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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 6

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ ζ'

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 · 6:1–7

The appointment of the Seven: daily distribution and the word of God

A complaint arises from the Hellenists that their widows are being neglected in the daily distribution (1). The Twelve summon the full number of disciples and declare it unfitting to leave the word of God to serve tables (2); they direct the congregation to choose seven men of good repute, full of the Spirit and wisdom, whom the apostles will appoint over this need, while they themselves devote to prayer and the ministry of the word (3–4). The proposal pleases the whole congregation, who choose Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus (5); the apostles pray and lay hands on them (6). A summary verse closes the unit: the word of God increases, disciples multiply greatly in Jerusalem, and a large company of priests becomes obedient to the faith (7).

Stephen's signs, opposition, and the angelic face

Stephen, full of grace and power, works great wonders and signs among the people (8). Opposition rises from the Synagogue of the Freedmen — Cyrenians, Alexandrians, and men from Cilicia and Asia — but they cannot withstand his wisdom and the Spirit with which he speaks (9–10). They secretly instigate men to say they heard him speak blasphemous words against Moses and God (11); they stir up the people, elders, and scribes, seize him, and bring him before the Sanhedrin (12). False witnesses charge that he never stops speaking against the holy place and the law, and that Jesus will destroy the temple and change the Mosaic customs (13–14). The chapter closes as the whole Sanhedrin gazes at Stephen and sees his face as the face of an angel (15).

1 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χήραι αὐτῶν.

Now in those days, as the disciples were increasing, a complaint arose from the Hellenists against the Hebrews because their widows were being neglected in the daily distribution.

SCENE-SETTING / NEW DEVELOPMENT **δέ** The temporal phrase Ἐν ταῖς ἡμέραις ταύταις ('in those days') opens a new episode. The genitive absolute πληθυνόντων τῶν μαθητῶν provides the circumstance of growth against which the internal tension is introduced. The complaint (γογγυσμός) signals the first significant crack in the young community.

Ἐν

in

preposition + dative (temporal)

δέ

now

continuative/transitional particle

ταῖς

the

Dative

article

ἡμέραις

days

Dative

dative of time (temporal frame)

ἡμέρα: 'day'; the plural in a temporal phrase marks a period of time.

ταύταις

these

Dative

demonstrative adjective (attributive)

πληθυνόντων

increasing

Pres Act Ptcp Gen Pl M · πληθύνω

genitive absolute (circumstantial — temporal/causal)

→ progressive present (ongoing growth)

πληθύνω: 'to multiply, increase'; an Actian growth-summary verb; cf. vv.7; 7:17; 9:31; 12:24.

τῶν

the

Genitive

article (gen. abs. subject)

μαθητῶν

disciples

Genitive

genitive subject of absolute

μαθητής: 'disciple, learner'; Luke's preferred designation for the Jerusalem community in Acts.

ἐγένετο

arose

Aor Mid Indic 3 Sg · γίνομαι

main verb (existential)

→ constative aorist (event as whole)

γίνομαι: 'to become, arise, happen'; ἐγένετο + noun = 'there arose X.'

γογγυσμός

complaint

Nominative

nominative subject

γογγυσμός: 'grumbling, complaint'; a word with LXX overtones of wilderness murmuring (Exod 16); its use here is deliberate — the community re-enacts Israel's pattern.

τῶν

of the

Genitive

article

Ἑλληνιστῶν

Hellenists

Genitive

subjective genitive (source of complaint)

Ἑλληνιστής: 'Hellenist'; a NT hapax in plural here and 9:29; 11:20; refers to Greek-speaking Jewish Christians whose primary language was Greek (LXX, not Hebrew/Aramaic scripture).

πρός

against

preposition + accusative (opposition/direction)

τούς

the

Accusative

article

Ἑβραίους

Hebrews

Accusative

accusative object of πρὸς

Ἑβραῖος: 'Hebrew'; here Aramaic-speaking Jewish Christians; the contrast between Hellenist and Hebrew is linguistic and cultural within the messianic community.

ὅτι

because

causal conjunction

παρεθεωροῦντο

were being overlooked

Impf Pass Indic 3 Pl · παρεθεωρέω

main verb of ὅτι clause (passive)

→ progressive imperfect (ongoing neglect)

παρεθεωρέω: 'to overlook, neglect'; NT hapax; the passive implies systemic neglect rather than a single incident; the imperfect marks it as a continuing problem.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

διακονία

distribution / service

Dative

dative of sphere (domain of action)

διακονία: 'service, ministry, distribution'; the cognate of διακονεῖν (v.2) and διάκονος; here the concrete act of distributing food, but the word carries the full weight of ministry.

τῇ

the

Dative

article

καθημερινῇ

daily

Dative

attributive adjective

καθημερινός: 'daily'; NT hapax; describes the regular distribution, presumably of food at communal meals or food assistance.

αἱ

the

Nominative

article

χῆραι

widows

Nominative

nominative subject (of passive)

χήρα: 'widow'; widows were among the most vulnerable in antiquity; the early church's table care for them echoes Deut 14:29; 24:19–21 and the prophetic tradition.

αὐτῶν

their

Genitive

possessive genitive

2 προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλήθος τῶν μαθητῶν εἶπαν· Οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις·

And the Twelve summoned the full number of the disciples and said, 'It is not right that we should leave the word of God to serve tables.'

RESPONSIVE ACTION **δέ** The Twelve respond to the complaint with a corporate summons and a principled declaration. The negative οὐκ ἄρεστόν ('it is not pleasing/right') expresses the theological priority: the apostolic calling is the ministry of the word (v.4), not the administration of relief, though the latter is equally necessary and is entrusted to others.

προσκαλεσάμενοι

having summoned

Aor Mid Ptcp Nom Pl M · προσκαλέω
circumstantial participle (attendant circumstance)

→ constative aorist (single act)

προσκαλέω: 'to call to oneself, summon'; middle voice = summoning to one's presence; frequent in Acts for official calling.

δέ

and

continuative particle

οἱ

the

Nominative
article

δώδεκα

twelve

Nominative
nominative subject

δώδεκα: 'twelve'; the apostolic college; Acts uses the title absolutely, as here, after Matthias restores the number.

τὸ

the

Accusative
article

πλήθος

full number

Accusative
accusative direct object

πλήθος: 'multitude, full number, assembly'; Luke's term for the gathered community (also 4:32; 15:12); here the entire Jerusalem church is convened.

τῶν

of the

Genitive
article

μαθητῶν

disciples

Genitive
partitive/descriptive genitive

μαθητής: 'disciple'; the gathered Jerusalem community.

