was one heart and soul.'

καρδία

heart

Nominative

subject (with ψυχή)

καρδία: 'heart'; in Hebrew/Greek anthropology the seat of will, thought, and commitment; καρδία καὶ ψυχή = the full inner person.

καί

and

coordinating conjunction

ψυχή

soul

Nominative

subject (coordinate with καρδία)

ψυχή: 'soul, life, inner self'; the pair καρδία / ψυχή reflects the Deut 6:5 love-command ('heart and soul'); the community embodies the Shema's love for God in love for one another.

μία

one

Nominative

predicate adjective (unity)

εἷς: 'one'; the numeral used predicatively — 'there was one heart and soul' — describing perfect communal unity.

καί

and

coordinating conjunction

οὐδέ

and not even

negative conjunction (not one)

οὐδέ: 'and not, not even'; with εἷς forms an emphatic negation.

εἷς

one

Nominative

subject (οὐδὲ εἷς = not even one person)

εἷς: 'one'; οὐδὲ εἷς = 'not a single one' —
emphatic universality of the practice.

τι

anything

Accusative

indefinite pronoun (object of ἔλεγεν ... εἶναι)

τις: indefinite 'something, anything';
partitive after τῶν ὑπαρχόντων.

τῶν

of the

Genitive

article (partitive genitive with τι)

ὑπαρχόντων

belonging

Pres Act Ptc Gen Pl N · ὑπάρχω

substantival participle (the possessions)

→ progressive present (their current
possessions)

ὑπάρχω: 'exist, belong, be available'; τὰ
ὑπάρχοντα = 'one's possessions, what
belongs to one'; a standard Greek term for
property.

αὐτῷ

to him

Dative

dative of possession (whose possessions)

ἔλεγεν

said

Impf Act Indic 3 Sg · λέγω

main verb (the refusal to claim private
ownership)

→ descriptive imperfect (the ongoing
disposition)

λέγω: 'say'; here 'to say to oneself, to
regard as' — ἔλεγεν ἴδιον εἶναι = 'regarded
as his own.'

ἴδιον

his own

Accusative

predicate accusative (in indirect statement)

ἴδιος: 'one's own, personal, private'; the
word used in v.23 (τοὺς ἰδίους) — here the
community renounces the exclusive
ownership of ἴδιον property.

εἶναι

to be

Pres Act Inf · εἰμί

infinitive (indirect statement after ἔλεγεν)

→ gnomic present (how they regarded
ownership)

εἰμί: copula in indirect statement — 'said
[it] to be his own.'

ἀλλ'

but

adversative conjunction (the positive
counterpart)

ἀλλά: 'but, rather'; the strong adversative
contrasts private non-ownership with
common possession.

ἦν

were

Impf Act Indic 3 Sg · εἰμί

main verb (the positive community practice)

→ descriptive imperfect (the ongoing shared
state)

εἰμί: 'be'; ἦν αὐτοῖς ἅπαντα κοινά = 'all
things were common/shared to them!'

αὐτοῖς

to them

Dative

dative of possession (communal ownership)

αὐτοῖς: 'to them, for them'; the dative
marks the communal possessive.

ἅπαντα

all things

Nominative

subject

ἅπας: 'all, every'; emphatic form;
everything was held in common — no
exceptions.

κοινά

common

Nominative

predicate adjective

κοινός: 'common, shared'; κοινά = 'held in common' — from κοινωνία; echoes the Pythagorean ideal of friends holding all things in common (koina ta philon) but grounded in theological unity rather than philosophy.

33 καὶ δυνάμει μεγάλη ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.

And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all.

ΑΠΟΣΤΟΛΙΚΗ ΜΑΡΤΥΡΙΑ (CO-TEXT FOR THE COMMUNITY SUMMARY) **καί** The apostles' witness and the community's grace are the twin characteristics of the Jerusalem church in this ideal period. δυνάμει μεγάλη ('with great power') echoes the prayer for signs (v.30) and the Pentecost promise (1:8). χάρις μεγάλη ἐπὶ πάντας invokes OT language of divine favour resting on a community (cf. Gen 6:8 LXX; Esth 2:17 LXX).

