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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 5

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ Ε΄

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 · 5:1–11

The judgment of Ananias and Sapphira

Ananias, with his wife Sapphira's knowledge, sells a property but secretly withholds part of the proceeds while laying the remainder at the apostles' feet (1–2); Peter exposes the lie as a deception not of the apostles but of the Holy Spirit and of God (3–4); Ananias falls dead and is carried out (5); three hours later Sapphira enters, confirms the lie, receives the same verdict — 'How is it that you agreed to test the Spirit of the Lord?' — and falls dead (6–10); great fear seizes the whole church and all who hear (11).

B · 5:12–16

Signs and wonders and the growing community

The apostles perform many signs and wonders among the people in Solomon's Portico; though others dare not join them the people magnify them (12–13); multitudes of men and women are added to the Lord (14); the sick are carried into the streets so that even Peter's shadow may fall on them (15); crowds from surrounding towns bring the sick and demonized, and all are healed (16).

C · 5:17–32

The second arrest, angelic release, and Sanhedrin hearing

The high priest and Sadducees, filled with jealousy, arrest the apostles and throw them into public prison (17–18); an angel opens the prison doors by night and commands them to return to the temple to speak the full words of this Life (19–20); they obey and are found teaching in the temple at dawn (21); the Sanhedrin assembles but the prison is found empty (22–24); an officer reports they are in the temple (25); they are brought in without force (26); the high priest charges them with filling Jerusalem with their teaching and with seeking to bring this man's blood on the Sanhedrin (27–28); Peter and the apostles answer that they must obey God rather than men, then proclaim the resurrection of the one the Sanhedrin killed (29–31); the Holy Spirit given to the obedient is named as co-witness (32).

D · 5:33–42

Gamaliel's counsel and the apostles' rejoicing

The Sanhedrin, cut to the heart, plans to kill the apostles (33); Gamaliel, a Pharisee and honored teacher of the Law, has the men put outside (34); he cites the precedents of Theudas and Judas the Galilean — both movements collapsed at the leader's death (35–37); therefore, he argues, if this movement is of human origin it will dissolve; but if it is of God they cannot overthrow it, and they do not want to be found fighting God (38–39); the council is persuaded, beats the apostles, charges them not to speak in the name of Jesus, and releases them (40); the apostles leave rejoicing to have been honored to suffer dishonor for the Name (41); and they do not stop teaching and proclaiming Jesus as the Christ, daily in the temple and from house to house (42).

1 Ἄνὴρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησεν κτῆμα

But a certain man named Ananias, together with Sapphira his wife, sold a piece of property,

CONTRAST / NEW EPISODE **δέ** A mild adversative opening a new narrative panel in sharp contrast to the generosity of Barnabas (4:36–37). Ananias is introduced fully — name, wife, action — before any evaluation is given.

Ἄνὴρ

a man

Nominative

subject (delayed introduction)

ἄνθρωπος: 'man/husband'; here the masculine human member of the couple, paired with γυναίκα.

δέ

but/now

post-positive conjunction (contrast/development)

τις

a certain

Nominative

indefinite pronoun, attributive to Ἄνθρωπος

Ἀνανίας

Ananias

Nominative

nominative of address / apposition (proper name)

Ἀνανίας: Aram. Hananiah, 'Yahweh is gracious'; ironic in context.

ὄνόματι

by name

Dative
dative of respect

ὄνομα: 'name'; the dative ὄνόματι with a proper name is a standard Lucan introduction.

σύν

together with

preposition + dative (accompaniment)

Σαπφείρη

Sapphira

Dative
object of σύν (accompaniment)

Σαπφείρη: from Aram. šappîrâ, 'beautiful/sapphire'; the name underscores narrative irony.

τῇ

the

Dative
article

γυναικί

wife

Dative
apposition to Σαπφείρη

γυνή: 'woman/wife'; signals shared culpability — the plan was joint.

αὐτοῦ

his

Genitive
genitive of possession

ἔπώλησεν

sold

Aor Act Indic 3 Sg · πωλέω
main verb

→ constative aorist (single completed transaction)

πωλέω: 'to sell'; the aorist summarizes the property transaction as a whole.

κτῆμα

a property

Accusative
direct object

κτῆμα: 'possession, piece of land'; LXX usage often of landed property.

2 καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίης καὶ τῆς γυναικός, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.

and kept back part of the proceeds, his wife also knowing about it; and bringing a certain part, he laid it at the apostles' feet.

CONTINUATION (NARRATIVE DEVELOPMENT) **καί** Two coordinated actions — the secret withholding and the public presentation — are narrated in sequence, with a parenthetical absolute participle flagging Sapphira's complicity. The gesture of laying at the apostles' feet (cf. 4:35,37) is performed hypocritically.

καί
and

coordinative conjunction

ἐνοσφίσατο

kept back / embezzled

Aor Mid Indic 3 Sg · νοσφίζομαι

main verb

→ constative aorist (completed deceitful act)

νοσφίζομαι: 'to set apart for oneself, misappropriate'; LXX Josh 7:1 uses the cognate of Achan's sin — a deliberate echo.

ἀπό
from

preposition + genitive (separation/source)

τῆς
the

Genitive

article

τιμῆς

price / proceeds

Genitive

genitive of source (after ἀπό)

τιμή: 'price, honor'; here the sale price of the property.

συνειδυῖς

knowing together

Perf Act Ptcp Gen Sg Fem · σύνοιδα

genitive absolute (circumstantial, attendant knowledge)

→ intensive perfect (settled state of shared knowledge)

σύνοιδα: 'to know together with, be privy to'; the perfect participle implies ongoing complicity.

καί
also

adverbial conjunction (additive)

τῆς
the

Genitive

article (genitive absolute)

γυναικός

wife

Genitive

subject of genitive absolute

καί
and

coordinative conjunction (resumptive)

ἐνέγκας

bringing

Aor Act Ptcp Nom Sg Masc · φέρω

attendant circumstance participle (before main verb)

→ constative aorist participle

φέρω: 'to bring, carry'; the aorist participle is antecedent to ἔθηκεν.

μέρος

part

Accusative

direct object of ἐνέγκας

μέρος: 'part, portion'; emphasizes the incompleteness of the gift.

<p>τι a certain Accusative <i>indefinite pronoun, attributive</i></p>	<p>παρά at <i>preposition + accusative (location beside)</i></p>	<p>τούς the Accusative <i>article</i></p>	<p>πόδας feet Accusative <i>object of παρά (established formula for submission)</i> πούς: 'foot'; 'at the apostles' feet' is a recurring Acts idiom for submission/deference (4:35,37; 7:58).</p>
<p>τῶν of the Genitive <i>article</i></p>	<p>ἀποστόλων apostles Genitive <i>possessive genitive</i> ἀπόστολος: 'sent one, apostle'; the official representatives whose authority Ananias deceives.</p>	<p>ἔθηκεν he laid / placed Aor Act Indic 3 Sg · τίθημι <i>main verb</i> → <i>constative aorist (decisive public action)</i> τίθημι: 'to place, lay down'; echoes the vocabulary of 4:35,37.</p>	

3 εἶπεν δὲ ὁ Πέτρος· Ἄνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;

But Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the price of the land?'

CONFRONTATION / DIVINE DISCLOSURE **δέ** Peter's rhetorical question functions as a verdict: he attributes Ananias's inner motivation to Satanic influence and names the act as lying to the Holy Spirit. The Spirit's divine personhood is the theological fulcrum of the passage.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (speech introduction)

→ constative aorist

δέ

but

post-positive conjunction (contrast/development)

ὁ

the

Nominative

article

Πέτρος

Peter

Nominative

subject

Πέτρος; 'Rock'; Simon Peter, here exercising prophetic authority on behalf of the community.

Ἄνανιά

Ananias

Vocative

vocative of address

διὰτί

why

interrogative adverb

ἐπλήρωσεν

filled

Aor Act Indic 3 Sg · πληρώω

verb of the embedded question

→ constative aorist (completed act of Satanic influence)

πληρώω: 'to fill'; Satan 'filling' the heart echoes LXX idiom; cf. Luke 22:3 (entering Judas).

ὁ

the

Nominative

article

Σατανᾶς

Satan

Nominative

subject of ἐπλήρωσεν

Σατανᾶς: from Heb. śāṭān, 'adversary'; personal agent behind the deception.

τήν

the

Accusative

article

καρδίαν

heart

Accusative

direct object of ἐπλήρωσεν

καρδία: 'heart'; the seat of will and moral decision in Hebrew/Greek anthropology.

σου

your

Genitive

possessive genitive

ψεύσασθαί

to lie to

Aor Mid Inf · ψεύδομαι

infinitive of result / purpose (after ἐπλήρωσεν)

→ constative aorist infinitive

ψεύδομαι: 'to lie, deceive'; the object τὸ πνεῦμα τὸ ἅγιον identifies the deceived party as the Spirit.

σε

you

Accusative

accusative subject of infinitive

τό

the

Accusative

article

πνεῦμα

Spirit

Accusative

object of ψεύσασθαί

πνεῦμα: 'spirit/Spirit'; here clearly the divine Holy Spirit; the lie to the Spirit is identified with a lie to God in v.4.

τό

the

Accusative

article

ἅγιον

holy

Accusative

attributive adjective

ἅγιος: 'holy'; the collocation τὸ πνεῦμα τὸ ἅγιον is the standard Acts designation.

καί

and

coordinative conjunction

νοσφίσασθαι

to keep back

Aor Mid Inf · νοσφίζομαι

second infinitive coordinated with ψεύσασθαι

→ constative aorist infinitive

νοσφίζομαι: repeats the verb of v.2; the echo deliberately ties the action to its evaluation.

ἀπό

from

preposition + genitive (separation)

τῆς

the

Genitive

article

τιμῆς

price

Genitive

genitive of source

τοῦ

of the

Genitive

article

χωρίου

land / field

Genitive

genitive of source / possession

χωρίον: 'piece of ground, field'; same word as the 'Field of Blood' in Acts 1:18–19.

4 οὐχὶ μένον σοὶ ἔμενον καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ.

While it remained, did it not remain your own? And when it was sold, was it not under your authority? Why is it that you have conceived this deed in your heart? You have not lied to men but to God!

ELABORATION / VERDICT ASYNDETON Two rhetorical questions establish that the sin is not the withholding itself (the property was his to do with as he wished) but the deliberate deception — the lie was not a social offence against the apostles but a theological offence against God, equating the Holy Spirit with God.

οὐχὶ

was it not

negative interrogative particle (expects 'yes')

μένον

remaining

Pres Act Ptcp Nom Sg Neut · μένω

conditional participle (temporal/conditional: 'while remaining')

→ imperfective aspect (ongoing state)

μένω: 'to remain, stay'; emphasizes that the property was not under obligation to be sold.

σοί

yours

Dative

dative of possession

ἔμενον

it remained

Impf Act Indic 3 Sg · μένω

main verb of the first question

→ progressive imperfect (continuous possession)

καί

and

coordinative conjunction

πραθὲν

having been sold

Aor Pass Ptcp Nom Sg Neut · πηράσκω

temporal participle ('when sold')

→ constative aorist participle

πηράσκω: 'to sell'; aorist passive participle — once sold, still in his authority.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

σῆ

your

Dative

possessive adjective, attributive

ἐξουσία

authority / power

Dative

object of ἐν (sphere of authority)

ἐξουσία: 'authority, right, power'; the point is that the sin was not economic failure to give everything, but deliberate lying.

ὑπῆρχεν

it was

Impf Act Indic 3 Sg · ὑπάρχω

main verb of the second question

→ progressive imperfect (ongoing reality)

ὑπάρχω: 'to exist, be'; a Lucan favorite; here denoting continuing possession.

τί

why

interrogative pronoun (causal)

ὅτι

that

causal/explanatory conjunction (with τί)

ἔθου

you set / conceived

Aor Mid Indic 2 Sg · τίθημι

main verb of the third question

→ constative aorist (deliberate single act of will)

τίθημι: 'to place'; ἐν τῇ καρδίᾳ τίθεσθαι = 'to set in the heart, to plan deliberately'; a Hebrew idiom.

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

καρδία

heart

Dative

object of ἐν (location of decision)

σου

your

Genitive

possessive genitive

τό

the

Accusative

article

πρᾶγμα

deed / thing

Accusative

direct object of ἔθου

πρᾶγμα: 'deed, matter, affair'; deliberately vague — the full weight falls on τοῦτο.

τοῦτο

this

Accusative

demonstrative pronoun, attributive

οὐκ

not

negative particle

ἐψεύσω

you have lied

Aor Mid Indic 2 Sg · ψεύδομαι

main verb

→ constative aorist (decisive verdict)

ψεύδομαι: 'to lie, deceive'; the verdict is stark and permanent: this was a lie to God.

ἀνθρώποις

to men

Dative

dative of indirect object

ἄνθρωπος: 'human being'; the contrast with τῷ θεῷ underscores the theological gravity.

ἀλλά

but

adversative conjunction (strong contrast)

τῷ

to

Dative

article

θεῷ

God

Dative

dative of indirect object

θεός: 'God'; equating the Holy Spirit (v.3)
with God is the passage's central
theological claim.

5 ἀκούων δὲ ὁ Ἄνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας.

Now when Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard about it.

IMMEDIATE CONSEQUENCE **δέ** The verdict is instantaneously executed by divine action (Peter does not pronounce a death sentence). The note of fear on all who hear serves a double narrative function: it establishes the holiness required of the community and signals the seriousness of the Spirit's presence.