εἶπαν

said

Aor Act Indic 3 Pl · λέγω

main verb (speech introduction)

→ constative aorist

οὐκ

not

negation

ἀρεστόν

right / pleasing

Nominative

predicate adjective

ἀρεστός: 'pleasing, acceptable'; before God (cf. 1 John 3:22) or in the moral sense 'fitting'; the Twelve frame their priority as a matter of fittingness, not inconvenience.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

copula

→ gnomic present

ἡμᾶς

us

Accusative

accusative subject of infinitive

καταλείψαντας

having left / abandoning

Aor Act Ptcp Acc Pl M · καταλείπω

accusative participial modifier (predicate of ἡμᾶς)

→ constative aorist

καταλείπω: 'to leave behind, forsake'; the force is abandonment: the Twelve's calling is the word, and to abandon it would be wrong.

τὸν

the

Accusative

article

λόγον

word

Accusative

accusative direct object of καταλείψαντας

λόγος: 'word'; shorthand in Acts for the proclaimed gospel (τὸν λόγον τοῦ θεοῦ); cf. v.7 'the word of God increased!'

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/author

θεός: 'God'; the word's divine origin and authority.

διακονεῖν

to serve

Pres Act Inf · διακονέω

exegetical infinitive (elaborating ἀρεστόν)

→ progressive present (ongoing serving)

διακονέω: 'to serve, minister, wait on tables'; cognate with διακονία (v.1) and the later institution of the διάκονος (deacon); serving tables is a genuine ministry, though not the apostles' specific calling.

τραπέζαις

tables

Dative

dative of reference (serving with respect to tables)

τράπεζα: 'table'; the daily distribution of food; some propose a secondary meaning of financial accounting tables, but the primary sense is the communal food service.

3 ἐπισκέψασθε δέ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτά, πλήρεις πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης·

Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this task.

SOLUTION / DIRECTIVE **δέ** The Twelve issue a community directive using the imperative ἐπισκέψασθε ('select, look out for'). The criteria — attestation by the community, fullness of the Spirit, and wisdom — reflect the qualifications later systematized for elders in the Pastoral Epistles. The relative clause οὓς καταστήσομεν indicates apostolic appointment over congregational election.

ἐπισκέψασθε

select / look out

Aor Mid Imper 2 Pl · ἐπισκέπτομαι

main verb (imperative directive)

→ *constative aorist imperative (decisive action)*

ἐπισκέπτομαι: 'to look upon, select, visit'; the sense here is to seek out and select; cf. 15:36 (visit brethren); the word will echo in Stephen's later citation of Moses as the one who 'visited' Israel (7:23).

δέ

therefore

transitional particle (mild inference)

ἀδελφοί

brothers

Vocative

vocative of address

ἀδελφός: 'brother'; the standard NT address for fellow believers, here from the Twelve to the congregation.

ἄνδρας

men

Accusative

accusative direct object

ἄνθρωπος: 'man' (male); the selection is explicitly of ἄνδρες, though Luke's usage sometimes generalizes; the subsequent list is all male.

ἐξ

from

preposition + genitive (source/origin)

ὑμῶν

among you

Genitive

partitive genitive (source of selection)

μαρτυρουμένους

of good repute / attested

Pres Pass Ptcp Acc Pl M · μαρτυρέω

attributive participle (qualifying ἄνδρας)

→ *progressive present (ongoing attestation)*

μαρτυρέω: 'to bear witness, attest'; passive = 'witnessed to, spoken well of'; the community's attestation is the first criterion; cf. 10:22; 22:12 (Cornelius, Ananias).

ἑπτά

seven

Accusative

accusative numeral (modifying ἄνδρας)

ἑπτά: 'seven'; the number mirrors the seven elders of Israel (Num 11:16–25 LXX) and anticipates the later institution of seven deacons in church tradition.

πλήρεις

full

Accusative

accusative predicate adjective (second criterion)

πλήρης: 'full'; the criterion of fullness of Spirit appears also of Stephen (v.5, 8) and Philip (implied); cf. 11:24 (Barnabas 'full of the Holy Spirit').

πνεύματος

of the Spirit

Genitive

genitive of content

πνεῦμα: 'Spirit'; the Holy Spirit; fullness of the Spirit is an Actian marker of leadership and empowerment.

καὶ

and

coordinate conjunction

σοφίας

wisdom

Genitive

genitive of content (coordinate with πνεύματος)

σοφία: 'wisdom'; practical and spiritual discernment; the pair Spirit + wisdom echoes Deut 34:9 (Joshua) and Isa 11:2; in v.10 Stephen's opponents 'could not withstand the wisdom and the Spirit with which he spoke!'

οὓς

whom

Accusative

relative pronoun (accusative direct object of καταστήσομεν)

καταστήσομεν

we will appoint

Fut Act Indic 1 Pl · καθίστημι

main verb of relative clause (apostolic appointment)

→ predictive future

καθίστημι: 'to appoint, put in charge'; the apostles appoint, the congregation selects — a combined authority structure.

ἐπὶ

over

preposition + genitive (authority over)

τῆς

the

Genitive

article

χρείας

task / need

Genitive

genitive of reference (the need in question)

χρεία: 'need, necessity, task'; the word is deliberately general — the Seven are appointed 'over this need,' not given a specific title, though tradition calls them the first deacons.

ταύτης

this

Genitive

demonstrative adjective (attributive)

4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.

But we will devote ourselves to prayer and to the ministry of the word.

CONTRAST / RESERVATION **δέ** The emphatic ἡμεῖς ('we ourselves') marks the contrast with the Seven: the Twelve reserve themselves for the two defining activities, prayer and word-ministry. The chiasm with v.2 frames the apostolic calling: not tables but prayer and word. Both διακονία (vv.1, 4) are genuine service; the distinction is of calling, not dignity.

ἡμεῖς

we

Nominative

emphatic nominative subject (contrastive)

δέ

but

contrastive particle

τῇ

to

Dative

article (dative of reference)

προσευχῇ

prayer

Dative

dative of reference / object of προσκαρτερήσομεν

προσευχῇ: 'prayer'; the first activity the apostles reserve; prayer and proclamation are the twin poles of apostolic ministry in Acts (1:14; 2:42; 3:1; 4:31).

καὶ

and

coordinate conjunction

τῇ

to the

Dative

article

διακονία

ministry

Dative

dative of reference (coordinate with προσευχῇ)

διακονία: 'ministry, service'; here the word-ministry that the Twelve will not abandon (v.2); the repetition of the root (vv.1, 2, 4) underscores that all genuine service is διακονία.

τοῦ

of the

Genitive

article

λόγου

word

Genitive

objective genitive (ministry consisting in the word)

λόγος: 'word'; τοῦ λόγου contrasts with τραπέζαις (v.2) — both are service but the apostolic vocation is the spoken word.