καί

and

coordinating conjunction

δυνάμει

with power

Dative

dative of manner

δύναμις: 'power'; the same word as the court's question (v.7); the council asked by what δύναμις — the answer is God's own.

μεγάλη

great

Dative

dative (attributive: modifying δυνάμει)

μέγας: 'great, large'; δυνάμει μεγάλη — the power that accompanied the prayer's answer.

ἀπεδίδουν

were giving

Impf Act Indic 3 Pl · ἀποδίδωμι

main verb (the apostolic witness)

→ progressive imperfect (ongoing testimony)

ἀποδίδωμι: 'give back, render, give'; ἀποδιδόνα τὸ μαρτύριον = 'to give/render testimony' — a formal expression for bearing witness.

τό

the

Accusative

article

μαρτύριον

testimony

Accusative

object of ἀπεδίδουν

μαρτύριον: 'testimony, witness'; the apostolic function is defined as witnessing to the resurrection (1:8; 2:32; 3:15; 10:41).

οἱ

the

Nominative

article

ἀπόστολοι

apostles

Nominative

subject of ἀπεδίδουν

ἀπόστολος: 'apostle, sent one'; the Twelve as the authorized witnesses to the resurrection.

τῆς

of the

Genitive

article

ἀναστάσεως

resurrection

Genitive

genitive after μαρτύριον (content of the testimony)

ἀνάστασις: 'resurrection'; the same word the Sadducees objected to in v.2; now the apostles testify to it with great power.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

genitive (subjective: the Lord's resurrection)

κύριος: 'Lord'; the full title ὁ κύριος Ἰησοῦς appears here for the first time in the chapter — the resurrection is the ground of his Lordship.

Ἰησοῦ

Jesus

Genitive

genitive (apposition to κυρίου: identifying the Lord)

Ἰησοῦς: Jesus, the risen Lord.

χάρις

grace

Nominative

subject of ἦν (the divine favour on the community)

χάρις: 'grace, favor, goodwill'; here divine favor resting visibly on the community — manifested in the quality of their common life and the response of outsiders.

τε

and

connective particle (linking the two halves of the verse)

τε: Lukan linking particle; 'both the testimony ... and great grace was upon them.'

μεγάλη

great

Nominative

predicate/attributive adjective

μέγας: 'great'; χάρις μεγάλη — intentional parallel to δύναμις μεγάλη earlier in the verse.

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (copula describing their condition)

→ descriptive imperfect (ongoing divine favor)

εἰμί: ἦν ἐπὶ πάντας = 'was upon all of them.'

ἐπί

upon

preposition + accusative (resting on)

πάντας

all

Accusative

object of ἐπί

πᾶς: 'all'; the grace encompasses every member — no one is excluded from the divine favor.

αὐτούς

them

Accusative

object of ἐπί (the community members)

34 οὐδὲ γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων

for there was not a needy person among them, for as many as were owners of lands or houses were selling them and bringing the proceeds of what was sold

EXPLANATION OF THE COMMUNITY OF GOODS **γάρ** Two γάρ-clauses explain the 'all things in common' of v.32: (1) there was no needy person (the result); (2) property owners were selling and bringing proceeds (the mechanism). The OT echo is deliberate: Deut 15:4 ('there will be no poor among you') is enacted in the community. The pattern of selling, bringing, and distributing (vv.34–35) frames Barnabas' example in vv.36–37.

οὐδέ

not even

negative conjunction

οὐδέ: 'and not, not even'; the strong denial of need in the community.

γάρ

for

explanatory conjunction (the evidence for great grace)

ἐνδεής

needy

Nominative

predicate adjective

ἐνδεής: 'lacking, needy, in want'; only here in NT; picks up the Deut 15:4 ideal ('there will be no poor among you').

