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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Acts of the Apostles, Chapter 7

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 · 7:1–8

The high priest's question and the call of Abraham

The high priest asks whether the charges are true (1); Stephen begins with the God of glory appearing to Abraham in Mesopotamia before he settled in Haran, calling him to leave country and kindred (2–3); Abraham moves to Haran, then after his father's death to Canaan, though given no inheritance (4–5); God foretells the Egyptian sojourn and exodus (6–7) and gives the covenant of circumcision — Abraham begets Isaac, Isaac Jacob, Jacob the twelve patriarchs (8).

B · 7:9–16

Joseph: sold into Egypt, exalted by God

The patriarchs out of jealousy sell Joseph into Egypt, but God is with him (9); God rescues him from all his afflictions and gives him favor and wisdom before Pharaoh, who makes him ruler over Egypt and his household (10); famine strikes all Egypt and Canaan and the patriarchs find no food (11); Jacob sends the fathers to Egypt for grain (12); on the second visit Joseph is made known to his brothers and his family is revealed to Pharaoh (13); Joseph sends for Jacob and all his kindred, seventy-five in all (14); Jacob goes down to Egypt and dies, he and the patriarchs (15–16).

C · 7:17–36

Moses: birth, formation, rejection, and the exodus

As the time of the promise drew near, the people multiplied in Egypt (17); a new king arose who did not know Joseph and oppressed the people (18–19); Moses is born, beautiful before God, and nursed three months at home (20); when exposed, Pharaoh's daughter takes him and raises him as her own son (21); he is trained in all Egyptian wisdom and is powerful in word and deed (22); at forty he visits his brothers and kills an Egyptian, thinking they will understand that God is delivering them (23–25); the next day he tries to reconcile two Israelites fighting, is rejected — 'Who made you a ruler and judge over us?' — and flees to Midian (26–29); after forty years an angel appears in the burning bush at Sinai (30–31); Moses trembles and the Lord identifies himself as the God of the patriarchs (32–33); God sends Moses back to Egypt (34); the one they rejected God sent as ruler and redeemer through the angel in the bush (35); Moses leads them out, performing signs in Egypt, the Red Sea, and the wilderness for forty years (36).

D · 7:37–43

Moses the prophet, the golden calf, and idolatry in the wilderness

Moses is the one who said, 'God will raise up a prophet like me from your brothers' (37); he was in the assembly in the wilderness with the angel who spoke to him at Sinai and with the fathers, and received living oracles to give to us (38); the fathers refused to obey him, pushed him aside, and in their hearts turned back to Egypt (39); demanding Aaron make gods to go before them (40); they made a calf, offered sacrifice to the idol, and rejoiced in the works of their hands (41); God turned away and gave them over to worship the host of heaven, as written in Amos: the quotation of Amos 5:25–27 LXX indicts the wilderness generation and announces the exile beyond Babylon (42–43).

E · 7:44–50

The tabernacle and the temple: the Most High does not dwell in houses made by hands

The fathers had the tent of testimony in the wilderness, made according to the pattern Moses was shown (44); it was brought in by Joshua into the land of the nations when God drove them out before the fathers, until David (45); David found favor before God and asked to find a dwelling for the house of Jacob (46); Solomon built him a house (47); yet the Most High does not dwell in things made by hands — Isaiah 66:1–2 is quoted: 'heaven is my throne, the earth my footstool; what house will you build for me?' (48–50).

F · 7:51–53

The indictment: stiff-necked, resisting the Spirit, betrayers and murderers

Stephen turns from recitation to direct confrontation: 'You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit — as your fathers did, so do you' (51); which of the prophets did your fathers not persecute? They killed those who announced beforehand the coming of the Righteous One, of whom you have now become betrayers and murderers (52); you who received the law as delivered by angels and did not keep it (53).

G · 7:54–60

The vision of the Son of Man, the stoning, and Stephen's death

Hearing this the Sanhedrin is enraged and gnash their teeth (54); Stephen, full of the Holy Spirit, gazes into heaven and sees the glory of God and Jesus standing at the right hand of God (55); he reports the vision — the heavens opened and the Son of Man standing at the right hand of God (56); they stop their ears, rush together, cast him out of the city, and stone him, the witnesses laying their cloaks at the feet of a young man named Saul (57–58); Stephen prays 'Lord Jesus, receive my spirit' (59) and kneeling cries 'Lord, do not hold this sin against them' — and falls asleep (60).