προσκαρτερήσομεν

we will devote ourselves

Fut Act Indic 1 Pl · προσκαρτερέω

main verb (resolve/commitment)

→ predictive future (firm intention)

προσκαρτερέω: 'to be steadfast in, persist in, devote oneself to'; a strong compound; used in Acts 1:14; 2:42, 46 of the community's devoted prayer and teaching.

5 καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον Ἀντιοχέα·

And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch.

POSITIVE RESPONSE / LIST **καί** The congregation's unanimous approval (παντὸς τοῦ πλήθους) underscores the community's shared authority in selection. Stephen heads the list and receives special commendation (πλήρη πίστεως καὶ πνεύματος ἁγίου), marking him as the central figure of the chapters to follow. Nicolaus is the only one identified as a proselyte (a Gentile convert to Judaism who then became a believer), hinting at the mission to Gentiles that Acts will unfold.

καὶ
and

continuative conjunction

ἤρεσεν
pleased

Aor Act Indic 3 Sg · ἀρέσκω

main verb

→ *constative aorist*

ἀρέσκω: 'to please'; cognate with ἀρεστόν (v.2); the congregation's pleasure echoes back the apostolic judgment that the proposal was 'fitting!'

ὁ
the

Nominative

article

λόγος

word / proposal

Nominative

nominative subject

λόγος: 'word, proposal'; here the Twelve's speech (vv.2-4); the double sense of λόγος (God's word and human speech) is at play throughout the chapter.

ἐνώπιον

before

preposition + genitive (in the presence of)

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

παντός

all / whole

Genitive

adjective modifying πλήθους

τοῦ

the

Genitive

article

πλήθους

gathering / multitude

Genitive

genitive object of ἐνώπιον

πλήθος: 'multitude, assembly'; the whole Jerusalem congregation, as in v.2.

καὶ
and

continuative conjunction

ἐξελέξαντο

they chose

Aor Mid Indic 3 Pl · ἐκλέγω

main verb (congregational selection)

→ *constative aorist*

ἐκλέγω: 'to choose, select'; middle voice = 'chose for themselves'; the congregation does the choosing while the apostles do the appointing (v.6); cf. the election of Matthias (1:24).

Στέφανον

Stephen

Accusative

accusative direct object (first of seven)

Στέφανος: 'Stephen'; Greek name meaning 'crown'; the first martyr of the church; his name and Greek background suggest he was a Hellenist, which is fitting as one appointed to address the Hellenist complaint.

ἄνδρα

a man

Accusative

accusative apposition to Στέφανον

πλήρη

full

Accusative

predicate adjective in apposition

πλήρης: 'full'; the criteria of v.3 (πλήρεις πνεύματος καὶ σοφίας) are now applied personally to Stephen with an added term — faith.

πίστεως

faith

Genitive

genitive of content

πίστις: 'faith, faithfulness'; beyond the criterion of v.3 (Spirit + wisdom), Stephen is additionally full of faith — possibly the faith as a body of belief or personal reliance on God; cf. v.8 'full of grace and power.'

καὶ
and

coordinate conjunction

πνεύματος

of the Spirit

Genitive

genitive of content (coordinate)

πνεῦμα: 'Spirit'; the Holy Spirit; Stephen exemplifies the standard (vv.3, 10) and will demonstrate it in his speech and death (7:55).

ἁγίου

Holy

Genitive

attributive adjective

καὶ
and

coordinate conjunction (list)

Φίλιππον

Philip

Accusative

accusative direct object (second of seven)

Φίλιππος: 'Philip'; the evangelizer of Samaria and the Ethiopian eunuch (Acts 8); his later activity confirms the Hellenist/mission focus of the Seven.

καὶ
and

coordinate conjunction (list)

Πρόχορον

Prochorus

Accusative

accusative direct object (third of seven)

Πρόχορος: 'Prochorus'; Greek name; tradition (Eusebius) identifies him as later bishop of Nicomedia and companion of John.

καὶ
and

coordinate conjunction (list)

Νικάνορα

Nicanor

Accusative

accusative direct object (fourth of seven)

Νικάνωρ: 'Nicanor'; Greek name ('conqueror'); otherwise unknown in the NT.

καὶ
and

coordinate conjunction (list)

Τίμωνα

Timon

Accusative

accusative direct object (fifth of seven)

Τίμων: 'Timon'; Greek name; no other NT reference.

καὶ

and

coordinate conjunction (list)

Παρμενᾶν

Parmenas

Accusative

accusative direct object (sixth of seven)

Παρμενᾶς: 'Parmenas'; Greek name; otherwise unknown.

καὶ

and

coordinate conjunction (list)

Νικόλαον

Nicolaus

Accusative

accusative direct object (seventh of seven)

Νικόλαος: 'Nicolaus'; the only Gentile convert (proselyte) among the Seven; his Antiochene origin anticipates the Antioch church that will become the Gentile mission base (11:19–26).

προσήλυτον

a proselyte

Accusative

accusative apposition to Νικόλαον

προσήλυτος: 'proselyte, convert to Judaism'; a Gentile who had fully converted to Judaism; the only person in the Seven's list given a religious status designation.

Ἄντιοχέα

of Antioch

Accusative

accusative apposition (city of origin)

Ἄντιοχεύς: 'Antiochene, from Antioch'; the only geographical origin given for any of the Seven; Antioch will become central to Paul's mission (11:19–30; 13:1–3; 14:26–28; 15:35–41).

6 οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων, καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

These they set before the apostles, and they prayed and laid their hands on them.

COMPLETION / COMMISSIONING **ASYNDETON** Asyndeton marks the decisive action that closes the selection narrative: the Seven are presented and commissioned. The two actions — prayer and laying on of hands — constitute the apostolic appointment promised in v.3. The laying on of hands (ἐπίθεσις τῶν χειρῶν) is the standard commissioning gesture in Acts (13:3; 28:8) and the Pastoral tradition.

οὓς

these / whom

Accusative

relative pronoun (accusative, resumptive — direct object)

ἔστησαν

they set / presented

Aor Act Indic 3 Pl · ἵστημι

main verb (presentation before apostles)

→ constative aorist

ἵστημι: 'to stand, set, present'; the transitive aorist = 'set before,' a formal act of presentation.

ἐνώπιον

before

preposition + genitive (in the presence of)

τῶν

the

Genitive

article

ἀποστόλων

apostles

Genitive

genitive object of ἐνώπιον

ἀπόστολος: 'apostle, sent one'; the Twelve, who now officiate at the commissioning.

καί

and

coordinate conjunction

προσευξάμενοι

having prayed

Aor Mid Ptcp Nom Pl M · προσεύχομαι

attendant circumstance participle

→ constative aorist

προσεύχομαι: 'to pray'; the commissioning is grounded in prayer, as promised by the Twelve in v.4 (τῇ προσευχῇ ... προσκαρτερήσομεν).