τις

anyone

Nominative

subject (indefinite pronoun: no one)

τις: indefinite 'anyone'; with οὐδέ = 'not even one person!'

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (ongoing state of no-need)

→ descriptive imperfect (the ongoing condition)

εἰμί: 'be'; the imperfect marks the sustained quality of the community's economic life.

ἐν

among

preposition + dative (sphere: within the community)

αὐτοῖς

them

Dative

dative after ἐν

ὅσοι

as many as

Nominative

subject (relative pronoun: the property owners)

ὅσος: 'as many as!'; ὅσοι ... κτήτορες ἦσαν = all who were property owners.

γάρ

for

explanatory conjunction (the mechanism of the community's provision)

κτήτορες

owners

Nominative

predicate nominative (what the ὄσοι were)

κτῆτωρ: 'owner, possessor'; only here in NT; from κτάομαι 'acquire'; those with substantial property.

χωρίων

of lands

Genitive

genitive (what they owned: land)

χωρίον: 'field, plot of land, estate'; the same word used for Barnabas's field (v.37) and the field of Ananias (5:3, 8).

ἢ

or

disjunctive conjunction

οἰκιῶν

of houses

Genitive

genitive (what they owned: houses)

οἰκία: 'house, household'; the two categories cover real estate broadly.

ὑπῆρχον

were

Impf Act Indic 3 Pl · ὑπάρχω

main verb of ὄσοι clause

→ descriptive imperfect (their status as property owners)

ὑπάρχω: 'be, exist, belong'; cf. τῶν ὑπαρχόντων (v.32).

πωλοῦντες

selling

Pres Act Ptc Nom Pl M · πωλέω

circumstantial participle (the action that generates the proceeds)

→ progressive present (repeated selling as need arose)

πωλέω: 'sell'; the present tense suggests this was a repeated process, not a single liquidation event.

ἔφερον

were bringing

Impf Act Indic 3 Pl · φέρω

main verb (the act of bringing proceeds to the apostles)

→ progressive imperfect (repeated bringing)

φέρω: 'bring, carry'; the imperfect describes the practice as ongoing and repeated.

τάς

the

Accusative

article

τιμάς

proceeds

Accusative

object of ἔφερον

τιμή: 'price, value, honor'; τὰς τιμάς = 'the proceeds, the sale prices' (cf. 5:2-3 where Ananias keeps back part of the τιμή).

τῶν

of what

Genitive

article (partitive genitive head)

πιπρασκομένων

was being sold

Pres Pass Ptc Gen Pl N · πιπράσκω

substantival participle (the things being sold)

→ progressive present (repeated selling)

πιπράσκω: 'sell'; an older/more formal synonym of πωλέω; the present passive = 'what was [being] sold!'

35 καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδετο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν.

and they laid it at the feet of the apostles, and it was distributed to each as anyone had need.

DISTRIBUTION OF THE COMMON FUND

καί

The disposal of the proceeds completes the pattern:

brought to the apostles → laid at their feet → distributed. 'Laying at the feet' signals submission of the gift to apostolic authority. The distribution principle (καθότι ἂν τις χρεῖαν εἶχεν — 'as each had need') is the positive answer to the Deuteronomic ideal. The imperfect διεδίδετο marks the ongoing distribution.

καί

and

coordinating conjunction

ἐτίθουν

they laid

Impf Act Indic 3 Pl · τίθημι

main verb (the act of deposition at the apostles' feet)

→ progressive imperfect (repeated act)

τίθημι: 'put, place, lay'; τιθέναι παρὰ τοὺς πόδας = 'to lay at the feet of' — a posture of surrender and trust; Barnabas does exactly this in v.37.

παρὰ

at

preposition + accusative (location: at the side of / at the feet)

τοὺς

the

Accusative

article

πόδας

feet

Accusative

object of παρὰ (at the feet)

πούς: 'foot'; παρὰ τοὺς πόδας = 'at the feet of' — a gesture of honor and submission, placing resources under the authority of.