1 Εἶπεν δὲ ὁ ἀρχιερεύς· Εἰ ταῦτα οὕτως ἔχει;

And the high priest said, 'Are these things so?'

SETTING / QUESTION **δέ** The mild adversative δέ moves the narrative forward from the accusation scene of ch.6. The high priest's brief question opens the floor for Stephen's defence and is the narrative hinge of the entire chapter.

Εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (narrative)

→ constative aorist (single speech act)

λέγω: the standard narrative verb of saying; no special nuance here.

δέ

and / now

post-positive connective

ὁ

the

Nominative

article

ἀρχιερεύς

high priest

Nominative

nominative subject

ἀρχιερεύς: 'chief/high priest'; probably Caiaphas (still in office c. AD 30–36).

Εἰ

whether / are

interrogative particle (indirect question marker)

ταῦτα

these things

Nominative

nominative subject of ἔχει

οὕτως

so / thus

adverb of manner

ἔχει

is / stands

Pres Act Indic 3 Sg · ἔχω

main verb of indirect question

→ customary/stative present

ἔχω with οὕτως; idiomatic 'to be thus,' 'to stand so'; cf. the Latin sic se habet.

2 Ὁ δὲ ἔφη Ἵνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν,

And he said: 'Brothers and fathers, hear me. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he settled in Haran,

SPEECH OPENING / HISTORICAL BASELINE **δέ** Stephen's speech opens with a solemn address echoing synagogue convention (cf. Acts 13:16; 22:1). The vocative address 'brothers and fathers' is respectful and inclusive. The first theological proposition — 'the God of glory appeared to Abraham in Mesopotamia' — anchors salvation history before Canaan, before the law, before the temple, before Jerusalem: all are later and derivative.

<p>Ὁ he Nominative <i>article used as pronoun (nominative subject)</i></p>	<p>δέ and <i>post-positive connective</i></p>	<p>ἔφη said Impf Act Indic 3 Sg · φημί <i>main verb of speaking</i> → <i>inceptive imperfect (began to speak)</i> φημί: 'to say/declare'; slightly more formal than λέγω in speeches.</p>	<p>Ἵνδρες men Vocative <i>vocative of address</i> ἀνὴρ: 'man'; formal address marker in Lukan speeches.</p>
<p>ἀδελφοὶ brothers Vocative <i>vocative, apposition to Ἵνδρες</i> ἀδελφός: fellow Jew; Stephen identifies himself as an insider.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>πατέρες fathers Vocative <i>vocative, second member of address (elders/council)</i> πατήρ: 'father'; here the council members are honoured as elders of the community.</p>	<p>ἀκούσατε hear / listen Aor Act Impv 2 Pl · ἀκούω <i>imperative of appeal</i> → <i>ingressive aorist imperative (give your attention now)</i> ἀκούω: 'to hear/heed'; the aorist imperative calls for immediate attentive response.</p>

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject

θεός: 'God'; identified with the genitive of quality τῆς δόξης.

τῆς

of the

Genitive

article

δόξης

glory

Genitive

genitive of quality / characterization

δόξα: 'glory/radiance'; 'the God of glory' echoes Ps 29:3 LXX; the divine self-manifestation is the theme.

ἠόφθη

appeared

Aor Pass Indic 3 Sg · ὀράω

main verb (divine appearance)

→ constative aorist (single historical event)

ὀράω passive: the standard OT formula for theophany (ἠόφθη αὐτῷ); LXX Gen 12:7.

τῷ

to the

Dative

article

πατρί

father

Dative

dative of indirect object (recipient of vision)

πατήρ: 'father'; the use of 'our father' binds Stephen with his audience.

ἡμῶν

our

Genitive

genitive of possession / relationship

Ἀβραάμ

Abraham

Dative

apposition to τῷ πατρί

Ἀβραάμ: the patriarch; name indeclinable in Greek, always in dative by context.

ὄντι

being / while he was

Pres Act Ptc Dat Sg Masc · εἰμί

attributive/circumstantial participle (temporal)

→ progressive present participle (contemporaneous state)

εἰμί: 'to be'; the participle specifies Abraham's location at the time of the vision.

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

Μεσοποταμία

Mesopotamia

Dative

dative of location (object of ἐν)

Μεσοποταμία: the region between the Tigris and Euphrates; Stephen locates the call before Haran, following a tradition parallel to LXX Gen 15:7; cf. Neh 9:7.