ἐπέθηκαν

they laid

Aor Act Indic 3 Pl · ἐπιτίθημι

main verb (laying on of hands)

→ constative aorist

ἐπιτίθημι: 'to place upon, lay on!'; the laying on of hands (ἐπίθεσις χειρῶν) is the act of commissioning, endowing, and blessing; cf. 8:17 (Spirit); 13:3 (Paul and Barnabas sent out); 1 Tim 4:14; 2 Tim 1:6.

αὐτοῖς

on them

Dative

dative of recipient (indirect object)

τάς

the

Accusative

article

χεῖρας

hands

Accusative

accusative direct object

χεῖρ: 'hand'; τὰς χεῖρας αὐτῶν (implied) — the gesture of laying hands symbolizes transmission of authority and blessing in both Jewish and Christian practice.

7 Καὶ ὁ λόγος τοῦ θεοῦ ἤϋξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great company of the priests became obedient to the faith.

SUMMARY / GROWTH STATEMENT **Καί** An Actian growth-summary verse (cf. 2:47; 4:4; 5:14; 9:31; 12:24; 19:20) that closes the first movement and validates the appointment of the Seven. Three coordinate statements escalate: (1) the word increases; (2) the disciple count multiplies greatly; (3) even a large company of priests is added – the last being the most striking social and religious expansion.

<p>Καὶ and <i>continuative conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>λόγος word Nominative <i>nominative subject</i></p> <p>λόγος; 'word'; ὁ λόγος τοῦ θεοῦ is the proclaimed gospel; Luke personifies it as the active subject of growth – it 'increases' as if alive; cf. 12:24 (ἠϋξανεν).</p>	<p>τοῦ of Genitive <i>article</i></p>
<p>θεοῦ God Genitive <i>genitive of source/author</i></p>	<p>ἤϋξανεν continued to increase Impf Act Indic 3 Sg · αὐξάνω <i>main verb (summary growth)</i></p> <p>→ progressive imperfect (ongoing, continuous increase)</p> <p>αὐξάνω: 'to grow, increase'; the imperfect vividly depicts the word's continuous growth; cf. 12:24 (exact parallel: ἤϋξανεν καὶ ἐπληθύνετο).</p>	<p>καὶ and <i>coordinate conjunction</i></p>	<p>ἐπληθύνετο multiplied Impf Pass Indic 3 Sg · πληθύνω <i>main verb (numerical growth)</i></p> <p>→ progressive imperfect (ongoing multiplication)</p> <p>πληθύνω: 'to multiply, increase in number'; the imperfect passive (divine passive?) – God is implicitly multiplying the disciples; the root echoes the Genesis creation mandate (Gen 1:28 LXX).</p>

ὁ

the

Nominative

article

ἀριθμός

number

Nominative

nominative subject

ἀριθμός: 'number, count'; Luke uses numerical/growth language throughout Acts to document the church's expansion.

τῶν

of the

Genitive

article

μαθητῶν

disciples

Genitive

partitive genitive

ἐν

in

preposition + dative (locative)

Ἱερουσαλήμ

Jerusalem

Dative

dative of location

Ἱερουσαλήμ: Jerusalem; the indeclinable Semitic form (as opposed to the Hellenized Ἱεροσόλυμα); the growth is still centred in Jerusalem before the scattering of 8:1.

σφόδρα

greatly

adverb (intensifier)

σφόδρα: 'greatly, exceedingly'; LXX-coloured intensifier used by Luke (also Luke 18:23; Acts 27:18).

πολύς

great / large

Nominative

predicate adjective / attributive (with τε clause)

πολύς: 'many, great'; the third element escalates to a socially remarkable group: priests.

τε

and

connective particle (adding third element)

τε: lighter connective than καί; often used in Luke-Acts for close linkage of items in a series.

ὄχλος

company / crowd

Nominative

nominative subject (third clause)

ὄχλος: 'crowd, company'; πολὺς ὄχλος = 'a large crowd/company.'

τῶν

of the

Genitive

article

ἱερέων

priests

Genitive

partitive genitive

ἱερεὺς: 'priest'; the mention of priests becoming obedient to the faith is striking: the priestly establishment had opposed the apostles (4:1; 5:17), yet now many priests join; this likely refers to lower-tier priests, not the high-priestly aristocracy.

ὕπηκουον

were becoming obedient

Impf Act Indic 3 Pl · ὑπακούω

main verb (third clause)

→ progressive imperfect (ongoing obedience/conversion)

ὕπακούω: 'to obey, submit to'; ὑπακούω + dative = 'to give heed to, become obedient to'; the imperfect captures the ongoing stream of conversions.

τῇ

the

Dative

article

πίστει

faith

Dative

dative of object (obedient to the faith)

πίστις: 'faith'; here used absolutely as the body of Christian belief ('the faith'), anticipating the later Pauline and Pastoral usage; the first occurrence of this absolute sense in Acts.

8 Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.

And Stephen, full of grace and power, was doing great wonders and signs among the people.

NEW DEVELOPMENT / ZOOM IN **δέ** The narrative narrows to Stephen, the first-named of the Seven. His description ('full of grace and power') updates and extends his introduction in v.5 ('full of faith and the Holy Spirit'). The imperfect ἐποίει captures an ongoing ministry of signs and wonders — the same charismatic pattern as the apostles (2:43; 5:12), now extending through the Seven.

Στέφανος

Stephen

Nominative

nominative subject

Στέφανος: 'Stephen'; the pivot character of Acts 6–7; the only one of the Seven to receive detailed narrative.

δέ

and

continuative/transitional particle

πλήρης

full

Nominative

predicate adjective / nominative apposition

πλήρης: 'full'; Stephen's character is repeatedly described with this adjective: v.3 (implied); v.5 (faith + Spirit); v.8 (grace + power); 7:55 (Spirit + glory at death).

χάριτος

grace

Genitive

genitive of content

χάρις: 'grace, favor'; here divine favor expressed in charismatic gifting; cf. Luke 2:40 of Jesus ('full of wisdom and the grace of God').

καὶ
and

coordinate conjunction

δυνάμειως

power

Genitive

genitive of content (coordinate)

δύναμις: 'power, might'; the power that produces signs and wonders; the Acts 1:8 promise of power fulfilled through the Spirit-filled community.

ἔποιει

was doing

Impf Act Indic 3 Sg · ποιέω

main verb

→ *progressive imperfect (ongoing miraculous ministry)*

ποιέω: 'to do, perform'; the imperfect marks Stephen's ongoing work of signs and wonders.