τῶν

of the

Genitive

article

ἀποστόλων

apostles

Genitive

genitive (possessive: at the feet belonging to the apostles)

ἀπόστολος: 'apostle'; the apostles administer the common fund — this authority will be delegated to the Seven in Acts 6.

διεδίδετο

was distributed

Impf Pass Indic 3 Sg · διαδίδωμι

main verb (the distribution)

→ progressive imperfect (ongoing distribution according to need)

διαδίδωμι: 'distribute, give out'; the passive = 'was distributed'; the distribution is framed as a passive, perhaps implying the apostles as agents or simply describing the process.

<p>δέ and</p> <p><i>connective particle (completing the cycle of collection and distribution)</i></p>	<p>ἐκάστῳ to each</p> <p>Dative <i>dative of recipient (individualizing the distribution)</i></p> <p>ἕκαστος: 'each, every'; the distribution is personal and need-responsive, not egalitarian or uniform.</p>	<p>καθότι as</p> <p><i>correlative conjunction (proportional: according as)</i></p> <p>καθότι: 'as, according as, in so far as'; a Lukan word (Luke 1:7; 19:9; Acts 2:24, 45; 4:35) for proportional or circumstantial correspondence.</p>	<p>ἄν [ever]</p> <p><i>modal particle (indefinitizing: 'whenever anyone had need')</i></p> <p>ἄν: modal particle with indefinite force in the relative clause; καθότι ἄν = 'according as/whenever!'</p>
<p>τις anyone</p> <p>Nominative <i>subject (indefinite: any individual member)</i></p> <p>τις: indefinite pronoun; the distribution is responsive to every individual's need.</p>	<p>χρείαν need</p> <p>Accusative <i>object of εἶχεν</i></p> <p>χρεία: 'need, necessity'; χρείαν εἶχειν = 'to have a need'; the standard Acts criterion for distribution (cf. 2:45; 6:3).</p>	<p>εἶχεν had</p> <p>Impf Act Indic 3 Sg · ἔχω <i>main verb of καθότι clause</i></p> <p>→ descriptive imperfect (recurring need at various times)</p> <p>ἔχω: 'have'; χρείαν εἶχεν = 'had a need' — the distribution is responsive to arising need, not mechanically equal.</p>	

36 Ἰωσήφ δὲ ὁ ἐπικληθεὶς Βαρναβᾶς ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν μεθερμηνευόμενον υἱὸς παρακλήσεως, Λευίτης, Κύπριος τῷ γένει,

And Joseph, who was also called Barnabas by the apostles (which means 'son of encouragement'), a Levite, a Cypriot by birth,

PARADIGMATIC EXAMPLE **δέ** The introduction of Barnabas closes the chapter with the model exemplification of the community of goods: a named individual who embodies the principle. The verse is carefully constructed — his Jewish name (Joseph), his apostolic surname (Barnabas), the Lukan etymology (υἱὸς παρακλήσεως), his tribe (Levite), his diaspora origin (Cyprus). Barnabas will become Paul's missionary companion (Acts 11–15) and is carefully introduced here as a trustworthy patron.

Ἰωσήφ

Joseph

Nominative

subject (personal name)

Ἰωσήφ: the Hebrew/Aramaic name Joseph; the person who becomes better known by his apostolic nickname Barnabas.

δέ

and

connective particle (introducing the named example)

ὁ

the one

Nominative

article (introducing attributive participle)

ἐπικληθείς

surnamed

Aor Pass Ptc Nom Sg M · ἐπικαλέω

attributive participle (identifying the person by his nickname)

→ constative aorist (the naming at a past moment)

ἐπικαλέω: 'call upon, name, surname'; the passive = 'being named/surnamed'; ὁ ἐπικληθείς = 'the one who was called/surnamed.'

Βαρναβᾶς

Barnabas

Nominative

predicate nominative (the surname given)

Βαρναβᾶς: the Aramaic/Hebrew nickname; Luke glosses it as 'son of encouragement'; the actual etymology is debated (bar-nebi'ah = son of prophecy; or bar-n'hamah = son of consolation).