πρὶν

before

temporal conjunction (πρὶν ἢ + inf.)

ἢ

or / than

complementary particle with πρὶν

κατοικῆσαι

to settle / to dwell

Aor Act Inf · κατοικέω

infinitive (object of temporal πρὶν ἢ)

→ *constative aorist infinitive*

κατοικέω: 'to settle, take up permanent residence'; contrast παροικέω (sojourner) in v.6.

αὐτόν

him

Accusative

accusative subject of infinitive

ἐν

in

preposition + dative (location)

Χαρράν

Haran

Dative

dative of location

Χαρράν: Haran in northwest Mesopotamia (mod. SE Turkey); the intermediate stop on the journey from Ur.

3 καὶ εἶπεν πρὸς αὐτόν· Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω.

and said to him, 'Go out from your land and from your kindred and come into the land that I will show you!'

CONTENT / DIVINE COMMAND **καὶ** The content of the theophany: God's call paraphrases LXX Gen 12:1 with slight variation. The two imperatives (ἔξελθε, δεῦρο) frame the call as departure and destination, but significantly the destination is undefined — 'the land I will show you' — underscoring the faith-character of Abraham's obedience.

καὶ
and

coordinating conjunction (narrative continuation)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech)

→ *constative aorist*

λέγω: introducing direct divine speech.

πρὸς

to

preposition + accusative (direction of speech)

αὐτόν

him

Accusative

accusative object of πρὸς

Ἔξελθε

go out / depart

Aor Act Impv 2 Sg · ἐξέρχομαι

imperative of command (first member of two)

→ *ingressive aorist imperative*

ἐξέρχομαι: 'to go out'; LXX Gen 12:1 uses ἔξελθε; the exodus motif begins with Abraham.

ἐκ

from / out of

preposition + genitive (separation)

τῆς

the

Genitive

article

γῆς

land

Genitive

genitive (object of ἐκ)

γῆ: 'land/earth'; here the homeland from which Abraham is called.

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἐκ

from

preposition + genitive (separation, second member)

τῆς

the

Genitive

article

συγγενείας

kindred / family

Genitive

genitive (object of ἐκ)

συγγένεια: 'kinship group, relatives'; the call ruptures family ties — a radical demand.

σου

your

Genitive

genitive of possession

καὶ

and

coordinating conjunction

δεῦρο

come

particle used as Impv · δεῦρο

imperative of command (second member)

→ *ingressive (movement toward destination)*

δεῦρο: an adverb/particle used as an imperative 'come here'; used in divine calls (cf. LXX Gen 22:2).

<p>εἰς into <i>preposition + accusative (goal)</i></p>	<p>τὴν the Accusative <i>article</i></p>	<p>γῆν land Accusative <i>accusative (object of εἰς)</i> γῆ: the promised land, here unnamed — the open-endedness is theologically pointed.</p>	<p>ἣν which Accusative <i>relative pronoun, accusative object of δείξω</i></p>
<p>ἄν — (modal) <i>modal particle with future indicative (indefinite/conditional nuance)</i></p>	<p>σοι you Dative <i>dative of indirect object</i></p>	<p>δείξω I will show Fut Act Indic 1 Sg · δείκνυμι <i>relative clause verb (main predicate of relative)</i> → predictive future δείκνυμι: 'to show, point out'; the destination withheld from Abraham mirrors the faith required.</p>	

4 τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρράν· κάκειθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετώκησεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε·

Then he went out from the land of the Chaldeans and settled in Haran; and from there, after his father died, God resettled him into this land where you are now living,

NARRATIVE SEQUENCE **τότε** The temporal τότε marks obedient response to the divine call. The intermediate stop at Haran is noted; then the divine subject is implicit in μετώκησεν ('he removed/resettled him') — God is the actor relocating Abraham. The phrase 'this land where you now dwell' is a subtle rhetorical move: Canaan/Palestine is the audience's present home, yet it came entirely by divine gift to a man who had no stake in it.

τότε

then

temporal adverb (sequence marker)

ἔξελθὼν

having gone out

Aor Act Ptc Nom Sg Masc · ἐξέρχομαι

circumstantial participle (antecedent action)

→ constative aorist participle

ἐξέρχομαι: echoes the imperative ἔξελθε of v.3 — Abraham obeyed.