τέρατα

wonders

Accusative

accusative direct object (first of pair)

τέρας: 'wonder, portent'; always paired with σημεῖον in Acts (2:19, 22, 43; 4:30; 5:12; 6:8; 7:36; 14:3); the word order τέρατα καὶ σημεῖα is unusual (normally σημεῖα καὶ τέρατα); possibly emphasizing the awe-inspiring character of the deeds.

καὶ
and

coordinate conjunction

σημεῖα

signs

Accusative

accusative direct object (second of pair)

σημεῖον: 'sign'; a miracle that points beyond itself to God's acting presence; the pair σημεῖα καὶ τέρατα echoes the Exodus tradition (Exod 7:3 LXX) and the apostolic validation formula.

μεγάλα

great

Accusative

attributive adjective (modifying both τέρατα and σημεῖα)

μέγας: 'great, large'; intensifies both nouns — these are not ordinary miracles but spectacular ones.

ἐν

among

preposition + dative (sphere/location)

τῷ

the

Dative
article

λαῷ

people

Dative

dative of sphere (among the people)

λαός: 'people'; here the Jewish population of Jerusalem, who receive Stephen's ministry positively at this stage; the λαός is distinguished from their leaders (4:1-2; 5:26).

9 ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ·

But some of those who belonged to the synagogue called the Freedmen, that is Cyrenians and Alexandrians and those from Cilicia and Asia, rose up and disputed with Stephen.

OPPOSITION INTRODUCED **δέ** The opposition comes from a specific diaspora synagogue whose members, being Greek-speaking Hellenistic Jews, engage Stephen — himself a Hellenist — on his own cultural ground. The exact grouping is disputed textually and historically: whether one, two, or five synagogues are implied, and whether 'Freedmen' (Λιβερτῖνοι) refers to descendants of freedmen or to specific communities from Libertum (Africa). The majority view sees one synagogue ('of the Freedmen') with members drawn from several regions.

ἀνέστησαν

rose up

Aor Act Indic 3 Pl · ἀνίστημι

main verb (opposition arising)

→ constative aorist

ἀνίστημι: 'to rise, stand up'; ἀνέστησαν often introduces opposition or confrontation in Acts (also v.7 of priests; 15:5).

δέ

but

contrastive particle

ΤΙΝΕΣ

some

Nominative

nominative subject (indefinite pronoun)

τις: 'someone, certain ones'; the indefiniteness gives way to specificity in the genitival list.

τῶν

of those

Genitive

article (substantival, partitive genitive with τινες)

ἐκ

from / belonging to

preposition + genitive (membership/origin)

τῆς

the

Genitive

article

συναγωγῆς

synagogue

Genitive

genitive object of ἐκ

συναγωγή: 'synagogue, assembly'; the institution of Jewish communal worship and reading; multiple synagogues existed in Jerusalem; this one is named by its membership.

τῆς

the

Genitive

article (in apposition phrase)

Λεγομένης

called

Pres Pass Ptcp Gen Sg F · λέγω

attributive participle (identifying the synagogue)

→ progressive present

λέγω: 'to say, call, name'; λεγομένης = 'the one called'; a standard identifier for names that need explanation.

Λιβερτίνων

Freedmen

Genitive

genitive of identification (naming the synagogue)

Λιβερτίνος: a Latin loanword (libertinus, 'freedman'); refers to Jews who had been enslaved (perhaps during Pompey's 63 BC campaign) and subsequently freed, and their descendants; their synagogue in Jerusalem is attested in extra-biblical sources.

καὶ

and

coordinate conjunction (listing regional groups)

Κυρηναίων

Cyrenians

Genitive

genitive (coordinate, members of synagogue)

Κυρηναῖος: 'Cyrenian, from Cyrene'; North Africa (modern Libya); a significant Jewish diaspora community; cf. Simon of Cyrene (Luke 23:26); Lucius of Cyrene (Acts 13:1).

καὶ

and

coordinate conjunction

Ἀλεξανδρέων

Alexandrians

Genitive

genitive (coordinate, members of synagogue)

Ἀλεξανδρεὺς: 'Alexandrian, from Alexandria'; Egypt's capital, home to a large and influential Jewish community and Philo's allegorical tradition.

καὶ

and

coordinate conjunction

τῶν

those

Genitive

article (substantival, coordinate with regional genitives)

ἀπὸ

from

preposition + genitive (origin)

Κιλικίας

Cilicia

Genitive

genitive object of ἀπό

Κιλικία: Cilicia; SE Asia Minor; Paul's home province (Tarsus in Cilicia); it is often noted that Paul himself, a Cilician, may have debated Stephen here — a dramatic irony Luke may intend.

καὶ

and

coordinate conjunction

Ἀσίας

Asia

Genitive

genitive object of ἀπό (coordinate)

Ἀσία: 'Asia'; the Roman province of Asia (western Anatolia, modern Turkey); Ephesus its capital; Asia Minor Jews will figure in Paul's later trials (21:27).

συζητοῦντες

disputing

Pres Act Ptcp Nom Pl M · συζητέω

attendant circumstance participle

→ progressive present (ongoing debate)

συζητέω: 'to dispute, debate, discuss'; cf. Mark 9:10, 14; Luke 24:15; the compound suggests vigorous exchange; the opponents engage Stephen in open synagogue debate.

τῷ

with

Dative

article (dative of association)

Στεφάνῳ

Stephen

Dative

dative of association (debating with)

10 καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

But they were not able to withstand the wisdom and the Spirit with which he was speaking.

RESULT (NEGATIVE) / IRONIC REVERSAL **καί** The result of the debate: the opponents cannot answer Stephen. The double standard of v.3 (Spirit and wisdom) is now vindicated — they fail precisely on the two criteria the Twelve required. The imperfects ἴσχυον and ἐλάλει mark the ongoing and decisive nature of the defeat. This failure to counter him scripturally leads to the false-witness strategy of v.11.

καὶ

and

continuative conjunction

οὐκ

not

negation

ἴσχυον

were able

Impf Act Indic 3 Pl · ἰσχύω

main verb (inability — negated)

→ progressive imperfect (persistent inability)

ἰσχύω: 'to be strong, able, capable'; the imperfect conveys that at no point in the debate could they overcome him.

ἀντιστῆναι

to withstand

Aor Act Inf · ἀνθίστημι

complementary infinitive

→ constative aorist infinitive

ἀνθίστημι: 'to withstand, resist, stand against'; the compound ἀντί- ('against') + ἵστημι ('to stand') = 'to take a stand against, resist'; cf. 2 Tim 3:8 (Jannes and Jambres); Jas 4:7.