ἀκούων

hearing

Pres Act Ptcp Nom Sg Masc · ἀκούω

temporal participle ('while/when hearing')

→ imperfective aspect (coincident with the main verb)

ἀκούω: 'to hear'; the present participle underscores that judgment falls in the very act of hearing.

δέ

now

post-positive conjunction (development)

ὁ

the

Nominative

article

Ἄνανίας

Ananias

Nominative

subject

τούς

the

Accusative

article

λόγους

words

Accusative

direct object of ἀκούων

λόγος: 'word, statement'; τούς λόγους τούτους refers to Peter's accusation of vv.3-4.

τούτους

these

Accusative

demonstrative pronoun, attributive

πεσών

falling

Aor Act Ptcp Nom Sg Masc · πίπτω

attendant circumstance participle

→ constative aorist participle (sudden collapse)

πίπτω: 'to fall'; the sudden collapse is the physical sign of divine judgment.

ἐξέψυξεν

breathed his last / expired

Aor Act Indic 3 Sg · ἐκψύχω

main verb

→ constative aorist (instantaneous death)

ἐκψύχω: 'to breathe out, expire'; a rare Lucan medical-sounding term, used of Ananias, Sapphira (v.10), and Herod (12:23).

καί

and

coordinative conjunction

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential)

→ constative aorist (sudden onset)

γίνομαι: 'to come to be, happen'; ἐγένετο φόβος is a Septuagintal construction.

φόβος

fear

Nominative

subject of ἐγένετο

φόβος: 'fear, awe'; used throughout Acts as the community's response to divine power (2:43; 5:5,11; 19:17).

μέγας

great

Nominative

predicate adjective (attributive to φόβος)

μέγας: 'great'; the collocation φόβος μέγας is a Septuagintalism for the fear of the numinous.

ἐπί

upon

preposition + accusative (extension over)

πάντας

all

Accusative

object of ἐπί

τούς

the

Accusative

article

ἀκούοντας

those hearing

Pres Act Ptcp Acc Pl Masc · ἀκούω

substantival participle (object of ἐπι)

→ imperfective aspect (ongoing circle of hearers)

ἀκούω: 'to hear'; the participle is substantival — those who heard the news.

6 ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες ἔθαψαν.

And the young men rose and wrapped him up, and after carrying him out, they buried him.

CONTINUATION (NARRATIVE) **δέ** The burial is done with hurried efficiency by the younger men, presumably a recognized group of attendants in the community. The quickness underscores judgment's finality; there is no mourning described.

ἀναστάντες

rising

Aor Act Ptcp Nom Pl Masc · ἀνίστημι

attendant circumstance participle

→ constative aorist participle

ἀνίστημι: 'to rise, stand up'; here a physical action of readiness.

δέ

and

post-positive conjunction

οἱ

the

Nominative

article

νεώτεροι

younger men

Nominative

subject

νέος (comparative νεώτερος): 'young, younger'; possibly a defined group of attendants within the community.

συνέστειλαν

wrapped up

Aor Act Indic 3 Pl · συστέλλω

main verb

→ constative aorist (completed preparation)

συστέλλω: 'to wrap, shroud'; used of preparing a body for burial.

αὐτόν

him

Accusative

direct object

καί

and

coordinative conjunction

ἔξενέγκαντες

carrying out

Aor Act Ptcp Nom Pl Masc · ἐκφέρω

attendant circumstance participle

→ constative aorist participle

ἐκφέρω: 'to carry out'; the body is taken outside the city for burial.

ἔθαψαν

they buried

Aor Act Indic 3 Pl · θάπτω

main verb

→ constative aorist

θάπτω: 'to bury'; the swift burial without family ceremony is deliberate narrative detail.

7 Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός εἰσηλθεν.

Now after an interval of about three hours, his wife also came in, not knowing what had happened.

TEMPORAL TRANSITION **δέ** The three-hour interval is narratively precise — enough time for the burial to be completed before Sapphira's unwitting arrival. Her ignorance of events will be tested by Peter's question.

Ἐγένετο

it came about

Aor Mid Indic 3 Sg · γίνομαι

main verb (temporal formula)

→ constative aorist

γίνομαι: 'to come to be'; ἐγένετο ... καί introduces the next event in Septuagintal narrative style.

δέ

now

post-positive conjunction

ὡς

about

adverb of approximation

ὥρων

hours

Genitive

genitive of measure

ὥρα: 'hour'; the genitive with διάστημα expresses a span of time.

τριῶν

three

Genitive

numeral adjective

διάστημα

interval

Nominative

subject of ἐγένετο

διάστημα: 'interval, gap'; a precise temporal marker unique in the NT to this passage.

καί

and

coordinative conjunction

ἡ

the

Nominative

article

γυνή

wife

Nominative

subject of εἰσῆλθεν

αὐτοῦ

his

Genitive

possessive genitive

μή

not

negative particle (with participle)

εἰδυῖα

knowing

Perf Act Ptcp Nom Sg Fem · οἶδα

circumstantial participle (manner/condition: 'not knowing')

→ intensive perfect (state of knowledge)

οἶδα: 'to know'; the perfect has present meaning. Her ignorance is ironic given her prior knowledge of the plot (v.2).

τό

the

Accusative

article

γεγονός

what had happened

Perf Act Ptcp Acc Sg Neut · γίνομαι

substantival participle (object of εἰδυῖα)

→ intensive perfect (completed event with present reality)

γίνομαι: 'to happen, come about'; the perfect participle indicates the event is a settled reality she does not know.

εἰσῆλθεν

came in

Aor Act Indic 3 Sg · εἰσέρχομαι

main verb

→ constative aorist (entry into the room)

εἰσέρχομαι: 'to enter, come in'; Sapphira enters the same room where the judgment fell on her husband.

8 ἀπεκρίθη δὲ πρὸς αὐτήν Πέτρος· εἶπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε. ἡ δὲ εἶπεν· Ναί, τοσούτου.

And Peter replied to her, 'Tell me, did you sell the land for such a price?' And she said, 'Yes, for that price.'

TESTING / CONFRONTATION **δέ** Peter does not tell her what happened; he gives her an opportunity to tell the truth. Her confirmation of the lie seals her fate. The symmetry between husband and wife — and the two judicial encounters — is formally deliberate.

ἀπεκρίθη

replied

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (deponent)

→ constative aorist

ἀποκρίνομαι: 'to answer, respond'; deponent in NT Greek.

δέ

and

post-positive conjunction

πρὸς

to

preposition + accusative (direction of speech)

αὐτήν

her

Accusative

object of πρὸς

Πέτρος

Peter

Nominative

subject

Εἶπέ

tell

Aor Act Impv 2 Sg · λέγω

imperative (command)

→ ingressive aorist imperative (begin to tell me)

λέγω: 'to say, tell'; the imperative frames the question as a formal demand for testimony.

μοι

me

Dative

dative of indirect object

εἰ

whether

indirect question particle

τοσοῦτου

for such a price

Genitive

genitive of price

τοσοῦτος: 'so great/such'; the genitive of price asks if the named sum was the full amount.

τό

the

Accusative

article

χωρίον

land / field

Accusative

subject of ἀπέδοσθε

ἀπέδοσθε

you sold

Aor Mid Indic 2 Pl · ἀποδίδωμι

main verb of the question

→ constative aorist

ἀποδίδωμι: 'to give back, hand over, sell'; the middle voice here has commercial connotation.

ἡ

the (she)

Nominative

article (with δέ as conjunction subject)

δέ

and

post-positive conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Ναί

yes

affirmative particle

ναί: 'yes, indeed'; her single-word affirmation of the lie.

τοσοῦτου

for that price

Genitive

genitive of price (echo of Peter's question)

9 ὁ δὲ Πέτρος πρὸς αὐτήν· Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ καὶ ἐξοίσουσίν σε.

But Peter said to her, 'Why is it that you have agreed together to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out.'

VERDICT / PRONOUNCEMENT **δέ** The phrase 'agreed together to test the Spirit of the Lord' elevates the sin to corporate conspiracy. The dramatic announcement of the approaching footsteps ('at the door') is an auditory omen; Peter pronounces the death before it occurs.

<p>ὁ the Nominative article</p>	<p>δέ but post-positive conjunction</p>	<p>Πέτρος Peter Nominative subject</p>	<p>πρὸς to preposition + accusative (direction of speech)</p>
<p>αὐτήν her Accusative object of πρὸς</p>	<p>Τί why interrogative pronoun (causal)</p>	<p>ὅτι that causal/explanatory conjunction (with τί)</p>	<p>συνεφωνήθη it was agreed / you agreed Aor Pass Indic 3 Sg · συμφωνέω main verb (impersonal passive) → constative aorist (completed conspiracy) συμφωνέω: 'to agree together, sound together'; the root is φωνή — a deliberate arrangement in concert.</p>

ὕμῃν

by you (pl.)

Dative

dative of agent (with passive)

πειράσαι

to test

Aor Act Inf · πειράζω

infinitive of purpose / result

→ constative aorist infinitive

πειράζω: 'to test, tempt'; testing the Spirit of the Lord echoes Israel's testing of God in the wilderness (Ps 95:9 LXX).

τό

the

Accusative

article

πνεῦμα

Spirit

Accusative

object of πειράσαι

κυρίου

of the Lord

Genitive

genitive of possession

κύριος: 'Lord'; with πνεῦμα this identifies the Holy Spirit with the divine Lord.

ἰδοῦ

behold

interjection (attention-getter)

ἰδοῦ: 'behold, look'; a Septuagintalism marking dramatic disclosure.

οἱ

the

Nominative

article

πόδες

feet

Nominative

subject

πούς: 'foot'; the audible approaching footsteps are the sign of imminent judgment.

τῶν

of those

Genitive

article

θαψάντων

who buried

Aor Act Ptcp Gen Pl Masc · θάπτω

substantival participle (genitive, modifying πόδες)

→ constative aorist participle

θάπτω: 'to bury'; the same men who buried Ananias return for Sapphira.

τόν

the

Accusative

article

ἄνδρα

husband

Accusative

direct object of θαψάντων

σου

your

Genitive

possessive genitive

ἐπί

at

preposition + dative (location)

τῇ

the

Dative

article

θύρα

door

Dative

object of ἐπί (location)

θύρα: 'door'; the feet at the door is a vivid spatial image of impending judgment.

καί
and

coordinative conjunction

ἐξοίσουσίν

they will carry out

Fut Act Indic 3 Pl · ἐκφέρω

main verb (predictive)

→ predictive future

ἐκφέρω: 'to carry out'; the same verb as v.6
— the death is announced before it occurs.

σε

you

Accusative

direct object

10 ἔπεσεν δὲ παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.

She fell down immediately at his feet and breathed her last. And the young men came in and found her dead; and they carried her out and buried her beside her husband.

FULFILLMENT OF VERDICT **δέ** The narrative is structurally parallel to vv.5–6 for Ananias, completing the two-panel judgment story. 'At his feet' (Peter's) echoes the earlier offerings laid at the apostles' feet — a bitter reversal.

ἔπεσεν

fell

Aor Act Indic 3 Sg · πίπτω

main verb

→ constative aorist (sudden collapse)

πίπτω: 'to fall'; exact parallel to v.5 (πεσών).

δέ

and

post-positive conjunction

παραχρῆμα

immediately

adverb of time (instantaneous)

παραχρῆμα: 'immediately, at once'; a Lucan favorite (15× in Luke-Acts); marks instantaneous divine action.

πρός

at

preposition + accusative (location beside)

τούς

the

Accusative

article

πόδας

feet

Accusative

object of *πρός*

πούς; 'foot'; at Peter's feet — inverted echo of laying gifts at the apostles' feet.

αὐτοῦ

his

Genitive

possessive genitive (of Peter)

καί

and

coordinative conjunction

ἐξέψυξεν

breathed her last

Aor Act Indic 3 Sg · ἐκψύχω

main verb

→ constative aorist

ἐκψύχω: 'to expire'; exact repeat of the verb used for Ananias (v.5).

εἰσελθόντες

entering

Aor Act Ptcp Nom Pl Masc · εἰσέρχομαι

attendant circumstance participle

→ constative aorist participle

δέ

and

post-positive conjunction

οἱ

the

Nominative

article

νεανίσκοι

young men

Nominative

subject

νεανίσκος: 'young man'; a variation on νεώτεροι (v.6) — the same group.

εὔρον

found

Aor Act Indic 3 Pl · εὕρισκω

main verb

→ constative aorist

εὕρισκω: 'to find'; the discovery is narrated without emotion.

αὐτήν

her

Accusative

direct object

νεκράν

dead

Accusative

predicate accusative (object complement)

νεκρός: 'dead'; the simple predicate adjective closes the account.

καί

and

coordinative conjunction

ἐξενέγκαντες

carrying out

Aor Act Ptcp Nom Pl Masc · ἐκφέρω

attendant circumstance participle

→ constative aorist participle

ἔθαψαν

buried

Aor Act Indic 3 Pl · θάπτω

main verb

→ constative aorist

πρός

beside

preposition + accusative (proximity)

τόν

the

Accusative

article

ἄνδρα

husband

Accusative

object of *πρός*

αὐτῆς

her

Genitive

possessive genitive

11 καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

And great fear came upon the whole church and upon all who heard these things.