ἐκ

from

preposition + genitive (separation)

γῆς

land

Genitive

genitive (object of ἐκ)

Χαλδαίων

of the Chaldeans

Genitive

genitive of identification

Χαλδαῖοι: the Chaldeans, inhabitants of southern Babylonia; the land of Ur.

κατώκησεν

he settled / lived

Aor Act Indic 3 Sg · κατοικέω

main verb (narrative, intermediate residence)

→ constative aorist

κατοικέω: 'to settle, take up residence'; here temporary before the final move.

ἐν

in

preposition + dative (location)

Χαρράν

Haran

Dative

dative of location

κάκειθεν

and from there

crasis (καί + ἐκειθεν); adverb of place

κάκειθεν = καὶ ἐκειθεν; marks the next stage of the journey.

μετά

after

preposition + accusative (temporal: after)

τὸ

the

Accusative

article (articular infinitive marker)

ἀποθανεῖν

to die / dying

Aor Act Inf · ἀποθνήσκω

articular infinitive (object of μετά, temporal)

→ constative aorist infinitive

ἀποθνήσκω: 'to die'; μετά τό + inf. = 'after X happening' — standard temporal construction.

τὸν

the

Accusative

article

πατέρα

father

Accusative

accusative subject of infinitive

πατήρ: Terah, who died in Haran (Gen 11:32).

αὐτοῦ

his

Genitive

genitive of relationship

μετώκισεν

he removed / resettled

Aor Act Indic 3 Sg · μετοικίζω

main verb (divine action, God as implied subject)

→ constative aorist

μετοικίζω: 'to cause to move/resettle'; a causative verb; God is the agent relocating Abraham — sovereignty over the land is God's not Israel's.

αὐτόν

him

Accusative

accusative direct object

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

γῆν

land

Accusative

accusative (object of εἰς)

ταύτην

this

Accusative

demonstrative adjective

εἰς

in / into

preposition + accusative (relative antecedent marker)

ἣν

which

Accusative

relative pronoun (accusative, resumptive)

ὕμεις

you

Nominative

nominative subject (emphatic pronoun)

νῦν

now

temporal adverb

κατοικεῖτε

are living / dwell

Pres Act Indic 2 Pl · κατοικέω

relative clause verb

→ progressive present (current residence)

κατοικέω: the same word as vv.2,4 — the audience's present home was God's gift to Abraham, not their own possession.

5 καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός, καὶ ἐπηγγείλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου.

Yet he gave him no inheritance in it, not even a foot's length of ground, and promised to give it to him as a possession and to his offspring after him, even though he had no child.

PARADOX / CONTRAST **καί** The theological paradox at the heart of Stephen's retelling: God gave Abraham this land without giving him any of it. The double negative (οὐκ ... οὐδὲ) is emphatic. The promised possession ('not even a foot's length') stands against the present audience's occupation of the same land; yet the promise is to Abraham and his seed. The genitive absolute οὐκ ὄντος αὐτῷ τέκνου adds the further irony that the promise was made before he even had a child — sheer grace.

καὶ

yet / and

coordinating conjunction (adversative nuance)

οὐκ

not

negative adverb

ἔδωκεν

he gave

Aor Act Indic 3 Sg · δίδωμι

main verb (negated)

→ constative aorist

δίδωμι: 'to give'; the negation establishes the paradox — God gave a land-promise without giving land.

αὐτῷ

him

Dative

dative of indirect object

κληρονομίαν

inheritance

Accusative

accusative direct object

κληρονομία: 'inheritance'; the technical term for covenant land-grant; Deut 4:21 etc.

ἐν

in

preposition + dative (location)

αὐτῇ

it

Dative

dative of location (pronoun referring to γῆν)

οὐδὲ

not even

coordinating negative (emphatic)

βῆμα

step / foot's length

Accusative

accusative direct object (second)

βῆμα: 'step, pace'; βῆμα ποδός = 'a step of a foot' = the smallest unit of land; cf. Deut 2:5 LXX.

ποδός

of a foot

Genitive

genitive of measure

πούς: 'foot'; genitive of measure with βῆμα.

καὶ

and / yet

coordinating conjunction (contrastive: despite this, God promised)

ἐπηγγείλατο

he promised

Aor Mid Indic 3 Sg · ἐπαγγέλλομαι

main verb

→ constative aorist (solemn pledge)

ἐπαγγέλλομαι: 'to announce, promise'; the middle voice connotes a personal and binding commitment — the same root as ἐπαγγελία 'promise' (the covenant promise).