ἀπό

by

preposition + genitive (agent: given the name by)

τῶν

the

Genitive

article

ἀποστόλων

apostles

Genitive

genitive of agent (the namers)

ἀπόστολος: 'apostle'; the Twelve gave him this name, marking apostolic recognition of his character.

ὃ

which

Nominative

relative pronoun (introducing the etymology)

ὃς: 'which'; the neuter relative refers to the name Βαρναβᾶς (the word itself as a thing).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (in etymology formula: 'which is being translated')

→ gnomic present

εἰμί: in the fixed Lukan etymology formula ὃ ἐστίν μεθερμηνευσόμενον = 'which being translated means...'

μεθερμηνευσόμενον

translated

Pres Pass Ptc Nom Sg N · μεθερμηνεύω

participle in etymology formula (μεθερμηνευσόμενον = being/when translated)

→ gnomic present (the translation that always applies)

μεθερμηνεύω: 'translate, interpret'; a technical word for providing the Greek meaning of a Semitic name; found in the same formula in Mark 5:41; 15:22, 34; John 1:38, 41; Acts 4:36.

υἱός

son

Nominative

predicate nominative (the translation of Barnabas)

υἱός: 'son'; the Semitic idiom 'son of X' = one who embodies X; 'son of encouragement/consolation' = one who encourages and consoles.

παρακλήσεως

of encouragement

Genitive

genitive (content of the Semitic 'son of' idiom)

παράκλησις: 'encouragement, exhortation, consolation, comfort'; a rich word (related to the Paraclete); Luke's gloss captures Barnabas' later role in Acts (11:23–24; 15:36–39).

Λευίτης

Levite

Nominative

predicate nominative (his tribal identity)

Λευίτης: 'Levite'; member of the tribe of Levi, the priestly-assistant tribe; technically Levites were forbidden from owning land in Canaan (Num 18:20; Deut 10:9), but diaspora Levites evidently did own property — the narrative notes this without comment.

Κύπριος

Cypriot

Nominative

predicate nominative (his geographic origin)

Κύπριος: 'Cypriot, from Cyprus'; a diaspora Jew from the island of Cyprus; Cyprus had a significant Jewish community; Barnabas becomes the link between Jerusalem and the Antioch church (Acts 11:19–26).

τῷ

by

Dative

article

γένει

birth

Dative

dative of respect (in respect of birth/descent)

γένος: 'race, descent, origin'; τῷ γένει = 'by race/origin'; a standard identification formula (cf. 18:2, 24).

37 ὑπάρχοντος αὐτῷ ἀγροῦ πωλήσας ἤνεγκεν τὸ χρῆμα καὶ ἔθηκεν παρὰ τοὺς πόδας τῶν ἀποστόλων.

having a field, sold it and brought the money and laid it at the feet of the apostles.

PARADIGMATIC ACT OF GENEROSITY **ASYNDETON** The verse is the culminating concrete example of the community of goods: Barnabas sells his one field and lays the full proceeds (τὸ χρῆμα — 'the money,' singular and complete) at the apostles' feet. The brevity and simplicity of the narrative makes it a model. The verb sequence (ὑπάρχοντος [genitive absolute] → πωλήσας → ἤνεγκεν → ἔθηκεν) traces the complete act from ownership through sale to surrender. This will be immediately contrasted with Ananias and Sapphira's partial keeping (5:1–11).

ὑπάρχοντος

having

Pres Act Ptc Gen Sg M · ὑπάρχω

genitive absolute (concessive/circumstantial: although possessing a field)

→ progressive present (his ongoing possession of the field before the sale)

ὑπάρχω: 'exist, be, belong to'; ὑπάρχοντος αὐτῷ ἀγροῦ = 'a field belonging to him'; the genitive absolute frames his ownership.