CONCLUDING EFFECT **καὶ** The refrain from v.5 is repeated with expansion: now 'the whole church' is named — the first use of ἐκκλησία in Acts. The fear is both interior (the community) and exterior (all who heard), placing the narrative within an economy of holy dread.

καὶ

and

coordinative conjunction

ἐγένετο

came

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ constative aorist

φόβος

fear

Nominative

subject of ἐγένετο

μέγας

great

Nominative

attributive adjective

ἐφ'

upon

preposition + accusative (extension over)

ὅλην

whole

Accusative

attributive adjective

τὴν

the

Accusative

article

ἐκκλησίαν

church / assembly

Accusative

object of ἐφ'

ἐκκλησία: 'assembly, church'; first use of this term in Acts; from ἐκ-καλέω, 'the called-out ones'; LXX usage = the congregation of Israel.

καί
and
coordinative conjunction

ἐπί
upon
preposition + accusative (extension)

πάντας
all
Accusative
object of ἐπί

τούς
the
Accusative
article

ἀκούοντας
who heard
Pres Act Ptcp Acc Pl Masc · ἀκούω
substantival participle
→ imperfective aspect

ταῦτα
these things
Accusative
direct object of ἀκούοντας

12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ Στοᾷ Σολομῶντος.

Now many signs and wonders were being performed among the people through the hands of the apostles; and they were all together with one accord in Solomon's Portico.

SCENE SHIFT / SUMMARY **δέ** A summary statement (cf. 2:43) marking the continuation of apostolic power. The mention of Solomon's Portico ties the Jerusalem community to the temple precincts, imaging a restored Israel.

Διὰ
through
preposition + genitive (intermediate agency)

δέ
now
post-positive conjunction (scene shift)

τῶν
the
Genitive
article

χειρῶν
hands
Genitive
genitive of instrument (via διὰ)
χείρ: 'hand'; 'through the hands of the apostles' is an idiom for divine power mediated through human agents.

τῶν

of the

Genitive

article

ἀποστόλων

apostles

Genitive

possessive genitive

ἐγίνετο

were being performed

Impf Mid Indic 3 Sg · γίνομαι

main verb

→ progressive imperfect (ongoing repeated activity)

γίνομαι: 'to come to be, happen'; the imperfect signals this was a continuing pattern, not a single event.

σημεῖα

signs

Nominative

subject of ἐγίνετο (compound)

σημεῖον: 'sign'; in Acts, miraculous deeds that point to divine activity.

καί

and

coordinative conjunction

τέρατα

wonders

Nominative

subject of ἐγίνετο (compound)

τέρας: 'wonder, portent'; always paired with σημεῖα in Acts (2:19,22,43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12).

πολλά

many

Nominative

attributive adjective

ἐν

among

preposition + dative (location/sphere)

τῷ

the

Dative

article

λαῷ

people

Dative

object of ἐν (sphere)

λαός: 'people'; in Acts often refers specifically to the people of Israel.

καί

and

coordinative conjunction

ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

main verb

→ progressive imperfect (continuous state)

ὁμοθυμαδόν

with one accord

adverb (manner)

ὁμοθυμαδόν: 'with one mind/purpose'; a favorite Lucan adverb (11× in Acts); denotes unity of will.

ἅπαντες

all

Nominative

subject

ἅπας: emphatic form of πᾶς; 'all without exception'.

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

Στοᾶ

Portico / Stoa

Dative

object of ἐν (location)

Στοᾶ: 'colonnade, portico'; Solomon's Portico was on the east side of the temple courts (cf. John 10:23; Acts 3:11).

Σολομῶντος

of Solomon

Genitive

genitive of possession (proper name)

Σολομῶν: Solomon; the eastern colonnade of the temple credited to him.

13 τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός.

But none of the rest dared to associate with them; however, the people held them in high esteem.

CONTRAST (PARADOX) **δέ** A paradox: outsiders keep their distance from the community out of holy awe, yet the very people who keep their distance magnify them. The fear described in vv.5,11 continues to operate socially.

τῶν

of the

Genitive

article (partitive genitive)

δέ

but

post-positive conjunction (contrast)

λοιπῶν

rest / others

Genitive

partitive genitive

λοιπός: 'remaining, rest'; the outsiders not yet incorporated into the community.

οὐδεὶς

no one

Nominative

subject

ἐτόλμα

dared

Impf Act Indic 3 Sg · τολμάω

main verb

→ progressive imperfect (continuing state of awe-based restraint)

τολμάω: 'to dare, presume'; the imperfect indicates no one ventured to join during this period.

κολλᾶσθαι

to associate with / join

Pres Pass Inf · κολλάω

complementary infinitive (after ἐτόλμα)

→ imperfective aspect (ongoing association)

κολλάω: 'to glue, join closely'; LXX uses this of covenantal attachment (e.g. Ruth 1:14; Ps 62:9).

αὐτοῖς

them

Dative

dative of association (with κολλᾶσθαι)

ἀλλ'

but

adversative conjunction

ἐμεγάλυνεν

magnified / held in high esteem

Impf Act Indic 3 Sg · μεγαλύνω

main verb

→ progressive imperfect (ongoing popular esteem)

μεγαλύνω: 'to magnify, hold great'; used in Mary's Magnificat (Luke 1:46); denotes public honour.

αὐτούς

them

Accusative

direct object

ὁ

the

Nominative

article

λαός

people

Nominative

subject

14 μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν·

And all the more believers were added to the Lord, multitudes both of men and women,

COMPLEMENTARY PARADOX **δέ** Despite outsiders' reluctance to join, believers keep multiplying — μᾶλλον ('all the more') signals the paradox is growth through awe, not deterrence. The pairing of men and women is a Lucan signature of inclusive mission.

μᾶλλον

all the more

adverb of degree (intensifying)

μᾶλλον: 'more, rather'; here the paradoxical intensification — as outsiders pull away, believers multiply.

δέ

and

post-positive conjunction

προσετίθεντο

were being added

Impf Pass Indic 3 Pl · προστίθημι

main verb

→ progressive imperfect (ongoing growth)

προστίθημι: 'to add to'; divine passive — God adds to the community (cf. 2:41,47).

πιστεύοντες

believers / believing

Pres Act Ptcp Nom Pl Masc · πιστεύω

substantival participle (subject of passive: 'those believing')

→ imperfective aspect

πιστεύω: 'to believe, trust'; the participle identifies the group as those exercising faith.

<p>τῷ to the Dative article</p>	<p>κυρίῳ Lord Dative dative of object (believing in/to the Lord) κύριος; 'Lord'; πιστεύω + dative = 'to believe/trust in'; 'the Lord' here is Jesus.</p>	<p>πλήθῃ multitudes Nominative apposition to πιστεύοντες (or second subject) πλήθος; 'multitude, crowd'; emphasizes the scale of growth.</p>	<p>ἀνδρῶν of men Genitive partitive genitive</p>
<p>τε both enclitic correlative particle (τε ... καί = 'both ... and')</p>	<p>καί and correlative conjunction (with τε)</p>	<p>γυναικῶν of women Genitive partitive genitive γυνή; 'woman'; the explicit inclusion of women echoes Luke 8:1-3; 23:27,55; Acts 1:14.</p>	

15 ὥστε καὶ εἰς τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὲ αὐτῶν.

so that they even carried the sick out into the streets and laid them on cots and mats, so that when Peter came by, at least his shadow might fall on some of them.

RESULT (OF THE SIGNS) **ὥστε** The result clause extends the scope of healing expectation beyond the normal: Peter's very shadow is anticipated as a medium of healing. This exceeds the expectation of touch (cf. Acts 19:11-12 for Paul's aprons); it echoes the OT traditions of the shadow of divine presence (Ps 91:1; Isa 49:2).

<p>ὥστε so that consecutive conjunction (result) ὥστε: marks result; with infinitives denotes actual (not merely intended) result.</p>	<p>καί even adverbial particle (ascensive)</p>	<p>εἰς into preposition + accusative (direction)</p>	<p>τάς the Accusative article</p>
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πλατείας

streets / broad ways

Accusative

object of *εἰς*

πλατεῖα: 'broad street, main thoroughfare'; implies public, visible activity.

ἐκφέρειν

to carry out

Pres Act Inf · ἐκφέρω

infinitive with *ὥστε* (result)

→ imperfective aspect (habitual action)

ἐκφέρω: 'to carry out'; the same verb used for the dead in vv.6,9,10 — a dark echo.

τούς

the

Accusative

article

ἀσθενεῖς

sick

Accusative

object of *ἐκφέρειν*

ἀσθενής: 'weak, sick'; the term encompasses all who lack strength due to illness.

καί

and

coordinative conjunction

τιθέναι

to lay

Pres Act Inf · τίθημι

second infinitive with *ὥστε* (result)

→ imperfective aspect

ἐπί

on

preposition + genitive (position on)

κλιναρίων

beds / cots

Genitive

genitive after *ἐπί* (position on)

κλινάριον: diminutive of κλίνη, 'small bed, cot'; a Luke hapax.

καί

and

coordinative conjunction

κραβάτων

mats / pallets

Genitive

genitive after *ἐπί*

κράββατος: a lower-class bed-mat (a loanword); used in the healing of the paralytic (Mark 2:4,9,11–12; John 5:8–11).

ἵνα

so that

purpose/result conjunction

ἐρχομένου

coming

Pres Mid Ptcp Gen Sg Masc · ἔρχομαι

genitive absolute (temporal)

→ imperfective aspect (as Peter passed)

ἔρχομαι: 'to come, go'; the genitive absolute sets the stage for the shadow's fall.

Πέτρου

of Peter

Genitive

subject of genitive absolute

κἄν

even if / at least

crasis (καί + ἄν); concessive particle

κἄν: 'even if, at least'; expresses the minimal hope — even the shadow might suffice.

ἡ

the

Nominative

article

σκιά

shadow

Nominative

subject of *ἐπισκίαση*

σκιά: 'shadow'; Luke 1:35 uses the cognate verb of the Holy Spirit's overshadowing; here applied to Peter as the Spirit's vessel.

ἐπισκιάση

might overshadow

Aor Act Subj 3 Sg · ἐπισκιάζω

subjunctive with ἵνα (purpose/hoped-for result)

→ constative aorist subjunctive

ἐπισκιάζω: 'to overshadow, cast shadow over'; in Luke 1:35 of the Spirit; 9:34 of the cloud at Transfiguration.

τινί

some / one

Dative

dative of indirect object

αὐτῶν

of them

Genitive

partitive genitive

16 συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

And also the multitude from the surrounding cities of Jerusalem kept coming together, bringing the sick and those tormented by unclean spirits, and all of them were being healed.

EXTENSION / CLIMAX OF SUMMARY **δέ** The scope of healing expands beyond the city to surrounding towns, and explicitly includes demonized as well as sick. The concluding ἅπαντες ἐθεραπεύοντο — 'all were being healed' — is emphatic and universal.

συνήρχετο

came together

Impf Mid Indic 3 Sg · συνέρχομαι

main verb

→ progressive imperfect (repeated/ongoing movement)

συνέρχομαι: 'to come together, gather'; the imperfect indicates continuous stream of arrivals.

δέ

and

post-positive conjunction

καί

also

adverbial particle (ascensive)

τό

the

Nominative

article

πλῆθος

multitude

Nominative

subject

τῶν

of the

Genitive

article

πέριξ

surrounding

adverb used adjectivally

πέριξ: 'around, surrounding'; NT hapax; describes towns in the environs of Jerusalem.

πόλεων

cities

Genitive

partitive genitive (after πλῆθος τῶν)

πόλις: 'city, town'.

Ἱερουσαλήμ

of Jerusalem

Genitive

genitive of reference (cities surrounding Jerusalem)

Ἱερουσαλήμ: the Hebrew form of Jerusalem used throughout Acts.

φέροντες

bringing

Pres Act Ptcp Nom Pl Masc · φέρω

circumstantial participle (manner/means)

→ imperfective aspect

ἀσθενεῖς

sick

Accusative

direct object of φέροντες

καί

and

coordinative conjunction

ὄχλουμένους

tormented / disturbed

Pres Pass Ptcp Acc Pl Masc · ὀχλέω

substantival participle (object of φέροντες)

→ imperfective aspect (ongoing affliction)

ὀχλέω: 'to disturb, trouble, torment'; used of demonic harassment in the NT.

ὑπό

by

preposition + genitive (agent of passive)

πνευμάτων

spirits

Genitive

genitive of agent

πνεῦμα: 'spirit'; here demonic spirits in contrast to the Holy Spirit of the previous section.

ἀκαθάρτων

unclean

Genitive

attributive adjective

ἀκάθαρτος: 'unclean'; the LXX purity vocabulary applied to the demonic realm.

οἵτινες

who / all of whom

Nominative

relative pronoun (qualitative: 'of such kind that')

ὅστις: 'whoever, such as'; the qualitative relative underscores the comprehensive scope.

ἐθεραπεύοντο

were being healed

Impf Pass Indic 3 Pl · θεραπεύω

main verb of relative clause

→ progressive imperfect (each one, repeatedly)

θεραπεύω: 'to heal, serve'; the passive implies divine agency.

ἅπαντες

all

Nominative

subject (emphatic)

ἅπας: 'all without exception'; the culminating emphasis — not one went away unhealed.