δοῦναι

to give

Aor Act Inf · δίδωμι

complementary infinitive (object of ἐπηγγείλατο)

→ constative aorist infinitive

δίδωμι: fulfillment of the promise is future and guaranteed.

αὐτῷ

him

Dative

dative of indirect object

εἰς

as / for

preposition + accusative (purpose/result = 'as a possession')

κατάσχεσιν

possession

Accusative

accusative (object of εἰς, predicate notion)

κατάσχεσις: 'possession, holding'; LXX term for the land grant (Deut 11:12 etc.); here synonymous with κληρονομία.

αὐτήν

it

Accusative

accusative direct object of δοῦναι

καὶ

and

coordinating conjunction

τῷ

to the

Dative

article

σπέρματι

offspring / seed

Dative

dative of indirect object (second recipient)

σπέρμα: 'seed, offspring'; the promise extends beyond Abraham to his descendants — the covenant line.

αὐτοῦ

his

Genitive

genitive of relationship

μετ'

after

preposition + accusative (temporal)

αὐτόν

him

Accusative

accusative (object of μετά)

οὐκ

not

negative (genitive absolute)

ὄντος

being / there being

Pres Act Ptc Gen Sg Masc · εἰμί

genitive absolute participle

→ progressive present (circumstantial state)

εἰμί: genitive absolute expressing concessive circumstance ('even though he had no child').

αὐτῷ

him

Dative

dative of possession (within genitive absolute)

τέκνου

child

Genitive

genitive absolute subject

τέκνον: 'child'; at the time of the promise Abraham was childless — the promise preceded and guaranteed Isaac.

6 ἐλάλησεν δὲ οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρία, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια·

And God spoke to this effect: that his offspring would be sojourners in a foreign land, and they would enslave them and mistreat them for four hundred years.

CONTENT OF DIVINE ORACLE **δέ** The oracle paraphrases LXX Gen 15:13 (the covenant of the pieces), giving the content of God's prophetic word. The shift from the land-promise to a prediction of slavery underscores that the patriarchal story was always about promise through suffering, not triumphant possession. The four hundred years rounds Gen 15:13's figure (cf. Exod 12:40's 430 years).

ἐλάλησεν

spoke

Aor Act Indic 3 Sg · λαλέω

main verb (divine speech reported)

→ constative aorist

λαλέω: 'to speak'; often of authoritative speech in Acts; here introducing an oracle.

δέ

and / now

post-positive connective

οὕτως

thus / to this effect

adverb of manner (introduces indirect content)

ὁ

the

Nominative
article

θεός

God

Nominative
nominative subject

ὅτι

that

ὅτι-recitative (introduces indirect/direct speech)

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί
main verb of oracle (predictive)
→ predictive future

τὸ

the

Nominative
article

σπέρμα

offspring / seed

Nominative
nominative subject

σπέρμα: picks up from v.5; the promised seed will be slaves before inheriting the land.

αὐτοῦ

his

Genitive
genitive of relationship

πάροικον

a sojourner / alien resident

Nominative
predicate nominative
πάροικος: 'resident alien, sojourner'; legally inferior to a citizen; contrast κατοικέω in vv.2,4 — Abraham's descendants become the displaced aliens.

ἐν

in

preposition + dative (location)

γῆ

a land

Dative
dative of location

ἀλλοτρία

foreign / belonging to another

Dative
attributive adjective
ἀλλότριος: 'belonging to another, foreign'; the promised land's people will be strangers in someone else's land — Egypt.

καὶ

and

coordinating conjunction

δουλώσουσιν

they will enslave

Fut Act Indic 3 Pl · δουλώω
main verb (first of pair, predictive)
→ predictive future

δουλώω: 'to enslave'; from δοῦλος; the Egyptian bondage is the fulfillment of this oracle.

αὐτό

it / them

Accusative
accusative direct object (neuter = τὸ σπέρμα)

καὶ

and

coordinating conjunction

κακώσουσιν

will mistreat / afflict

Fut Act Indic 3 Pl · κακώω
main verb (second of pair)
→ predictive future
κακώω: 'to harm, ill-treat, oppress'; cf. LXX Exod 1:11–14.