<p>τῆ the Dative article (dative of reference)</p>	<p>σοφία wisdom Dative dative of reference (what they could not withstand) σοφία: 'wisdom'; the criterion demanded in v.3 now demonstrated as impregnable; the opponents are defeated on precisely the ground they sought to contest.</p>	<p>καὶ and coordinate conjunction</p>	<p>τῷ the Dative article</p>
<p>πνεύματι Spirit Dative dative of reference (coordinate with σοφία) πνεῦμα: 'Spirit'; the Holy Spirit speaking through Stephen, vindicating Jesus' promise in Luke 21:15 ('I will give you a mouth and wisdom which none of your adversaries will be able to withstand or contradict').</p>	<p>ᾧ with which Dative relative pronoun (dative of instrument — referring to πνεύματι)</p>	<p>ἔλαλει he was speaking Impf Act Indic 3 Sg · λαλέω main verb of relative clause → progressive imperfect (ongoing Spirit-empowered speech) λαλέω: 'to speak'; the Spirit is the instrument/sphere of Stephen's speech; cf. Matt 10:20 ('it is not you who speak, but the Spirit of your Father speaking through you').</p>	

11 τότε ὑπέβαλον ἄνδρας λέγοντας ὅτι Ἰησοῦς ἠρῶντος ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν θεόν.

Then they secretly induced men to say, 'We have heard him speak blasphemous words against Moses and God.'

TEMPORAL CONSEQUENCE (OF DEFEAT) **τότε** Having failed in open debate (v.10), the opponents shift to subornation. τότε ('then') marks the causal link: the resort to false witnesses is a direct consequence of intellectual defeat. The verb ὑπέβαλον ('secretly induced') signals the malicious and covert nature of the move. The charge mirrors the accusations at Jesus' trial (Mark 14:57–59) and anticipates the formal charge in vv.13–14.

τότε

then

temporal adverb (consequence marker)

τότε: 'then, at that time'; a strong temporal connector indicating that what follows is a direct result of the preceding defeat.

ὑπέβαλον

they secretly induced

Aor Act Indic 3 Pl · ὑποβάλλω

main verb (subornation)

→ *constative aorist*

ὑποβάλλω: 'to put under, secretly instigate, suborn'; NT ἡραπα; the prefix ὑπό- ('under') suggests covert manipulation; 'to suborn (witnesses)' is a technical legal term.

ἄνδρας

men

Accusative

accusative direct object

ἄνιρ: 'man'; the witnesses are unnamed, underscoring their instrumental use.

λέγοντας

saying

Pres Act Ptcp Acc Pl M · λέγω

attributive/appositional participle (what the men were induced to say)

→ *progressive present*

ὅτι

that

recitative ὅτι (introducing direct speech)

ἤκηκόαμεν

we have heard

Perf Act Indic 1 Pl · ἀκούω

main verb of direct speech

→ *intensive perfect (standing testimony: 'we stand as having heard')*

ἀκούω: 'to hear'; the perfect tense gives the false claim the force of settled eyewitness testimony: 'we have heard and can testify.'

αὐτοῦ

him

Genitive

genitive of the person heard (with participle λαλοῦντος)

λαλοῦντος

speaking

Pres Act Ptcp Gen Sg M · λαλέω

genitive participial construction (indirect object of ἀκούω + gen.)

→ *progressive present*

λαλέω: 'to speak'; λαλοῦντος completes the ἀκούω + gen. construction: 'we heard him speaking.'

ῥήματα

words

Accusative

accusative direct object

ῥῆμα: 'word, utterance'; the specific words spoken (as opposed to λόγος, the message as a whole); the charge is about specific utterances.

βλάσφημα

blasphemous

Accusative

attributive adjective

βλάσφημος: 'blasphemous, slanderous'; the adjective condemns the words as an assault on the divine honor of Moses and God; the charge of blasphemy was a capital offence (Lev 24:16).

εἰς

against

preposition + accusative (direction of offense)

Μωϋσῆν

Moses

Accusative

accusative object of εἰς

Μωϋσῆς: Moses; as giver of the Torah, blasphemy against Moses = blasphemy against the law; Moses features prominently in Stephen's defence speech (7:20–44).

καὶ
and

coordinate conjunction

τὸν
the

Accusative

article

θεόν
God

Accusative

accusative object of εἰς (coordinate)

θεός: 'God'; the double charge mirrors Lev 24:10–16 where blasphemy of the Name is capital; the pairing Moses + God brackets Torah and temple as the two focal points of the accusation.

12 συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον,

And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council.

ESCALATION / ARREST **ΤΕ** The opposition widens from the synagogue members to the whole Jerusalem establishment. The three groups — λαὸν, πρεσβύτεροι, γραμματεῖς — mirror the Sanhedrin's constituent parts and echo the Passion narrative's coalition against Jesus (Luke 22:66; 23:10). The sequence συνεκίνησαν ... ἐπιστάντες ... συνήρπασαν ... ἤγαγον narrates a swift escalation from stirring to arrest to arraignment.

συνεκίνησάν
stirred up

Aor Act Indic 3 Pl · συγκινέω

main verb (incitement)

→ constative aorist

συγκινέω: 'to stir up together, agitate'; NT hapax; the compound suggests a general mobilization of emotion; agitating the λαός reverses the apostles' earlier popularity with the λαός (2:47; 5:26).

τε
and

connective particle (close linkage)

τὸν
the

Accusative

article

λαὸν
people

Accusative

accusative direct object (first of three)

λαός: 'people'; the λαός are first stirred — a significant shift, since earlier the λαός supported the apostles.

καὶ
and

coordinate conjunction

τοὺς
the

Accusative
article

πρεσβυτέρους
elders

Accusative
accusative direct object (second of three)

πρεσβύτερος: 'elder'; the Jewish lay elders who sit on the Sanhedrin alongside the priests and scribes.

καὶ
and

coordinate conjunction

τοὺς
the

Accusative
article

γραμματεῖς
scribes

Accusative
accusative direct object (third of three)

γραμματεὺς: 'scribe, expert in the law'; professional Torah-interpreters; together with the λαός and πρεσβύτεροι they form the coalition that brings Stephen to the Sanhedrin.

καὶ
and

coordinate conjunction

ἐπίσταντες
coming upon

Aor Act Ptcp Nom Pl M · ἐπίστημι
attendant circumstance participle

→ *constative aorist*

ἐπίστημι: 'to come upon, stand over, appear suddenly'; the participle suggests a sudden or unexpected confrontation; the compound ἐπί- implies approach from above or with authority.

συνήρπασαν
seized

Aor Act Indic 3 Pl · συναρπάζω
main verb (arrest)

→ *constative aorist*

συναρπάζω: 'to seize violently, snatch up'; cf. 19:29; 27:15; conveys the violence of the arrest; echoes the arrest of Jesus (Luke 22:54).