17 Ἄναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὓσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου

But the high priest rose up, and all those with him, that is the sect of the Sadducees, and they were filled with jealousy,

ADVERSATIVE TRANSITION (NEW EPISODE) **δέ** The summary of growth and healing gives way to official opposition. The Sadducees are identified as the driving force — their theological stake is the resurrection (cf. 4:2). 'Filled with jealousy' mirrors the language of Spirit-filling, a dark inversion.

<p>Ἄναστὰς rising up Aor Act Ptcp Nom Sg Masc · ἀνίστημι <i>attendant circumstance participle (inciting action)</i> → constative aorist participle ἀνίστημι: 'to rise up'; in Acts often introduces decisive action.</p>	<p>δέ but <i>post-positive conjunction (adversative)</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>ἀρχιερεὺς high priest Nominative <i>subject</i> ἀρχιερεὺς: 'high priest'; in Acts 5, probably Caiaphas (high priest AD 18–36).</p>
<p>καί and <i>coordinative conjunction</i></p>	<p>πάντες all Nominative <i>subject (compound)</i></p>	<p>οἱ those Nominative <i>article (substantive)</i></p>	<p>σύν with <i>preposition + dative (accompaniment)</i></p>
<p>αὐτῷ him Dative <i>object of σύν</i></p>	<p>ἡ the Nominative <i>article (appositive)</i></p>	<p>οὓσα being / that is Pres Act Ptcp Nom Sg Fem · εἰμί <i>attributive participle (identifying apposition)</i> → imperfective aspect (defining characteristic) εἰμί: 'to be'; the participle identifies who 'those with him' are.</p>	<p>αἵρεσις sect / party Nominative <i>apposition to the compound subject</i> αἵρεσις: 'sect, party, school'; in Acts used neutrally for the Sadducees (5:17), Pharisees (15:5; 26:5), and even the Christians (24:5,14; 28:22).</p>

τῶν

of the

Genitive

article

Σαδδουκαίων

Sadducees

Genitive

genitive of affiliation

Σαδδουκαῖος: the aristocratic priestly party that denied bodily resurrection, angels, and spirits (Acts 23:8); threatened by apostolic resurrection preaching.

ἐπλήσθησαν

were filled

Aor Pass Indic 3 Pl · πίμπλημι

main verb

→ *constative aorist (sudden onset)*

πίμπλημι: 'to fill'; the same verb used of being filled with the Spirit (2:4; 4:8,31) — here the dark inversion is being filled with jealousy.

ζήλου

with jealousy / zeal

Genitive

genitive of content (after ἐπλήσθησαν)

ζῆλος: 'zeal, jealousy'; here the negative sense — resentful rivalry at the apostles' popular influence.

18 καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.

and laid their hands on the apostles and put them in a public prison.

CONSEQUENCE OF JEALOUSY **καί** Official arrest by the temple authorities. 'Public prison' (δημοσίᾳ) distinguishes this from private custody; the phrase heightens the subsequent miracle of the angelic release.

καί

and

coordinative conjunction

ἐπέβαλον

laid

Aor Act Indic 3 Pl · ἐπιβάλλω

main verb

→ *constative aorist*

ἐπιβάλλω: 'to lay upon, throw upon'; ἐπιβάλλω τὰς χεῖρας = to arrest (cf. 4:3; 12:1).

τὰς

the

Accusative

article

χεῖρας

hands

Accusative

direct object of ἐπέβαλον

ἐπὶ

on

preposition + accusative (direction onto)

τοὺς

the

Accusative

article

ἀποστόλους

apostles

Accusative

object of ἐπὶ

καί

and

coordinative conjunction

ἔθεντο

put / placed

Aor Mid Indic 3 Pl · τίθημι

main verb

→ constative aorist

τίθημι: 'to put, place'; middle voice with deliberate tone — they deliberately committed them.

αὐτούς

them

Accusative

direct object

ἐν

in

preposition + dative (location)

τηρήσει

custody / prison

Dative

object of ἐν

τήρησις: 'keeping, custody, prison'; from τηρέω, 'to guard, keep'; only in Acts (4:3; 5:18) in NT.

δημοσία

public

Dative

attributive adjective

δημόσιος: 'public, of the people'; a public jail underscores the intended public humiliation.

19 ἄγγελος δὲ κυρίου διὰ νυκτὸς ἤνοιξεν τὰς θύρας τῆς φυλακῆς, ἐξαγαγὼν τε αὐτούς εἶπεν·

But an angel of the Lord opened the prison doors during the night, and leading them out, he said,

DIVINE COUNTER-ACTION **δέ** Divine intervention answers human imprisonment. The phrase 'angel of the Lord' (ἄγγελος κυρίου) echoes the OT divine messenger who acts in rescue (Ps 34:7; Dan 3:28).

The account is matter-of-fact — Luke does not dramatize the mechanics.

ἄγγελος

an angel

Nominative

subject

ἄγγελος: 'messenger, angel'; ἄγγελος κυρίου is the classic OT messenger formula (LXX: ἰηϋϋ ϫϫϫ).

δέ

but

post-positive conjunction (adversative)

κυρίου

of the Lord

Genitive

genitive of relationship/source

κύριος: 'Lord'; the divine commissioner of the angel.

διὰ

during

preposition + genitive (temporal: through the night)

<p>νυκτός night Genitive <i>genitive of time (within which)</i> νύξ: 'night'; the nighttime setting recalls OT deliverance from Egypt (Exod 12:42).</p>	<p>ἤνοιξεν opened Aor Act Indic 3 Sg · ἀνοίγω <i>main verb</i> → constative aorist (decisive single act) ἀνοίγω: 'to open'; in Acts repeatedly the divine opening of doors and hearts (cf. 12:10; 16:26–27).</p>	<p>τάς the Accusative <i>article</i></p>	<p>θύρας doors Accusative <i>direct object of ἤνοιξεν</i> θύρα: 'door'; the same word used at v.9 for the door at which the young men stood.</p>
<p>τῆς of the Genitive <i>article</i></p>	<p>φυλακῆς prison Genitive <i>genitive of possession</i> φυλακή: 'prison, guard-post'; from φυλάσσω, 'to guard'.</p>	<p>ἐξαγαγών leading out Aor Act Ptcp Nom Sg Masc · ἐξάγω <i>attendant circumstance participle</i> → constative aorist participle ἐξάγω: 'to lead out'; in Acts echoes the Exodus motif of divine deliverance (cf. 7:36,40).</p>	<p>τε and <i>connective particle (closely joining the participle and verb)</i></p>
<p>αὐτούς them Accusative <i>object of ἐξαγαγών</i></p>	<p>εἶπεν said Aor Act Indic 3 Sg · λέγω <i>main verb</i> → constative aorist</p>		

20 Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

| 'Go, and standing in the temple, speak to the people all the words of this Life.'

DIVINE COMMISSION (ANGELIC SPEECH) ASYNDETON The angel's command is a recommission: the apostles are not released to flee but to return to the very site of their arrest and proclaim the gospel. 'All the words of this Life' — ζωή here is near-personified, almost a title for the resurrection reality the apostles embody.

Πορεύεσθε

go

Pres Mid Impv 2 Pl · πορεύομαι

main verb (imperative)

→ progressive present imperative (go forth, keep going)

πορεύομαι: 'to go, journey'; a deponent; in Acts often marks mission movement.

καί

and

coordinative conjunction

σταθέντες

standing

Aor Pass Ptcp Nom Pl Masc · ἵστημι

attendant circumstance participle

→ ingressive aorist participle (take up a standing position)

ἵστημι: 'to stand'; the public stance of a teacher in the temple courts.

λαλεῖτε

speak

Pres Act Impv 2 Pl · λαλέω

main verb (imperative)

→ progressive present imperative (keep speaking)

λαλέω: 'to speak'; in Acts the characteristic verb of proclamation.

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

object of ἐν (location)

ἱερόν: 'temple (complex)'; the entire temple precinct including courts, as distinct from ναός (the inner sanctuary).

τῷ

the

Dative

article

λαῶ

people

Dative

dative of indirect object

πάντα

all

Accusative

attributive adjective

τά

the

Accusative

article

ρήματα

words

Accusative

direct object of λαλεῖτε

ῥῆμα: 'word, thing said'; OT flavor (LXX usage); contrasts with the abstract λόγος.

τῆς

of

Genitive

article

ζωῆς

life

Genitive

genitive of definition / source

ζωή: 'life'; 'this Life' (τῆς ζωῆς ταύτης) is nearly personified — the resurrection life Jesus embodies and gives.

ταύτης

this

Genitive

demonstrative pronoun, attributive

21 ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερούσιαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς.

When they heard this, they entered the temple at daybreak and began to teach. Now when the high priest and those with him came, they called together the Sanhedrin and all the council of elders of the sons of Israel, and sent to the prison to have them brought.

OBEDIENCE THEN COUNTER-MOVEMENT **δέ** The apostles' instant obedience to the angel (entering the temple at dawn) is juxtaposed with the Sanhedrin's deliberate assembly. The narrative irony is already in motion: the Sanhedrin assembles to try prisoners who are no longer in prison.

ἀκούσαντες

having heard

Aor Act Ptcp Nom Pl Masc · ἀκούω

temporal/attendant circumstance participle

→ constative aorist participle

δέ

and

post-positive conjunction

εἰσῆλθον

entered

Aor Act Indic 3 Pl · εἰσέρχομαι

main verb

→ constative aorist

ὑπὸ

at / toward

preposition + accusative (temporal: at the approach of)

τόν

the

Accusative

article

ὄρθρον

dawn

Accusative

object of ὑπό (temporal)

ὄρθρος: 'dawn, early morning'; a Lucan preference (Luke 24:1; John 8:2); their prompt obedience is dawn-early.

εἰς

into

preposition + accusative (direction)

τό

the

Accusative

article

ἱερόν

temple

Accusative
object of εἰς

καί

and

coordinative conjunction

ἔδίδασκον

were teaching

Impf Act Indic 3 Pl · διδάσκω

main verb

→ progressive imperfect (ongoing teaching activity)

διδάσκω: 'to teach'; the imperfect here is perhaps inceptive — they began teaching and continued.

Παραγενόμενος

arriving

Aor Mid Ptcp Nom Sg Masc · παραγίνομαι
temporal participle (new subject: high priest)

→ constative aorist participle

παραγίνομαι: 'to arrive, come to'; a Lucan favorite.

δέ

now

post-positive conjunction (new subject transition)

ὁ

the

Nominative
article

ἄρχιερέως

high priest

Nominative
subject

καί

and

coordinative conjunction

οἱ

those

Nominative
article (substantive)

σύν

with

preposition + dative

αὐτῷ

him

Dative
object of σύν

συνεκάλεσαν

called together

Aor Act Indic 3 Pl · συγκαλέω

main verb

→ constative aorist

συγκαλέω: 'to summon together, convene'; the formal convening of the Sanhedrin.

τό

the

Accusative
article

συνέδριον

Sanhedrin / council

Accusative
direct object of συνεκάλεσαν

συνέδριον: 'council, court'; the supreme Jewish court of 71 members in Jerusalem.

καί

and

coordinative conjunction

πάσαν

all / the whole

Accusative
attributive adjective

τήν

the

Accusative

article

γερουσίαν

senate / council of elders

Accusative

second object of *συνεκάλεσαν*

γερουσία: 'council of elders, senate'; from γέρων ('old man'); appears only here in the NT; may be an alternate designation for the Sanhedrin or its elder members.

τῶν

of the

Genitive

article

υἱῶν

sons

Genitive

genitive of relationship

υἱός: 'son'; 'sons of Israel' is the standard OT term for the people of Israel.

Ἰσραήλ

of Israel

Genitive

genitive of possession (proper name)

Ἰσραήλ: Israel; the OT covenant name of the people.

καί

and

coordinative conjunction

ἀπέστειλαν

sent

Aor Act Indic 3 Pl · ἀποστέλλω

main verb

→ constative aorist

ἀποστέλλω: 'to send'; the Sanhedrin sends officers to fetch the prisoners — who are no longer there.

εἰς

to

preposition + accusative (direction)

τό

the

Accusative

article

δεσμωτήριον

prison

Accusative

object of *εἰς*

δεσμωτήριον: 'place of bonds, prison'; from δεσμός ('bond, chain').

ἀχθῆναι

to be brought

Aor Pass Inf · ἄγω

infinitive of purpose

→ constative aorist infinitive

ἄγω: 'to lead, bring'; the passive infinitive indicates the intended action of the officers.

αὐτούς

them

Accusative

accusative subject of infinitive

22 οἱ δὲ παραγενόμενοι ὑπηρέται οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ ἀπήγγειλαν

But when the officers arrived, they did not find them in the prison; so they returned and reported,

IRONIC REVERSAL **δέ** The empty prison is the narrative's ironic pivot. The officers' failure to find the apostles initiates the cascade of confused reports. The simplicity of 'they did not find them' understates the astonishment.

<p>οἱ the Nominative article (substantive with δέ)</p>	<p>δέ but post-positive conjunction</p>	<p>παραγενόμενοι having arrived Aor Mid Ptcp Nom Pl Masc · παραγίνομαι temporal participle → constative aorist participle</p>	<p>ὑπηρέται officers / servants Nominative subject ὑπηρέτης: 'attendant, officer, assistant'; in Acts the temple police who carry out the Sanhedrin's orders.</p>
<p>οὐχ not negative particle</p>	<p>εὔρον found Aor Act Indic 3 Pl · εὕρισκω main verb → constative aorist</p>	<p>αὐτούς them Accusative direct object</p>	<p>ἐν in preposition + dative (location)</p>
<p>τῇ the Dative article</p>	<p>φυλακῇ prison Dative object of ἐν</p>	<p>ἀναστρέψαντες returning Aor Act Ptcp Nom Pl Masc · ἀναστρέφω attendant circumstance participle → constative aorist participle ἀναστρέφω: 'to return, turn back'; here intransitive.</p>	<p>δέ and post-positive conjunction</p>

ἀπήγγειλαν

reported

Aor Act Indic 3 Pl · ἀπαγγέλλω

main verb

→ constative aorist

ἀπαγγέλλω: 'to report back, announce'; the officers deliver their perplexing news.