ἔτη

years

Accusative
accusative of duration
ἔτος: 'year'; accusative of time extent.

τετρακόσια

four hundred

Accusative

numeral adjective modifying ἔτη

τετρακόσια: 400 years; LXX Gen 15:13;
rounded from Exod 12:40's 430.

7 καὶ τὸ ἔθνος ᾧ ἂν δουλεύουσιν κρινῶ ἐγώ, ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύουσίν μοι ἐν τῷ τόπῳ τούτῳ.

'And the nation that they will serve I will judge,' said God, 'and after these things they shall come out and worship me in this place.'

CONTINUATION OF DIVINE ORACLE / PROMISE OF EXODUS **καὶ** The oracle continues with God's pledge to judge Egypt and to bring the offspring out to worship in 'this place.' The phrase ἐν τῷ τόπῳ τούτῳ is exegetically contested: in LXX Gen 15:14 the 'place' is Canaan, but Stephen's use before a Jerusalem audience puts the phrase in deliberate irony — the place of worship is not finally the temple but wherever God directs.

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article

ἔθνος

nation

Accusative

accusative direct object (fronted for emphasis)

ἔθνος: 'nation'; referring to Egypt — the enslaving nation.

ᾧ

which

Dative

relative pronoun (dative of means/indirect object with δουλεύουσιν)

ἐὰν

— (modal)

conditional particle (with future indicative = generic/indefinite)

δουλεύουσιν

they will serve / be enslaved to

Fut Act Indic 3 Pl · δουλεύω

relative clause verb

→ predictive future

δουλεύω: 'to serve as a slave'; parallel to δουλόω in v.6.

κρινῶ

I will judge

Fut Act Indic 1 Sg · κρίνω

main verb of divine pledge

→ predictive future (divine judgment)

κρίνω: 'to judge, bring to judgment'; God as sovereign judge of the nations — the exodus plagues as divine verdict.

ἐγώ

I

Nominative

nominative subject (emphatic pronoun — divine self-identification)

ὁ

the

Nominative

article

θεός

God

Nominative

nominative (parenthetical attribution: 'God said')

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

parenthetical attribution verb

→ constative aorist

καὶ

and

coordinating conjunction

μετά

after

preposition + accusative (temporal)

ταῦτα

these things

Accusative

accusative (object of μετά)

ἐξελεύσονται

they will come out

Fut Mid Indic 3 Pl · ἐξέρχομαι

main verb (second divine promise — the exodus)

→ predictive future

ἐξέρχομαι: 'to go/come out'; the exodus verb — echoing ἐξελθε in v.3.

καὶ

and

coordinating conjunction

λατρεύουσιν

they will worship / serve

Fut Act Indic 3 Pl · λατρεύω

main verb (goal of exodus)

→ predictive future (purpose/result)

λατρεύω: 'to render religious service/worship'; the cultic term for Israel's proper service of God; the exodus purpose was worship, not territorial possession.

μοι

me

Dative

dative of indirect object (with λατρεύω)

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

τόπῳ

place

Dative

dative of location

τόπος; 'place'; the ambiguity of 'this place'
— Canaan in Gen 15, but heard by the
Jerusalem audience as a critique of temple-
centric worship.

τούτῳ

this

Dative

demonstrative adjective

8 καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακώβ τοὺς δώδεκα πατριάρχας.

And he gave him the covenant of circumcision. And so he fathered Isaac and circumcised him on the eighth day, and Isaac fathered Jacob, and Jacob the twelve patriarchs.

COVENANT SIGN / GENEALOGICAL CHAIN **καὶ** The Abrahamic section closes with the covenant of circumcision (Gen 17) and a compressed genealogical chain: Abraham → Isaac → Jacob → twelve patriarchs. The rapid pace signals that Stephen's concern is not to linger on patriarchal piety but to set the stage for the Joseph narrative, where the patriarchs' failure will be exposed.

καὶ

and

coordinating conjunction

ἔδωκεν

gave

Aor Act Indic 3 Sg· δίδωμι

main verb

→ constative aorist

δίδωμι: 'to give'; the giver is God; the gift is
the covenant sign.

αὐτῷ

him

Dative

dative of indirect object

διαθήκην

covenant

Accusative

accusative direct object

διαθήκη: 'covenant, testament'; the
Abrahamic covenant of Gen 17; διαθήκη
περιτομῆς = 'covenant of circumcision.'