αὐτόν
him

Accusative
accusative direct object

καὶ
and

coordinate conjunction

ἤγαγον
brought

Aor Act Indic 3 Pl · ἄγω
main verb (arraignment)

→ *constative aorist*

ἄγω: 'to lead, bring'; formal leading before a tribunal; the same verb used of Jesus being led before Pilate.

εἰς

into / before

preposition + accusative (direction/destination)

τὸ

the

Accusative

article

συνέδριον

council / Sanhedrin

Accusative

accusative object of εἰς (destination)

συνέδριον: 'council, Sanhedrin'; the supreme Jewish council of 71 members in Jerusalem, with authority over capital religious offences; the same body that condemned Jesus (Luke 22:66).

13 ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ παύεται λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου·

And they set up false witnesses who said, 'This man never stops speaking words against this holy place and the law.'

FORMAL ACCUSATION **ΤΕ** The false witnesses now give their testimony before the Sanhedrin. The language closely echoes the false witnesses at Jesus' trial (Mark 14:57–58; Matt 26:59–61). The present tense 'does not cease' (οὐ παύεται λαλῶν) makes the charge a continuous pattern rather than a single incident — more serious and harder to refute. Two targets emerge: the temple ('this holy place') and the law.

ἔστησάν

they set up / presented

Aor Act Indic 3 Pl · ἴστημι

main verb (presenting witnesses)

→ constative aorist

ἴστημι: 'to set, present, establish'; the technical sense of presenting witnesses in a legal hearing; cf. v.6 (presenting the Seven before the apostles).

τε

and

connective particle

μάρτυρας

witnesses

Accusative

accusative direct object

μάρτυς: 'witness, martyr'; the legal term; here those who give testimony; the irony is that Stephen himself will become a 'witness' in the fullest sense — a martyr.

ψευδεῖς

false

Accusative

attributive adjective

ψευδής: 'false, lying'; Luke's editorial label marks these as false witnesses, echoing the ninth commandment (Exod 20:16) and the Passion parallels.

λέγοντας

saying

Pres Act Ptcp Acc Pl M · λέγω

attributive participle (content of testimony)

→ progressive present

ὁ

this

Nominative

article (with demonstrative force)

ἄνθρωπος

man

Nominative

nominative subject

ἄνθρωπος: 'man, person'; ὁ ἄνθρωπος οὗτος is contemptuous — 'this fellow' rather than 'this man'; the same dismissive phrase used of Jesus (Mark 14:71; Luke 23:4).

οὗτος

this

Nominative

demonstrative pronoun (contemptuous subject identification)

οὐ

not

negation

παύεται

ceases

Pres Mid Indic 3 Sg · παύω

main verb of direct speech

→ progressive present (ongoing: 'keeps on not stopping')

παύω: 'to stop, cease'; middle = 'to cease of oneself'; οὐ παύεται ('does not cease') makes the offence habitual and ongoing, not occasional — maximizing the legal charge.

λαλῶν

speaking

Pres Act Ptcp Nom Sg M · λαλέω

supplementary participle with παύεται

→ progressive present

λαλέω: 'to speak'; supplementary with παύεται: 'does not cease speaking.'

ρήματα

words

Accusative

accusative direct object of λαλῶν

ῥήμα: 'word, utterance'; specific verbal claims, as in v.11.

κατὰ

against

preposition + genitive (opposition / against)

τοῦ

the

Genitive

article

τόπου

place

Genitive

genitive object of κατὰ

τόπος: 'place'; ὁ τόπος ὁ ἅγιος = the temple; a standard Septuagintal designation for the Jerusalem sanctuary; cf. 21:28 (later accusation against Paul using the same language).

τοῦ

the

Genitive

article

ἁγίου

holy

Genitive

attributive adjective

ἅγιος: 'holy'; the temple as holy place — the center of Israel's worship and national identity.

τούτου

this

Genitive

demonstrative adjective (postpositive attributive)

καὶ

and

coordinate conjunction

τοῦ

the

Genitive

article

νόμου

law

Genitive

genitive object of κατά (coordinate with τόπου)

νόμος: 'law, Torah'; the Mosaic law; the two pillars of Jewish identity — temple and Torah — are now the double target of the charge; Stephen's speech (ch. 7) addresses both.

14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.

For we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses delivered to us.

GROUNDING / SPECIFICATION γάρ introduces the evidential grounding for the charge of v.13: the witnesses quote a specific saying attributed to Stephen. The saying closely echoes Jesus' prediction of the temple's destruction (Mark 13:2; 14:58; John 2:19). The future tenses καταλύσει and ἀλλάξει frame the charge as prophetic claim, not past act, suggesting Stephen has proclaimed Jesus' coming transformation of both temple and Torah. Whether he actually said this verbatim, or something close to it, is not resolved — only the false framing is condemned.

ἀκηκόαμεν

we have heard

Perf Act Indic 1 Pl · ἀκούω

main verb (eyewitness claim)

→ intensive perfect (standing testimony)

ἀκούω: 'to hear'; repeating the claim of v.11 with the perfect; the legal strategy is consistent testimony.

γάρ

for

causal/explanatory conjunction

αὐτοῦ

him

Genitive

genitive with ἀκούω + participle

λέγοντος

saying

Pres Act Ptcp Gen Sg M · λέγω

genitive participial complement of ἀκούω

→ progressive present

ὅτι

that

recitative ὅτι (introducing the quoted saying)

Ἰησοῦς

Jesus

Nominative

nominative subject

Ἰησοῦς: 'Jesus'; the personal name; in the witnesses' mouth, the name implies the one condemned and crucified by the Sanhedrin — a provocative subject.

ὁ

the

Nominative

article

Ναζωραῖος

Nazarene / of Nazareth

Nominative

appositional nominative

Ναζωραῖος: 'Nazarene, of Nazareth'; a standard identification of Jesus used in Acts (2:22; 3:6; 4:10; 26:9); adding it reinforces the identification with the crucified one.

οὗτος

this

Nominative

demonstrative pronoun (emphatic, possibly contemptuous)

καταλύσει

will destroy

Fut Act Indic 3 Sg · καταλύω

main verb of the quoted saying

→ predictive future

καταλύω: 'to destroy, tear down, dissolve'; the temple-destruction logion: cf. Mark 13:2 (οὐ μὴ ἀφεθῆ ἰθὺς ἐπὶ λίθον); Mark 14:58 (καταλύσω τὸν ναὸν τούτων); the word recurs in Stephen's mouth in Acts 6–7 only in the accusation, suggesting distortion of a genuine saying.

τὸν

the

Accusative

article

τόπον

place

Accusative

accusative direct object

τόπος: 'place'; the temple, as in v.13.