23 λέγοντες ὅτι Τὸ δεσμωτήριον εὔρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὔρομεν.

saying, 'We found the prison locked with all security and the guards standing at the doors; but when we opened it, we found no one inside!'

REPORT (SPEECH WITHIN NARRATIVE) ASYNDETON The officers' report is studiously detailed: the locked doors, the guards at their posts — everything is in order except the prisoners. This forensic precision heightens the miraculous quality: no natural explanation is available.

λέγοντες

saying

Pres Act Ptcp Nom Pl Masc · λέγω
participle of manner (indirect speech introduction)

→ imperfective aspect

ὅτι

that

conjunction introducing direct/indirect speech (recitative ὅτι)

Τό

the

Accusative
article

δεσμωτήριον

prison

Accusative
object of εὔρομεν (double accusative: object + predicate)

εὔρομεν

we found

Aor Act Indic 1 Pl · εὕρισκω

main verb of reported speech

→ constative aorist

κεκλεισμένον

locked / shut

Perf Pass Ptcp Acc Sg Neut · κλείω

object complement (predicative participle: 'found it locked')

→ intensive perfect (still locked, the lock persists)

κλείω: 'to shut, lock'; the perfect participle underlines that the lock is still in place.

ἐν

with

preposition + dative (manner)

πάση

all

Dative

attributive adjective

ἀσφαλεία

security

Dative

dative of manner

ἀσφάλεια: 'security, safety'; ἐν πάσῃ ἀσφαλείᾳ = 'with every possible security measure in place!'

καί

and

coordinative conjunction

τούς

the

Accusative

article

φύλακας

guards

Accusative

second object of εὔρομεν (double accusative)

φύλαξ: 'guard, watchman'; the guards are at their posts — no collusion.

ἑστῶτας

standing

Perf Act Ptcp Acc Pl Masc · ἵστημι

object complement (predicative participle)

→ intensive perfect (actively standing at post)

ἵστημι: 'to stand'; the perfect participle describes the guards as having taken up and maintaining their post.

ἐπί

at

preposition + genitive (position before)

τῶν

the

Genitive

article

θυρῶν

doors

Genitive

object of ἐπί

ἀνοίξαντες

having opened

Aor Act Ptcp Nom Pl Masc · ἀνοίγω

temporal participle

→ constative aorist participle

δέ

but

post-positive conjunction (contrast)

ἔσω

inside

adverb of place

ἔσω: 'within, inside'; contrasted implicitly with the guards outside.

οὐδένα

no one

Accusative

direct object of εὔρομεν (second instance)

εὔρομεν

we found

Aor Act Indic 1 Pl · εὕρισκω

main verb

→ constative aorist

24 ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὃ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο.

Now when the captain of the temple and the chief priests heard these words, they were greatly perplexed about them, wondering what this might be.

RESPONSE OF PERPLEXITY **δέ** The official perplexity (διαπορέω) is a Lucan motif marking the inexplicability of divine action to those outside the community. The optative γένοιτο signals genuine puzzlement — they cannot explain the event.

ὡς

when

temporal conjunction

δέ

now

post-positive conjunction

ἤκουσαν

heard

Aor Act Indic 3 Pl · ἀκούω

verb of temporal clause

→ constative aorist

τούς

the

Accusative

article

λόγους

words

Accusative

direct object of ἤκουσαν

τούτους

these

Accusative

demonstrative attributive

ὃ

both the

Nominative

article (with τε ... καί correlative)

τε

both

correlative particle (τε ... καί)

στρατηγός

captain

Nominative

subject (compound)

στρατηγός: 'general, captain'; ὁ στρατηγός τοῦ ἱεροῦ was the commander of the temple police, second in authority to the high priest.

τοῦ

of the

Genitive

article

ἱεροῦ

temple

Genitive

genitive of reference/possession

καί

and

correlative conjunction (with τε)

οἱ

the

Nominative

article

ἀρχιερεῖς

chief priests

Nominative

subject (compound)

ἀρχιερεύς (pl.): the high priest and former high priests and their families constituting the ruling priestly aristocracy.

διηπόρουν

were greatly perplexed

Impf Act Indic 3 Pl · διαπορέω

main verb

→ progressive imperfect (ongoing state of bewilderment)

διαπορέω: 'to be thoroughly at a loss'; διά + ἄπορέω intensifies the bewilderment.

περί

about

preposition + genitive (reference)

αὐτῶν

them

Genitive

object of περί

τί

what

Nominative

interrogative pronoun (indirect question)

ἄν

might

modal particle (with optative — potential)

γένοιτο

could be / might come to

Aor Mid Opt 3 Sg · γίνομαι

optative with ἄν (indirect question, potential)

→ constative aorist optative (potential deliberation)

γίνομαι: 'to be, happen'; the optative mood here expresses genuine uncertainty and deliberation.

τοῦτο

this

Nominative

predicate nominative (or subject)

25 παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς ὅτι Ἴδου οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν.

And someone came and told them, 'Look! The men whom you put in prison are standing in the temple and teaching the people.'

RESOLUTION OF PERPLEXITY (DRAMATIC DISCLOSURE) **δέ** The anonymous messenger's announcement resolves the puzzle and heightens the narrative tension. The apostles are where the angel commanded them to be — the Sanhedrin's imprisoned men are publicly teaching in the temple.

παραγενόμενος

arriving / coming

Aor Mid Ptcp Nom Sg Masc · παραγίνομαι
temporal/attendant participle

→ constative aorist participle

δέ

and

post-positive conjunction

τις

someone

Nominative
subject (indefinite pronoun)

ἀπήγγειλεν

reported

Aor Act Indic 3 Sg · ἀπαγγέλλω
main verb

→ constative aorist

αὐτοῖς

to them

Dative
dative of indirect object

ὅτι

that

recitative ὅτι (introducing direct speech)

Ἴδου

behold / look

interjection

οἱ

the

Nominative
article

ἄνδρες

men

Nominative
subject

οὓς

whom

Accusative
relative pronoun (accusative, object of ἔθεσθε)

ἔθεσθε

you placed / put

Aor Mid Indic 2 Pl · τίθημι
verb of relative clause

→ constative aorist

τίθημι: 'to place'; the same verb as v.18, linking back to the arrest.

ἐν

in

preposition + dative (location)

<p>τῆ the Dative article</p>	<p>φυλακῆ prison Dative object of ἐν</p>	<p>εἰσίν are Pres Act Indic 3 Pl · εἰμί main verb → present of current reality</p>	<p>ἐν in preposition + dative (location)</p>
<p>τῶ the Dative article</p>	<p>ἱερῶ temple Dative object of ἐν</p>	<p>ἑστῶτες standing Perf Act Ptcp Nom Pl Masc · ἵστημι circumstantial participle (attendant to εἰσίν) → intensive perfect (standing firm) ἵστημι: 'to stand'; the perfect participle echoes the angel's command (v.20: σταθέντες).</p>	<p>καί and coordinative conjunction</p>
<p>διδάσκοντες teaching Pres Act Ptcp Nom Pl Masc · διδάσκω circumstantial participle (coordinate with ἑστῶτες) → imperfective aspect (in progress)</p>	<p>τόν the Accusative article</p>	<p>λαόν people Accusative direct object of διδάσκοντες</p>	

26 τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαόν, μὴ λιθασθῶσιν.

Then the captain went with the officers and brought them, not by force, for they were afraid of the people lest they be stoned.

CONSEQUENT ACTION **τότε** The authorities fear the crowd more than they assert power — a recurring Lucan motif (Luke 20:6,19; 22:2; Acts 4:21; 5:26). The apostles' popular esteem (v.13) now constrains the Sanhedrin's hand.

τότε

then

temporal adverb

ἀπελθών

having gone away

Aor Act Ptcp Nom Sg Masc · ἀπέρχομαι

attendant circumstance participle

→ constative aorist participle

ὁ

the

Nominative

article

στρατηγός

captain

Nominative

subject

σύν

with

preposition + dative (accompaniment)

τοῖς

the

Dative

article

ὑπηρέταις

officers

Dative

object of σύν

ἤγεν

was bringing

Impf Act Indic 3 Sg · ἄγω

main verb

→ progressive imperfect (in the process of bringing)

ἄγω: 'to lead, bring'; the imperfect pictures the escorted journey to the council.

αὐτούς

them

Accusative

direct object

οὐ

not

negative particle

μετά

with

preposition + genitive (manner)

βίας

force / violence

Genitive

genitive of manner

βία: 'force, violence'; the captain exercises caution – no rough handling.

ἐφοβοῦντο

they were afraid

Impf Mid Indic 3 Pl · φοβέομαι

main verb of the causal clause

→ progressive imperfect (continuing fear)

φοβέομαι: 'to fear'; a deponent; here ironic – the fearful authorities fear the crowd while the apostles fear God.

γάρ

for

post-positive causal conjunction

τόν

the

Accusative

article

λαόν

people

Accusative

object of ἐφοβοῦντο

μή

lest

negative conjunction of fearing clause

λιθασθῶσιν

they be stoned

Aor Pass Subj 3 Pl · λιθάζω

subjunctive of fearing clause

→ constative aorist subjunctive (feared possible event)

λιθάζω: 'to stone'; the feared mob action if the crowd saw the apostles mistreated.

27 Ἀγαγόντες δὲ αὐτοὺς ἕστησαν ἐν τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς

And when they had brought them, they stood them before the council. And the high priest questioned them,

ARRIVAL AND INTERROGATION **δέ** The formal judicial interrogation of the Sanhedrin begins. 'Stood them' (ἕστησαν) positions them before the court. The same body that condemned Jesus now confronts his apostles.

Ἀγαγόντες

having brought

Aor Act Ptcp Nom Pl Masc · ἄγω

temporal participle

→ constative aorist participle

δέ

and

post-positive conjunction

αὐτοὺς

them

Accusative

object of ἀγαγόντες

ἕστησαν

stood / placed

Aor Act Indic 3 Pl · ἵστημι

main verb

→ constative aorist (transitive causative: 'caused to stand')

ἵστημι: 'to stand, place standing!'; causative aorist = to make someone stand before a court.

ἐν

in / before

preposition + dative (location)

τῷ

the

Dative article

συνεδρίῳ

council / Sanhedrin

Dative object of ἐν

καί

and

coordinative conjunction

ἐπηρώτησεν

questioned

Aor Act Indic 3 Sg · ἐπερωτάω

main verb

→ constative aorist

ἐπερωτάω: 'to ask, question, interrogate';
the formal interrogation begins.

αὐτούς

them

Accusative

direct object

ὁ

the

Nominative

article

ἀρχιερέυς

high priest

Nominative

subject

28 λέγων· Παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.

saying, 'We gave you strict orders not to teach in this name, and look — you have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us.'

ACCUSATION / INTERROGATION (HIGH PRIEST'S SPEECH) ASYNDETON Three accusations: (1) violation of the Sanhedrin's prior prohibition (4:18); (2) saturation of Jerusalem with the teaching; (3) the politically loaded charge of blood-guilt. Notably, the high priest avoids naming Jesus — 'this name' and 'this man' are deliberate circumlocutions.

λέγων

saying

Pres Act Ptcp Nom Sg Masc · λέγω

participle of manner (introducing speech)

→ imperfective aspect

Παραγγελία

with a command

Dative

dative of manner (cognate dative: 'we strictly commanded')

παραγγελία: 'strict command, order'; the cognate dative with παραγγέλλω is a Hebraism intensifying the command.

παρηγγείλαμεν

we commanded

Aor Act Indic 1 Pl · παραγγέλλω

main verb

→ constative aorist (the prior prohibition)

παραγγέλλω: 'to command, give strict orders'; the verb of v.28 refers back to 4:18.

ὑμῖν

you

Dative

dative of indirect object

μή

not

negative particle (with infinitive)

διδάσκειν

to teach

Pres Act Inf · διδάσκω

complementary infinitive (object of παραγγείλαμεν)

→ imperfective aspect (prohibition of the ongoing activity)

ἐπί

in / on

preposition + dative (authority: 'in/by this name')

τῷ

the

Dative

article

ὀνόματι

name

Dative

object of ἐπί

ὄνομα: 'name'; the Sanhedrin avoids naming Jesus but the circumlocution 'this name' makes clear whose name it is.

τούτῳ

this

Dative

demonstrative attributive

καί

and

coordinative conjunction

ἰδού

behold

interjection

πεπληρώκατε

you have filled

Perf Act Indic 2 Pl · πληρώω

main verb

→ intensive perfect (Jerusalem is now saturated)

πληρώω: 'to fill'; the perfect states the accomplished saturation of the city; ironically, the very success of the mission is the second charge.

τήν

the

Accusative

article

Ἱερουσαλήμ

Jerusalem

Accusative

direct object of πεπληρώκατε

τῆς

with

Genitive

article

διδαχῆς

teaching

Genitive

genitive of content (with πεπληρώκατε)

διδαχή: 'teaching, doctrine'; the noun for the content of what is taught.