αὐτῷ

to him

Genitive

dative of possession within the genitive absolute

ἀγροῦ

field

Genitive

subject of genitive absolute (the possessed field)

ἀγρός: 'field, piece of land'; cf. χωρίον (v.34) — both refer to agricultural land; Barnabas's one named property.

πωλήσας

having sold

Aor Act Ptc Nom Sg M · πωλέω

attendant circumstance participle (the sale preceding the bringing)

→ constative aorist (the completed sale)

πωλέω: 'sell'; the aorist marks the sale as a single, completed event — decisively done.

ἤνεγκεν

brought

Aor Act Indic 3 Sg · φέρω

main verb (the bringing of proceeds)

→ constative aorist (the act of bringing)

φέρω: 'bring, carry'; picks up ἔφερον (v.34) — Barnabas is the concrete individual doing what the community summary described.

τό

the

Accusative

article

χρῆμα

money

Accusative

object of ἤνεγκεν

χρῆμα: 'money, property, thing'; τὸ χρῆμα (singular) = 'the money' — the total proceeds as a lump sum; the singular stresses the completeness of the gift (contrast Ananias who keeps back μέρος, 5:2).

καί

and

coordinating conjunction

ἔθηκεν

laid

Aor Act Indic 3 Sg · τίθημι

main verb (the laying at the apostles' feet)

→ constative aorist (the final act of surrender)

τίθημι: 'place, lay'; ἔθηκεν παρά τοὺς πόδας — the verbatim repetition of the formula from v.35 signals that Barnabas does exactly what the summary described: he is the embodiment of the community's generosity principle.

παρά

at

preposition + accusative (at the feet of)

τούς

the

Accusative

article

πόδας

feet

Accusative

object of παρά (the posture of submission)

πούς: 'foot'; παρά τοὺς πόδας τῶν ἀποστόλων — identical to v.35; the act of laying at the apostles' feet is the symbolic surrender of ownership.

τῶν

of the

Genitive

article

ἀποστόλων

apostles

Genitive

genitive (possessive: whose feet he laid it at)

ἀπόστολος: 'apostle'; the apostles as the trustees of the community fund; Barnabas' act closes the chapter on a note of complete, unambiguous generosity — the perfect foil to what follows in ch. 5.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Acts 4 is among the most theologically dense chapters in Luke-Acts: the arrest of Peter and John by the temple authorities, their bold defense before the Sanhedrin, the community's prayer anchored in Psalm 2, and the summary of the Jerusalem community's life including the introduction of Barnabas. Several textual and exegetical points are flagged. At v.6 the name Ἄννας is secure; the attendant list (Καϊάφας, Ἰωάννης, Ἀλέξανδρος) varies slightly in order across witnesses but the content is undisputed. At v.11 Luke applies Ps 118:22 (the stone the builders rejected) directly to Jesus — a christological use already found in the Jesus tradition (Mark 12:10). The magisterial claim of v.12, οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία ('in no one else is there salvation!'), with its double negation (οὐκ ... οὐδενί) and the accompanying formula οὐτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, is textually firm across all witnesses. At v.13 ἀγράμματοί εἰσιν καὶ ἰδιῶται ('unlettered and ordinary') is the Sanhedrin's sociological verdict, ironically undercut by the boldness of the discourse. The prayer of vv.24–30, quoting Ps 2:1–2 verbatim (vv.25–26), is among the earliest datable christological psalm-readings in the NT. At v.25 the text of the psalm-introduction is unusually compressed in the best witnesses (ὁ τοῦ πατρὸς ἡμῶν ... εἰπὼν) and some MSS expand to smooth it; the harder shorter reading is retained. At v.36 the etymology of Βαρναβᾶς as υἱὸς παρακλήσεως ('son of encouragement/consolation') is Luke's own gloss; the underlying Aramaic may support 'son of a prophet' but Luke's meaning governs the narrative. The community-of-goods summary (vv.32–35) parallels 2:44–45 and frames Barnabas' act as the model for the generosity the Ananias-Sapphira narrative (ch. 5) will sharply contrast.

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.