τουῦτον

this

Accusative

demonstrative adjective

καὶ

and

coordinate conjunction

ἀλλάξει

will change

Fut Act Indic 3 Sg · ἀλλάσσω

main verb (second claim — coordinate)

→ predictive future

ἀλλάσσω: 'to change, alter, exchange'; NT rare; the claim that Jesus will 'change the customs of Moses' goes beyond temple destruction to Torah itself — a radical claim that Stephen's speech addresses by reinterpreting Israel's history.

τὰ

the

Accusative

article

ἔθη

customs

Accusative

accusative direct object

ἔθος: 'custom, practice, usage'; the Mosaic customs (food, purity, circumcision, festivals); cf. 15:1; 21:21; 26:3; 28:17; the term is deliberately broad, maximizing the charge's scope.

ἃ

which

Accusative

relative pronoun (accusative direct object of παρέδωκεν)

παρέδωκεν

delivered / handed down

Aor Act Indic 3 Sg · παραδίδωμι

main verb of relative clause

→ constative aorist (foundational past act)

παραδίδωμι: 'to hand over, deliver, transmit'; the verb of tradition-transmission; παρέδωκεν ἡμῖν Μωϋσῆς = 'Moses handed down to us' — the accusation invokes the sacred chain of tradition that Stephen is alleged to threaten.

ἡμῖν

to us

Dative

dative indirect object

Μωϋσῆς

Moses

Nominative

nominative subject of relative clause

Μωϋσῆς: Moses; as the mediator of the covenant traditions; the accusation centers the identity of Judaism in Moses, and Stephen's speech will reinterpret Moses as witness to Jesus.

15 καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

And gazing at him, all who sat in the council saw that his face was like the face of an angel.

CLIMACTIC SIGN / PROLEPTIC VINDICATION

καί

The chapter closes with a visual epiphany: the entire Sanhedrin — his accusers — gazes at Stephen and sees angelic glory on his face. The simile ὡσεὶ πρόσωπον ἀγγέλου anticipates 7:55–56 (Stephen sees the glory of God) and echoes Moses' shining face (Exod 34:29–35 LXX). This is not testimony in Stephen's defense but narrative commentary: God vindicates the accused before he speaks. The angelic face is an ironic judgment on the charge of blasphemy: the one charged with dishonoring God bears the face of heaven.

καὶ

and

continuative conjunction

ἀτενίσαντες

gazing intently

Aor Act Ptcp Nom Pl M · ἀτενίζω

attendant circumstance participle

→ constative aorist

ἀτενίζω: 'to gaze intently, fix one's eyes on'; a distinctive Lukan verb (also 1:10; 3:4, 12; 7:55; 10:4; 11:6; 13:9; 14:9); the compound ἀτενής ('strained') suggests focused, sustained gaze.

εἰς

at

preposition + accusative (direction of gaze)

αὐτὸν

him

Accusative

accusative object of εἰς

ἅπαντες

all

Nominative

nominative subject (intensive all)

ἅπας: 'all, whole'; the emphatic form of πᾶς; 'every single one' in the Sanhedrin — no exception to the vision; their unanimous seeing is the counterpart to the congregation's unanimous approval (v.5: παντὸς τοῦ πλήθους).

οἱ

those who

Nominative

article (substantival with participle)

καθεζόμενοι

sitting / seated

Pres Mid Ptcp Nom Pl M · καθέζομαι

attributive participle (describing those who saw)

→ progressive present

καθέζομαι: 'to sit, take a seat'; the seated members of the Sanhedrin in session — emphasizing the formality of the legal setting when the heavenly vision intrudes.

ἐν

in

preposition + dative (locative)

τῷ

the

Dative

article

συνεδρίῳ

council / Sanhedrin

Dative

dative of location

συνέδριον: 'council, Sanhedrin'; the supreme body of Jewish authority; sitting in formal session as they gaze at Stephen.

εἶδον

saw

Aor Act Indic 3 Pl · ὁράω

main verb

→ constative aorist

ὁράω: 'to see, perceive'; the aorist conveys a single decisive visual perception: they looked and saw angelic glory.

τὸ

the

Accusative

article

πρόσωπον

face

Accusative

accusative direct object

πρόσωπον: 'face, countenance'; the face as the locus of divine or heavenly radiance; cf. Moses' shining face (Exod 34:29–35); Jesus' face at the Transfiguration (Luke 9:29); Stephen's face at death (7:55).

αὐτοῦ

his

Genitive

possessive genitive

ὡσεὶ

like / as if

comparative particle

ὡσεὶ: 'as if, like'; introduces the simile; cf. Luke 3:22 (the Spirit descended ὡσεὶ περιστεράν, like a dove); the particle marks resemblance, not identity.

πρόσωπον

face

Accusative

accusative in comparative clause

πρόσωπον: 'face'; the repeated word (τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον) creates a direct comparison: Stephen's face is like an angel's face.

ἀγγέλου

of an angel

Genitive

genitive of description / relationship

ἄγγελος: 'angel, messenger'; angelic faces in Second Temple Judaism are associated with heavenly radiance and God's presence (cf. 1 En. 106:5–6; T. Abr. 16:6; Apoc. Zeph. 6:11); the irony is total: the man accused of blaspheming God wears the face of heaven.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Acts 6 divides into two movements: the appointment of the Seven (vv.1–7) and the opening of Stephen's ministry and arrest (vv.8–15). At v.1 the key term Ἑλληνιστῶν ('Hellenists') is debated: most interpreters take it as Greek-

speaking Jewish Christians whose native tongue was Greek, in contrast with Ἑβραίους ('Hebrews,' Aramaic-speaking Jewish Christians); a minority view equates them with Gentile proselytes or God-fearers, but the former is the broad consensus and is followed here. The verb παρεθεωροῦντο ('were being overlooked / neglected') in v.1 is a hapax legomenon in the NT and is annotated for its significance. At v.3 the phrase μαρτυρουμένων ('attested,' passive participle) is a key criterion for selecting the Seven, alongside πλήρεις πνεύματος καὶ σοφίας ('full of the Spirit and wisdom'); the Twelve explicitly state that it is not fitting for them to leave the word of God to serve tables (διακονεῖν τραπέζαις). The summary statement of v.7 — 'the word of God continued to increase, and the number of disciples multiplied greatly in Jerusalem, and a great company of the priests were obedient to the faith' — closes the first movement and echoes the growth summaries of Acts 2 and 4. Stephen, introduced as one of the Seven and 'full of grace and power,' works 'great wonders and signs among the people' (v.8), drawing opposition from the Synagogue of the Freedmen (v.9). Unable to withstand his wisdom and Spirit, his opponents suborn false witnesses to charge him with blasphemy against Moses and God (vv.11–13) and then against the temple and the law (vv.13–14). The chapter closes with a remarkable simile: the Sanhedrin, gazing at Stephen, 'saw his face was like the face of an angel' (v.15), a proleptic vindication before his speech and death.

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.