ὑμῶν

your

Genitive

possessive genitive

καί

and

coordinative conjunction

βούλεσθε

you intend / want

Pres Mid Indic 2 Pl · βούλομαι

main verb

→ present of current intention

βούλομαι: 'to wish, intend, want'; here expressing the accused intention behind the preaching.

ἐπαγαγεῖν

to bring upon

Aor Act Inf · ἐπάγω

complementary infinitive

→ constative aorist infinitive

ἐπάγω: 'to bring upon'; the charge of intentionally inciting blood-guilt against the Sanhedrin.

ἐφ'

upon

preposition + accusative

ἡμᾶς

us

Accusative

object of ἐφ'

τό

the

Accusative

article

αἷμα

blood

Accusative

direct object of ἐπαγαγεῖν

αἷμα: 'blood'; blood-guilt is a serious OT concept (Deut 19:10; 2 Sam 1:16); ironically, Matt 27:25 records the crowd calling it upon themselves.

τοῦ

of

Genitive

article

ἀνθρώπου

man

Genitive

genitive of source/possession

ἄνθρωπος: 'man, person'; the high priest refuses to name Jesus — 'this man' is a deliberate distancing.

τούτου

this

Genitive

demonstrative attributive

29 ἀποκριθεὶς δὲ Πέτρος καὶ οἱ ἀπόστολοι εἶπαν· Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.

But Peter and the apostles answered, 'We must obey God rather than men.'

COUNTER-RESPONSE / DECLARATION **δέ** The apostles' reply echoes and sharpens the principle of 4:19. The statement is not politically defiant in general but theologically specific: the divine command (v.20) overrides human prohibition. 'God rather than men' is the theological axiom of the entire sequence.

<p>ἀποκριθεὶς answering</p> <p>Aor Pass Ptcp Nom Sg Masc · ἀποκρίνομαι <i>attendant circumstance participle (deponent)</i></p> <p>→ constative aorist participle</p>	<p>δέ but</p> <p><i>post-positive conjunction</i></p>	<p>Πέτρος Peter</p> <p>Nominative <i>subject (compound)</i></p>	<p>καί and</p> <p><i>coordinative conjunction</i></p>
<p>οἱ the</p> <p>Nominative <i>article</i></p>	<p>ἀπόστολοι apostles</p> <p>Nominative <i>subject (compound)</i></p>	<p>εἶπαν said</p> <p>Aor Act Indic 3 Pl · λέγω <i>main verb</i></p> <p>→ constative aorist</p>	<p>Πειθαρχεῖν to obey</p> <p>Pres Act Inf · πειθαρχέω <i>subject infinitive of δεῖ</i></p> <p>→ imperfective aspect (habitual obligation)</p> <p>πειθαρχέω: 'to obey an authority'; from πείθω + ἄρχω — to be ruled by persuasion; strong term for legitimate authority.</p>
<p>δεῖ it is necessary / must</p> <p>Pres Act Indic 3 Sg · δεῖ <i>impersonal verb of necessity</i></p> <p>→ gnomic present (universal moral necessity)</p> <p>δεῖ: 'it is necessary, must'; in Luke-Acts often denotes divine necessity.</p>	<p>θεῷ God</p> <p>Dative <i>dative of object (πειθαρχεῖν + dative)</i></p>	<p>μᾶλλον rather</p> <p><i>adverb of comparison</i></p>	<p>ἢ than</p> <p><i>comparative particle</i></p>

ἄνθρωποις

men

Dative

dative of object (second element of comparison)

ἄνθρωπος: 'human being'; the contrast with θεός makes this the chapter's central statement.

30 ὁ θεός τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου·

'The God of our fathers raised Jesus, whom you killed by hanging him on a tree;'

PROCLAMATION (KERYGMA: DEATH AND RESURRECTION) ASYNDETON The apostolic kerygma in miniature: (1) the God of the patriarchs acts — grounding the claim in Israel's covenant history; (2) you killed Jesus — direct second-person accusation; (3) God raised him — the resurrection reverses the Sanhedrin's verdict. 'Hanging on a tree' evokes Deut 21:22–23 and its implication of curse, which Acts here re-reads as redemptive.

ὁ

the

Nominative
article

θεός

God

Nominative
subject

τῶν

of

Genitive
article

πατέρων

fathers

Genitive
genitive of relationship

πατήρ: 'father'; 'the God of our fathers' is the covenant formula of Israel (Exod 3:6,15; Acts 3:13; 7:32).

ἡμῶν

our

Genitive

possessive genitive

ἤγειρεν

raised

Aor Act Indic 3 Sg · ἐγείρω

main verb

→ constative aorist (the single decisive event of the resurrection)

ἐγείρω: 'to raise, awaken'; the standard resurrection verb; it is God who is the agent.

Ἰησοῦν

Jesus

Accusative

direct object of ἤγειρεν

Ἰησοῦς: the personal name, finally spoken — the contrast with the high priest's circumlocutions is stark.

ὃν

whom

Accusative

relative pronoun (object of διεχειρίσασθε)

ὕμεῖς

you

Nominative

subject of relative clause (emphatic)

διεχειρίσασθε

killed / laid hands on

Aor Mid Indic 2 Pl · διαχειρίζομαι

verb of relative clause

→ constative aorist

διαχειρίζομαι: 'to lay violent hands on, kill'; from διά + χεῖρ, 'to handle thoroughly'; a stark euphemism for murder.

κρεμάσαντες

hanging

Aor Act Ptcp Nom Pl Masc · κρεμάννυμι

attendant circumstance participle (specifying the manner of death)

→ constative aorist participle

κρεμάννυμι: 'to hang'; ἐπὶ ξύλου evokes Deut 21:22–23 (cursed is everyone who hangs on a tree), read in Acts through the lens of Gal 3:13.

ἐπί

on

preposition + genitive (position on)

ξύλου

a tree / wood

Genitive

object of ἐπί

ξύλον: 'wood, tree, cross'; in LXX Deut 21:22–23 the term for the pole of execution; the early church's vocabulary for the cross (also Acts 10:39; 13:29; 1 Pet 2:24).

31 τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψώσεν τῇ δεξιᾷ αὐτοῦ, τοῦ δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν.

'God exalted this man to his right hand as Prince and Savior, to grant repentance to Israel and forgiveness of sins.'

CONTINUATION OF KERYGMA (EXALTATION AND ITS PURPOSE) **ASYNDETON** The resurrection is followed immediately by the exaltation — the double honorific 'Prince and Savior' (ἀρχηγός/σωτήρ) answers the charge of vv.28,30. The purpose is Israel's repentance and forgiveness — even now the Sanhedrin is implicitly offered what it needs.

τοῦτον

this one

Accusative

direct object (fronted for emphasis)

ὁ

the

Nominative

article

θεός

God

Nominative

subject

ἀρχηγόν

Prince / Leader

Accusative

predicate accusative (double object complement: 'exalted him as Prince')

ἀρχηγός: 'leader, originator, prince'; in Acts 3:15 and 5:31 of Jesus; in Heb 2:10; 12:2 of the 'pioneer/author' of salvation.

καί

and

coordinative conjunction

σωτήρα

Savior

Accusative

predicate accusative (double object complement)

σωτήρ: 'savior, deliverer'; the term had both Jewish (God as savior of Israel) and Hellenistic (imperial 'savior') resonance.

ὑψώσεν

exalted

Aor Act Indic 3 Sg · ὑψόω

main verb

→ constative aorist (the completed act of exaltation)

ὑψόω: 'to exalt, lift up'; in John's Gospel ὑψόω is double-layered (cross and exaltation); here clearly the post-resurrection enthronement.

τῇ

the

Dative

article

δεξιᾶ

right hand

Dative

dative of means/instrument (by his right hand) or dative of location (to/at his right hand)

δεξιᾶ: 'right hand'; cf. Ps 110:1 — 'Sit at my right hand'; the exaltation to God's right hand is the Christological claim at the heart of Acts (2:33–35; 7:55–56).

αὐτοῦ

his

Genitive

possessive genitive

τοῦ

to

Genitive

article (articular infinitive of purpose)

δοῦναι

to give

Aor Act Inf · δίδωμι

articular infinitive of purpose (τοῦ + inf.)

→ constative aorist infinitive (the purpose of the exaltation)

δίδωμι: 'to give'; the infinitive expresses the goal for which God exalted Jesus.

μετάνοιαν

repentance

Accusative

direct object of δοῦναι (first)

μετάνοια: 'repentance, change of mind/direction'; not merely regret but radical reorientation.

τῷ

to

Dative

article

Ἰσραήλ

Israel

Dative

dative of indirect object

Ἰσραήλ: the covenant name of the people; repentance is offered first to Israel (cf. 3:19–20).

καί

and

coordinative conjunction

ἄφεσιν

forgiveness

Accusative

direct object of δοῦναι (second)

ἄφεσις: 'forgiveness, release'; from ἀφίημι, 'to send away, release'; the release of debt/sin.

ἁμαρτιῶν

of sins

Genitive

objective genitive (after ἄφεσιν)

ἁμαρτία: 'sin, failure'; the objective genitive — the sins that are forgiven.

32 καὶ ἡμεῖς ἔσμεν μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον ὃ ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

'And we are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him.'

WITNESS TESTIMONY **καί** Two witnesses are named: the apostles and the Holy Spirit — a notable juxtaposition of human and divine testimony. The giving of the Spirit to the obedient subtly indicts the disobedient Sanhedrin. The word πειθαρχοῦσιν echoes v.29 (πειθαρχεῖν) — obedience defines who receives the Spirit.

<p>καί and <i>coordinative conjunction</i></p>	<p>ἡμεῖς we Nominative <i>subject (emphatic)</i></p>	<p>ἔσμεν are Pres Act Indic 1 Pl · εἰμί <i>main verb</i> → present of ongoing reality</p>	<p>μάρτυρες witnesses Nominative <i>predicate nominative</i> μάρτυς; 'witness'; in Acts programmatically (1:8); the apostles testify to the resurrection.</p>
<p>τῶν of Genitive <i>article</i></p>	<p>ῥημάτων words / things Genitive <i>genitive of reference (witnesses of these things)</i> ῥῆμα: 'word, thing, matter'; refers back to the kerygmatic proclamation of vv.30–31.</p>	<p>τούτων these Genitive <i>demonstrative attributive</i></p>	<p>καί and <i>coordinative conjunction (adding the second witness)</i></p>
<p>τό the Nominative <i>article</i></p>	<p>πνεῦμα Spirit Nominative <i>subject (second witness, coordinate with ἡμεῖς)</i></p>	<p>τό the Nominative <i>article</i></p>	<p>ἅγιον holy Nominative <i>attributive adjective</i></p>

<p>ὃ whom Accusative <i>relative pronoun (neuter, referring to πνεῦμα; object of ἔδωκεν)</i></p>	<p>ἔδωκεν gave Aor Act Indic 3 Sg · δίδωμι <i>verb of relative clause</i> → constative aorist (the Pentecost gift) δίδωμι: 'to give'; God is the giver; Pentecost (Acts 2) is the historical referent.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>θεός God Nominative <i>subject of relative clause</i></p>
<p>τοῖς to those Dative <i>article (substantive)</i></p>	<p>πειθαρχοῦσιν who obey Pres Act Ptcp Dat Pl Masc · πειθαρχέω <i>substantival participle (dative, recipient of the Spirit)</i> → imperfective aspect (those habitually obeying) πειθαρχέω: echoes v.29; obedience to God is the condition of Spirit reception – the Sanhedrin is thereby excluded.</p>	<p>αὐτῷ him Dative <i>dative of object (πειθαρχεῖν + dative)</i></p>	

33 Οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβούλοντο ἀνελεῖν αὐτούς.

When they heard this they were furious and wanted to kill them.

VIOLENT REACTION **δέ** The Sanhedrin's reaction is the opposite of the desired response (repentance, v.31). Διεπρίοντο ('were cut through/sawn!') is a graphic term for rage; the same word will appear in 7:54 at Stephen's martyrdom, where it results in death.

<p>οἱ they Nominative <i>article (substantive with δέ)</i></p>	<p>δέ but <i>post-positive conjunction</i></p>	<p>ἀκούσαντες having heard Aor Act Ptcp Nom Pl Masc · ἀκούω <i>temporal participle</i> → constative aorist participle</p>	<p>διεπρίοντο were enraged / cut through Impf Pass Indic 3 Pl · διαπρίω <i>main verb</i> → progressive imperfect (seething rage) διαπρίω: 'to saw in two, cut through'; passive/deponent idiom for furious rage — 'they were cut to the core'; also at 7:54.</p>
<p>καί and <i>coordinative conjunction</i></p>	<p>ἐβούλοντο were wanting Impf Mid Indic 3 Pl · βούλομαι <i>main verb</i> → progressive imperfect (developing desire to kill) βούλομαι: 'to wish, want, intend'; the imperfect suggests deliberation, not yet carried out.</p>	<p>ἀνελεῖν to kill Aor Act Inf · ἀναιρέω <i>complementary infinitive</i> → constative aorist infinitive ἀναιρέω: 'to take up, do away with, kill'; the standard Lucan verb for violent death (also of Stephen, 22:20, and Paul's plot, 23:15).</p>	<p>αὐτούς them Accusative <i>direct object of ἀνελεῖν</i></p>

34 ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀνθρώπους ποιῆσαι,

But a Pharisee in the council named Gamaliel, a teacher of the law held in honor by all the people, stood up and ordered the men to be put outside for a short while.