περιτομῆς

of circumcision

Genitive

genitive of content / apposition

περιτομή: 'circumcision'; the sign of the covenant given to Abraham; the audience is being reminded that their covenantal identity precedes Moses and the law.

καὶ

and

coordinating conjunction

οὕτως

so / thus

adverb of manner (resumptive: 'and so')

ἐγέννησεν

he fathered / begot

Aor Act Indic 3 Sg · γεννάω

main verb (genealogical)

→ *constative aorist*

γεννάω: 'to beget, father'; the standard genealogical verb.

τὸν

the

Accusative

article

Ἰσαὰκ

Isaac

Accusative

accusative direct object

Ἰσαὰκ: the son of promise; his circumcision on day eight (Gen 21:4) inaugurates the practice.

καὶ

and

coordinating conjunction

περιέτεμεν

circumcised

Aor Act Indic 3 Sg · περιτέμνω

main verb (covenant act)

→ *constative aorist*

περιτέμνω: 'to circumcise'; carrying out the covenant sign immediately.

αὐτὸν

him

Accusative

accusative direct object

τῇ

on the

Dative

article

ἡμέρᾱ

day

Dative

dative of time (when)

τῇ

the

Dative

article

ὄγδοῃ

eighth

Dative

ordinal adjective modifying ἡμέρᾱ

ὄγδοος: 'eighth'; Gen 21:4; the eighth day became the fixed prescription of the law.

καὶ

and

coordinating conjunction (elliptical genealogy)

Ἰσαὰκ

Isaac

Nominative

nominative subject (elliptical: [ἐγέννησεν] understood)

τὸν

the

Accusative

article

Ἰακώβ

Jacob

Accusative

accusative direct object (elliptical)

Ἰακώβ: the patriarch; father of the twelve.

καὶ

and

coordinating conjunction

Ἰακώβ

Jacob

Nominative

nominative subject (elliptical)

τοὺς

the

Accusative

article

δώδεκα

twelve

Accusative

numeral adjective modifying πατριάρχας

πατριάρχας

patriarchs

Accusative

accusative direct object

πατριάρχης: 'patriarch, head of a family';
the twelve sons of Jacob; the term is only in
Acts 2:29 and 7:8–9 in the NT.

9 Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ,

And the patriarchs, moved by jealousy, sold Joseph into Egypt; but God was with him,

NEW EPISODE / CONTRAST **Καί** The Joseph section opens with an immediate moral shock: the patriarchs are not heroes but jealous betrayers. The brevity is pointed — the act of selling Joseph is stated flatly. The contrastive καί ('but God was with him') is the theological punchline: human rejection and divine presence are simultaneous, a pattern that will recur with Moses and climactically with Jesus.

Καὶ

and

coordinating conjunction (narrative)

οἱ

the

Nominative

article

πατριάρχαι

patriarchs

Nominative

nominative subject

πατριάρχης: the twelve; immediately after
being named as the covenantal line, they
are exposed as jealous betrayers.

ζηλώσαντες

being jealous / moved by jealousy

Aor Act Ptc Nom Pl Masc · ζηλώω

causal/modal participle

→ *constative aorist participle (motive)*

ζηλώω: 'to be zealous, jealous'; here the
dark sense — envy that leads to treachery;
the same root as ζηλος.

τὸν

the

Accusative

article

Ἰωσήφ

Joseph

Accusative

accusative direct object

Ἰωσήφ: Joseph; the type of the rejected-and-exalted figure, anticipating Jesus.

ἀπέδοντο

sold

Aor Mid Indic 3 Pl · ἀποδίδωμι

main verb

→ constative aorist

ἀποδίδωμι middle: 'to sell'; the middle voice carries commercial connotation; cf. Gen 37:28.

εἰς

into

preposition + accusative (goal/destination)

Αἴγυπτον

Egypt

Accusative

accusative (object of εἰς)

Αἴγυπτος; Egypt; destination of Joseph's slavery, later of the whole people.

καὶ

but

coordinating conjunction (adversative: 'but')

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (divine accompaniment)

→ progressive/durative imperfect (continuous presence)

εἰμί: the imperfect underscores God's continuous presence throughout Joseph's suffering — the theological counter-theme.