INTERVENTION / DRAMATIC REVERSAL **δέ** Gamaliel's intervention changes the scene dramatically. His credentials — Pharisee, law teacher, honored by all — give him maximal authority. The narrative irony is that it is a Pharisee who saves the apostles from the Sadducean high priest's allies.

ἀναστάς

rising

Aor Act Ptcp Nom Sg Masc · ἀνίστημι

attendant circumstance participle

→ constative aorist participle

δέ

but

post-positive conjunction (adversative intervention)

τις

a certain

Nominative

indefinite pronoun

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

συνεδρίῳ

council

Dative

object of ἐν

Φαρισαῖος

a Pharisee

Nominative

predicate/apposition (identifying the speaker)

Φαρισαῖος: the Pharisees believed in resurrection (23:8), making Gamaliel a theological opponent of the Sadducees presiding.

ὀνόματι

by name

Dative

dative of respect

Γαμαλιήλ

Gamaliel

Dative

proper name (dative of respect with ὀνόματι)

Γαμαλιήλ: historically Gamaliel I (the Elder), grandson of Hillel; Paul's teacher (22:3); a leading rabbinic authority.

νομοδιδάσκαλος

teacher of the law

Nominative

apposition to τις/Φαρισαῖος

νομοδιδάσκαλος: compound noun: νόμος + διδάσκαλος; 'law-teacher'; also Luke 5:17; 1 Tim 1:7.

τίμιος

honored

Nominative

predicate adjective

τίμιος: 'honored, respected, precious'; from τιμή; his social standing amplifies his counsel.

παντί

by all

Dative

dative of agent (with passive force of τίμιος)

τῷ

the

Dative

article

λαῶ

people

Dative

dative of agent

ἐκέλευσεν

ordered

Aor Act Indic 3 Sg · κελεύω

main verb

→ constative aorist

κελεύω: 'to command, order'; Gamaliel's authority is sufficient to command without debate.

ἔξω

outside

adverb of place

βραχύ

a short

Accusative

accusative of extent (measure of time/space: 'for a short while')

βραχύς: 'short'; neuter accusative of extent.

τι

some

Accusative

indefinite attributive (softening: 'a little while')

τούς

the

Accusative

article

άνθρώπους

men

Accusative

object of ποιῆσαι (acc. + inf.)

ποιῆσαι

to be put / to go

Aor Act Inf · ποιέω

*complementary infinitive of ἐκέλευσεν
(causative: 'ordered them to be made to go outside')*

→ constative aorist infinitive

ποιέω: 'to do, make, cause'; here causative
— 'cause the men to [go] outside.'

35 εἶπέν τε πρὸς αὐτούς: Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν.

and he said to them, 'Men of Israel, take care what you are about to do with these men.'

OPENING OF GAMALIEL'S COUNSEL **τε** Gamaliel addresses the council with the honorific 'Men of Israel,' invoking their shared identity and responsibility as stewards of Israel's covenantal heritage. The opening warning — 'take care what you are about to do' — frames his argument as one of prudence and risk avoidance.

εἶπέν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

τε

and

connective particle (closely joining with previous clause)

πρός

to

preposition + accusative (direction of speech)

αὐτούς

them

Accusative

object of πρός

Ἄνδρες

men

Vocative

vocative of address

ἀνήρ: a formal address mode; 'men of Israel' echoes Acts 2:22; 3:12; 13:16.

Ἰσραηλίται

Israelites

Vocative

vocative (apposition to Ἄνδρες)

Ἰσραηλίτης: 'Israelite'; the covenant name implying shared heritage and responsibility.

προσέχετε

take care / pay attention

Pres Act Impv 2 Pl · προσέχω

main verb (imperative)

→ progressive present imperative (keep your attention fixed)

προσέχω: 'to pay attention, take care, beware'; with ἑαυτοῖς: 'guard yourselves!'

ἑαυτοῖς

yourselves

Dative

dative of reflexive reference

ἐπί

regarding

preposition + dative (reference: 'with respect to')

τοῖς

these

Dative

article

ἀνθρώποις

men

Dative

object of ἐπί

τούτοις

these

Dative

demonstrative attributive

τί

what

Accusative

interrogative pronoun (indirect question, object of πράσσειν)

μέλλετε

you are about to

Pres Act Indic 2 Pl · μέλλω

main verb of indirect question

→ futuristic present (imminent action)

μέλλω: 'to be about to, intend'; the rhetorical question arrests the momentum toward execution.

πράσσειν

to do

Pres Act Inf · πράσσω

complementary infinitive (with μέλλετε)

→ imperfective aspect

πράσσω: 'to do, practice'; the verb of ongoing moral action.

36 πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτόν, ᾧ προσεκλίθη ἀνδρῶν ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνηρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.

'For before these days Theudas rose up, claiming to be somebody, and a number of men, about four hundred, joined him; he was killed, and all who followed him were dispersed and came to nothing!'

FIRST HISTORICAL PRECEDENT γάρ The first of Gamaliel's two case studies: Theudas, a messianic pretender whose movement dissolved at his death. The argument from precedent is that human movements perish when their leader dies. There is a historical problem: Josephus places a Theudas under Cuspius Fadus (AD 44–46), after this speech, which commentators resolve variously (Gamaliel speaks of a different earlier Theudas, or Luke anachronizes).

<p>πρό before <i>preposition + genitive (temporal priority)</i></p>	<p>γάρ for <i>post-positive causal conjunction (introducing the argument)</i></p>	<p>τούτων these Genitive <i>demonstrative attributive</i></p>	<p>τῶν the Genitive <i>article</i></p>
<p>ἡμερῶν days Genitive <i>genitive of time (before these days)</i></p>	<p>ἀνέστη arose / rose up Aor Act Indic 3 Sg · ἀνίστημι <i>main verb</i> → <i>constative aorist (historical precedent)</i> ἀνίστημι: 'to rise up'; used of public insurrection leaders.</p>	<p>Θευδᾶς Theudas Nominative <i>subject</i> Θευδᾶς: a messianic pretender; historically debated; the name may be a shortened form of Theodotus.</p>	<p>λέγων claiming Pres Act Ptcp Nom Sg Masc · λέγω <i>circumstantial participle (manner: 'saying himself to be somebody')</i> → <i>imperfective aspect</i></p>
<p>εἶναί to be Pres Act Inf · εἶμί <i>indirect discourse infinitive (object of λέγων)</i> → <i>present of state</i></p>	<p>τινα somebody Accusative <i>predicate accusative of εἶναί (with ἑαυτόν)</i> τις: 'somebody' — claiming to be a person of significance, possibly messianic.</p>	<p>ἑαυτόν himself Accusative <i>accusative subject of infinitive</i></p>	<p>ᾧ to whom Dative <i>relative pronoun (dative after προσεκλίθη)</i></p>

προσεκλίθη

joined / attached themselves

Aor Pass Indic 3 Sg · προσκλίνω

verb of relative clause

→ constative aorist

προσκλίνω: 'to attach/cling to'; passive
'were drawn/joined to'; a hapax in NT.

ἀνδρῶν

of men

Genitive

partitive genitive (with ἀριθμός)

ἀριθμός

a number

Nominative

subject of προσεκλίθη

ἀριθμός: 'number, count'.

ὡς

about

adverb of approximation

τετρακοσίων

four hundred

Genitive

genitive of description (with ἀριθμός)

ὅς

who

Nominative

relative pronoun (subject of ἀνηρέθη)

ἀνηρέθη

was killed

Aor Pass Indic 3 Sg · ἀναιρέω

verb of relative clause

→ constative aorist

ἀναιρέω: 'to kill, destroy'; the movement
ended with the leader's death.

καί

and

coordinative conjunction

πάντες

all

Nominative

subject

ὅσοι

as many as

Nominative

relative pronoun (quantitative)

ἐπείθοντο

obeyed / followed

Impf Mid Indic 3 Pl · πείθω

verb of relative clause

→ progressive imperfect (habitual following)

πείθω (mid./pass.): 'to be persuaded,
follow, obey'.

αὐτῷ

him

Dative

dative of object

διελύθησαν

were dispersed

Aor Pass Indic 3 Pl · διαλύω

main verb (first result)

→ constative aorist

διαλύω: 'to dissolve, disperse'; the
movement scatters.

καί

and

coordinative conjunction

ἐγένοντο

came

Aor Mid Indic 3 Pl · γίνομαι

main verb (second result)

→ constative aorist

εἰς

to

preposition + accusative (predicate of γίνομαι)

οὐδέν

nothing

Accusative

object of *εἰς* (predicate: 'came to nothing')

οὐδέν: 'nothing'; εἰς οὐδέν = 'amounted to nothing' — the movement vanished.

37 μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησεν λαὸν ὀπίσω αὐτοῦ· κάκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν.

'After him Judas the Galilean rose up in the days of the census and drew away people after him; that man also perished, and all who followed him were scattered!'

SECOND HISTORICAL PRECEDENT **ASYNDETON** Judas the Galilean led the revolt against the Roman census of AD 6–7 (Josephus, Ant. 18.1.1; 20.5.2; War 2.8.1). His movement persisted longer than Theudas's (it spawned the Zealots) but ultimately collapsed. The parallel structure reinforces the pattern Gamaliel is establishing.

μετά

after

preposition + accusative (temporal succession)

τοῦτον

this one

Accusative

object of *μετά*

ἀνέστη

rose up

Aor Act Indic 3 Sg · ἀνίστημι

main verb

→ constative aorist

Ἰούδας

Judas

Nominative

subject

Ἰούδας ὁ Γαλιλαῖος; a historical insurrectionist who opposed the census of Quirinius (AD 6); founder of the Zealot movement.

ὁ

the

Nominative

article

Γαλιλαῖος

Galilean

Nominative

apposition (epithet)

ἐν

in

preposition + dative (temporal)

ταῖς

the

Dative

article

ἡμέραις

days

Dative

dative of time (when)

τῆς

of the

Genitive

article

ἀπογραφῆς

census / enrollment

Genitive

genitive of reference

ἀπογραφή: 'registration, census'; cf. Luke 2:2; the census of Quirinius (AD 6) triggered Judas's revolt.

καί

and

coordinative conjunction

ἀπέστησεν

drew away / caused to revolt

Aor Act Indic 3 Sg · ἀφίστημι

main verb

→ constative aorist (transitive: he caused people to stand away)

ἀφίστημι: 'to cause to revolt, lead astray'; transitive aorist active.

λαόν

people

Accusative

direct object of ἀπέστησεν

ὀπίσω

after / behind

adverb / improper preposition + genitive (following after)

αὐτοῦ

him

Genitive

genitive after ὀπίσω

κάκεινος

and that one also

Nominative

crasis (καί + ἐκεῖνος); subject

κάκεινος: crasis of καί + ἐκεῖνος ('that one also'); reinforces the parallel.

ἀπόλετο

perished

Aor Mid Indic 3 Sg · ἀπόλλυμι

main verb

→ constative aorist

ἀπόλλυμι: 'to destroy, perish'; middle/passive = 'perished!'

καί

and

coordinative conjunction

πάντες

all

Nominative

subject

ὅσοι

as many as

Nominative

relative pronoun

ἐπείθοντο

obeyed / followed

Impf Mid Indic 3 Pl · πείθω

verb of relative clause

→ progressive imperfect

αὐτῷ

him

Dative

dative of object

διεσκορπίσθησαν

were scattered

Aor Pass Indic 3 Pl · διασκορπίζω

main verb

→ constative aorist

διασκορπίζω: 'to scatter, disperse'; stronger than διαλύω (v.36) — connotes wider dispersion.

38 καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ἢ ἐξ ἀνθρώπων ἢ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται·

'So in the present case I tell you, keep away from these men and let them alone; for if this plan or this work is of human origin, it will fail;'

APPLICATION OF PRECEDENT (FIRST CONDITION) **καί** Gamaliel draws his conclusion: the two conditions structure a logical dilemma. The first condition (human origin → self-destruction) is the safe reading of the precedents; the second (divine origin → cannot be overthrown) is where the irony for the Christian reader is concentrated.

καί
and

coordinative conjunction (transitional: 'and so')

τά

the things

Accusative

article (substantive with νῦν: 'the present things')

νῦν

now

adverb (with τά: 'in the present situation')

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb

→ performative present (the act of speech is the counsel)

ὑμῖν

to you

Dative

dative of indirect object

ἀπόστητε

keep away / withdraw

Aor Act Impv 2 Pl · ἀφίστημι

main verb (imperative)

→ constative aorist imperative (decisive withdrawal)

ἀφίστημι: 'to stand away from, leave alone'; the intransitive aorist imperative is a command to step back.

ἀπό

from

preposition + genitive (separation)

τῶν

these

Genitive

article

ἀνθρώπων

men

Genitive

object of ἀπό

τούτων

these

Genitive

demonstrative attributive

καί

and

coordinative conjunction

ἐάσατε

let alone / leave

Aor Act Impv 2 Pl · ἐάω

second imperative (coordinate with ἀπόστητε)

→ constative aorist imperative

ἐάω: 'to let, allow, leave alone'; the double imperative emphasizes inaction as the recommended response.

αὐτούς

them

Accusative

direct object of ἐάσατε

ὅτι

for / because

causal conjunction (introducing the argument)

ἐάν

if

conditional conjunction (third class: uncertain but possible)

ἦ

is

Pres Act Subj 3 Sg · εἰμί

verb of conditional clause (subjunctive with ἐάν)

→ present subjunctive (ongoing state)

ἐξ

from / of

preposition + genitive (source/origin)

ἀνθρώπων

men

Genitive

genitive of source (origin)

ἡ

the

Nominative

article

βουλή

plan / counsel

Nominative

subject of ἦ

βουλή: 'plan, counsel, purpose'; in Acts the divine βουλή is irresistible (2:23; 4:28; 13:36; 20:27).

αὕτη

this

Nominative

demonstrative attributive

ἢ

or

disjunctive conjunction

τό

the

Nominative

article

ἔργον

work

Nominative

subject (coordinate with βουλή)

ἔργον: 'work, deed'; the βουλή is the plan, the ἔργον is its execution.

τοῦτο

this

Nominative

demonstrative attributive

καταλυθήσεται

it will be dissolved / overthrown

Fut Pass Indic 3 Sg · καταλύω

main verb of apodosis

→ predictive future (divine passive: God will dissolve it)

καταλύω: 'to tear down, dissolve, overthrow'; in Matt 5:17 Jesus says he did not come to 'abolish' the law.

39 εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε καταλύσαι αὐτούς, μήποτε καὶ θεομάχοι εὔρεθῆτε. ἐπέισθησαν δὲ αὐτῷ,

'but if it is of God, you will not be able to overthrow them; lest you even be found to be fighting against God!' And they were persuaded by him,

SECOND CONDITION AND ITS FEARFUL CONSEQUENCE

δέ

The second condition is the theologically loaded one: if it is from God — and the reader knows it is — the Sanhedrin cannot defeat it, and the attempt would make them θεομάχοι ('God-fighters'). The irony is that Gamaliel does not know what he is saying in its fullest sense. The council's persuasion by him is itself an example of the divine βουλή at work.

εἰ

if

conditional conjunction (first class: reality assumed for argument)

δέ

but

post-positive conjunction (contrast with first condition)

ἐκ

of / from

preposition + genitive (source/origin)

θεοῦ

God

Genitive

genitive of source

θεός; the divine origin is the hinge of the argument.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

verb of conditional clause

→ present of reality (assumed for argument)

οὐ

not

negative particle

δυνήσεσθε

you will be able

Fut Mid Indic 2 Pl · δύναμαι

main verb of apodosis

→ predictive future (God's power makes their opposition futile)

δύναμαι: 'to be able'; the negated future is a divine necessity — they simply cannot.

καταλῦσαι

to overthrow

Aor Act Inf · καταλύω

complementary infinitive (with δυνήσεσθε)

→ constative aorist infinitive

αὐτούς

them

Accusative

direct object of καταλῦσαι

μήποτε

lest / or else

negative purpose/warning particle

μήποτε: 'lest perhaps, or else'; introduces the feared result.

καί

also / even

adverbial particle (ascensive)

θεομάχοι

fighters against God

Nominative

predicate nominative (in the feared result clause)

θεομάχος; compound: θεός + μάχομαι; 'one who fights God'; a hapax in the NT; in LXX of enemies of Israel who fight the God of Israel. The Sanhedrin is warned they might become what the pagans are.

εὑρεθῆτε

you be found

Aor Pass Subj 2 Pl · εὕρισκω

subjunctive with μήποτε (negative purpose)

→ constative aorist subjunctive

εὕρισκω (pass.): 'to be found'; the divine verdict revealing what they truly are.

ἐπείσθησαν

were persuaded

Aor Pass Indic 3 Pl · πείθω

main verb (new clause)

→ constative aorist (immediate response)

πείθω (pass.): 'to be persuaded, convinced'; the Sanhedrin accepts Gamaliel's counsel.

δέ

and

post-positive conjunction

αὐτῷ

him / by him

Dative

dative of agent (with passive)

40 καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ καὶ ἀπέλυσαν.

and calling the apostles in, they beat them and ordered them not to speak in the name of Jesus and then released them.

PARTIAL COMPLIANCE (BEATING + RELEASE) **καί** The Sanhedrin complies with Gamaliel's counsel to the extent of releasing the apostles, but not without the flogging — 40 stripes (Deut 25:3, reduced to 39 in rabbinic practice) — and a renewed prohibition. The beating is simultaneously an act of power and of restraint; they cannot kill but they can punish.

καί
and
coordinative conjunction

προσκαλεσάμενοι
calling in / summoning
Aor Mid Ptcp Nom Pl Masc · προσκαλέομαι
attendant circumstance participle
→ constative aorist participle

προσκαλέομαι: 'to summon, call to oneself'; the apostles are brought back in from outside.

τούς
the
Accusative
article

ἀποστόλους
apostles
Accusative
object of προσκαλεσάμενοι

δείραντες
beating / flogging
Aor Act Ptcp Nom Pl Masc · δέρω
attendant circumstance participle (antecedent to the main verb)
→ constative aorist participle

δέρω: 'to flay, beat'; the synagogue flogging (39 stripes) prescribed by Jewish law for certain offenses.

παρήγγειλαν
ordered
Aor Act Indic 3 Pl · παραγγέλλω
main verb
→ constative aorist

παραγγέλλω: the same verb as v.28; the prohibition is renewed.

μή
not
negative particle (with infinitive)

λαλεῖν
to speak
Pres Act Inf · λαλέω
complementary infinitive (indirect command after παρήγγειλαν)
→ imperfective aspect (prohibition of ongoing activity)

<p>ἐπί in <i>preposition + dative (authority/reference)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>ὀνόματι name Dative <i>object of ἐπί</i></p>	<p>τοῦ of Genitive <i>article</i></p>
<p>Ἰησοῦ Jesus Genitive <i>possessive genitive</i></p> <p>Ἰησοῦς; note that here Jesus is named, whereas in v.28 the high priest used 'this name.'</p>	<p>καί and <i>coordinative conjunction</i></p>	<p>ἀπέλυσαν released Aor Act Indic 3 Pl · ἀπολύω <i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>ἀπολύω: 'to release, dismiss, let go'; Gamaliel's counsel has achieved the apostles' release.</p>	

41 Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι·

So they departed from the presence of the council, rejoicing that they were considered worthy to suffer dishonor for the sake of the Name;

NARRATIVE CONCLUSION (REVERSAL: DISHONOR AS HONOR) **μὲν οὖν** The chapter's theological climax: the apostles leave not crushed but rejoicing. The paradox — the beaten men rejoice — is the eschatological inversion at the heart of the Sermon on the Mount (Matt 5:11–12; Luke 6:22–23). 'Worthy to suffer dishonor' (κατηξιώθησαν ... ἀτιμασθῆναι) is itself a paradox: being 'deemed worthy' of shame is an honor.

οἱ

they

Nominative

article (substantive with μέν)

μέν

indeed

particle (correlative with following narrative; often untranslated)

οὖν

therefore / so

inferential/resumptive conjunction

οὖν: 'therefore'; μέν οὖν is a common resumptive phrase in Acts (1:6; 2:41; 5:41; 8:4,25, etc.).

ἔπορεύοντο

were going / departed

Impf Mid Indic 3 Pl · πορεύομαι

main verb

→ progressive imperfect (the departure in progress)

πορεύομαι: 'to go, journey, depart!'; the imperfect pictures them as they leave.

χαίροντες

rejoicing

Pres Act Ptcp Nom Pl Masc · χαίρω

circumstantial participle of manner

→ imperfective aspect (joy filling the journey)

χαίρω: 'to rejoice'; the joy is the chapter's most striking note — they just were flogged.

ἀπό

from

preposition + genitive (separation/source)

προσώπου

presence / face

Genitive

genitive of separation (ἀπό προσώπου = 'from before the face of')

πρόσωπον: 'face, presence'; ἀπό προσώπου is a Septuagintal formula for departing from an authority's presence.

τοῦ

of the

Genitive

article

συνεδρίου

council

Genitive

genitive of possession

ὅτι

because / that

causal conjunction (reason for rejoicing)

κατηξιώθησαν

were counted worthy

Aor Pass Indic 3 Pl · καταξιόω

main verb of causal clause

→ constative aorist (divine passive: God counted them worthy)

καταξιόω: 'to count worthy, deem deserving'; the divine passive indicates it is God's assessment; the verb is rare — only here and Luke 20:35 in NT.

ὑπέρ

on behalf of / for the sake of

preposition + genitive (substitution/sake)

ὑπέρ: 'on behalf of, for the sake of'; with τοῦ ὀνόματος = 'for the sake of the Name.'

τοῦ

the

Genitive

article

ὀνόματος

Name

Genitive

object of ὑπέρ

ὄνομα: 'name'; 'the Name' without qualification is the crystallized early Christological concentration — Jesus's name as the divine Name.

ἀτιμασθῆναι

to be dishonored / shamed

Aor Pass Inf · ἀτιμάζω

exegetic infinitive (specifying what they were counted worthy of)

→ constative aorist infinitive

ἀτιμάζω: 'to dishonor, shame'; from ἀ- + τιμή; the opposite of the honor (τιμή) attributed to Gamaliel (v.34) — the apostles choose his opposite and rejoice in it.

42 πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.

And every day, in the temple and from house to house, they did not stop teaching and proclaiming Jesus as the Christ.

SUMMARY AND PROGRAMMATIC CONCLUSION **τε** The chapter ends with a programmatic summary that looks forward to Acts as a whole: daily, in both public (temple) and private (house) settings, the proclamation continues without interruption. The pairing of the two settings — temple and house — anticipates the church's dual locus throughout Acts. The double content — 'teaching and proclaiming Jesus as the Christ' — is the summary of apostolic ministry.

πᾶσάν

every

Accusative

attributive adjective

τε

and

connective particle

ἡμέραν

day

Accusative

accusative of extent (time how long or distributed)

ἡμέρα: 'day'; πᾶσαν ἡμέραν = 'every day' (distributive accusative).

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

object of ἐν

καί

and

coordinative conjunction

κατ'

from house to house

preposition + accusative (distributive: kata + oikon = 'throughout houses')

κατά + οἶκον: distributive = 'from house to house'; the early church's house-meeting pattern already present.

οἶκον

house

Accusative

object of κατ' (distributive)

οἶκος: 'house, household'; the domestic setting of early Christian gatherings (Rom 16:5; 1 Cor 16:19; Col 4:15; Phlm 2).

οὐκ

not

negative particle

ἐπαύοντο

did not stop / did not cease

Impf Mid Indic 3 Pl · παύω

main verb

→ progressive imperfect (continued and continuous activity)

παύω (mid.): 'to stop, cease'; the negated imperfect emphasizes unbroken continuity
— not once, not even after beatings, did they stop.

διδάσκοντες

teaching

Pres Act Ptcp Nom Pl Masc · διδάσκω

supplementary participle (with ἐπαύοντο: 'ceased from teaching')

→ imperfective aspect (ongoing)

διδάσκω: 'to teach'; the content includes instruction in the way of Christ.

καί

and

coordinative conjunction

εὐαγγελιζόμενοι

proclaiming the gospel

Pres Mid Ptcp Nom Pl Masc · εὐαγγελίζω

supplementary participle (coordinate with διδάσκοντες)

→ imperfective aspect (ongoing proclamation)

εὐαγγελίζω: 'to proclaim good news, evangelize'; the programmatic verb of Acts mission (8:4,12,35,40; 10:36; 11:20; 13:32, etc.).

τόν

the

Accusative

article

χριστόν

Christ

Accusative

direct object of εὐαγγελιζόμενοι (first element)

Χριστός: 'Anointed, Messiah'; the content of the proclamation is Jesus as the fulfillment of Israel's messianic hope.

Ἰησοῦν

Jesus

Accusative

direct object / apposition to τὸν χριστόν

Ἰησοῦς; the personal name, identified as the Christ — the chapter's final word is the name the high priest refused to speak in v.28.

On the text. Acts 5 comprises four interlocking episodes: (1) the judgment on Ananias and Sapphira (1–11), a narrative of covenant-holiness that echoes the Achan story of Josh 7 and underscores that the Holy Spirit is a divine person who cannot be deceived; (2) the apostolic sign-ministry and the growth of the community (12–16), in which Solomon's Portico becomes the gathering place of a revived Israel and even Peter's shadow becomes an instrument of healing; (3) the second arrest of the apostles and their miraculous release by an angel (17–32), ending in the Sanhedrin's interrogation and Peter's declaration that God exalted the crucified Jesus as Prince and Savior; and (4) Gamaliel's counsel of prudential restraint (33–42), which saves the apostles for the moment while the narrator allows the reader to see irony — the divine cause Gamaliel hypothesizes will, of course, not be overthrown. The chapter closes on a striking note of joy: the apostles leave having been beaten and depart rejoicing that they were counted worthy to suffer dishonor for the Name. The phrase 'the Name' (τὸ ὄνομα) without further qualification is an early Christological concentration: the authority of Jesus's name saturates the passage. Several textual notes deserve mention: at v.16 the Western text adds material on the crowds; at v.28 the high priest's words avoid speaking the name of Jesus by design; at v.32 the expression 'we are witnesses ... and so is the Holy Spirit' is an unusual pairing of human and divine testimony; the 'daily' (v.42) teaching κατ' οἶκον ('from house to house') along with temple proclamation anticipates the church's dual setting in Acts.

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.