ὁ

the

Nominative

article

θεὸς

God

Nominative

nominative subject

μετ'

with

preposition + genitive (accompaniment)

αὐτοῦ

him

Genitive

genitive (object of μετ')

10 καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραῶ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ’ Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.

and rescued him from all his afflictions and gave him favor and wisdom before Pharaoh, king of Egypt, and Pharaoh appointed him ruler over Egypt and his whole household.

DIVINE DELIVERANCE AND EXALTATION **καί** The pattern of v.9 is now elaborated: rejection by men → divine rescue → divine exaltation. Three verbs trace the arc: ἐξείλατο (rescued), ἔδωκεν (gave grace and wisdom), κατέστησεν (appointed as ruler). The Josephine type of 'rejected then exalted' is one of Stephen's key patterns pointing to Christ. χάριν καὶ σοφίαν echoes the same pairing used of Jesus in Lk 2:52 and Stephen himself in Acts 6:3,8.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐξείλατο rescued / delivered Aor Mid Indic 3 Sg · ἐξαιρέω <i>main verb (divine rescue)</i> → constative aorist ἐξαιρέω middle: 'to take out, rescue, deliver'; a key exodus/rescue word (cf. Acts 7:34; LXX Exod 3:8).</p>	<p>αὐτὸν him Accusative <i>accusative direct object</i></p>	<p>ἐκ out of / from <i>preposition + genitive (separation)</i></p>
<p>πασῶν all Genitive <i>genitive adjective modifying θλίψεων</i></p>	<p>τῶν the Genitive <i>article</i></p>	<p>θλίψεων afflictions / troubles Genitive <i>genitive (object of ἐκ)</i> θλίψις: 'pressure, affliction, tribulation'; the entire course of Joseph's sufferings — slavery, false accusation, prison.</p>	<p>αὐτοῦ his Genitive <i>genitive of possession</i></p>

καὶ
and

coordinating conjunction

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (divine gift)

→ *constative aorist*

δίδωμι: God's giving of χάριν καὶ σοφίαν is the divine enablement for Joseph's role.

αὐτῷ

him

Dative

dative of indirect object

χάριν

favor / grace

Accusative

accusative direct object (first of pair)

χάρις: 'grace, favor'; here the social/political favor Joseph found with Pharaoh; cf. Gen 39:21 LXX.

καὶ
and

coordinating conjunction

σοφίαν

wisdom

Accusative

accusative direct object (second of pair)

σοφία: 'wisdom'; cf. Gen 41:39; also attributed to Moses in v.22 and to Stephen in Acts 6:3 — a linking motif.

ἐναντίον

before / in the sight of

improper preposition + genitive (presence)

ἐναντίον: 'before, in front of, in the eyes of'; LXX usage (common in Luke-Acts).

Φαραώ

Pharaoh

Genitive

genitive (object of ἐναντίον)

Φαραώ: the title of the Egyptian king; indeclinable loanword from Hebrew/LXX.

βασιλέως

king

Genitive

genitive in apposition to Φαραώ

βασιλεύς: 'king'; the appositional phrase 'king of Egypt' identifies the Pharaoh contextually.

Αἰγύπτου

of Egypt

Genitive

genitive of subordination (object of rule)

καὶ
and

coordinating conjunction

κατέστησεν

appointed / set

Aor Act Indic 3 Sg · καθίστημι

main verb (divine appointment via Pharaoh)

→ *constative aorist*

καθίστημι: 'to appoint, set in charge'; the same word used of Moses in v.27 — the pattern of the rejected leader.

αὐτὸν

him

Accusative

accusative direct object

ἡγούμενον

ruler / leader

Pres Act Ptc Acc Sg Masc · ἡγέομαι

object complement (predicative participle)

→ *progressive present (office description)*

ἡγέομαι: 'to lead, rule'; the participle used substantivally/predicatively; the rejected one becomes the supreme ruler.

ἐπ'

over

preposition + accusative (authority over)

Αἴγυπτον

Egypt

Accusative

accusative (object of ἐπί)

καὶ
and

coordinating conjunction

ὅλον

whole / all

Accusative

adjective modifying οἶκον

τὸν

the

Accusative

article

οἶκον

household

Accusative

accusative (second object of ἐπί)

οἶκος: 'house, household'; Joseph's authority extended over Pharaoh's entire palace administration.

αὐτοῦ

his

Genitive

genitive of possession

11 ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον καὶ Χανάαν καὶ θλίψις μεγάλη, καὶ οὐχ ἠύρισκον χορτάσματα οἱ πατέρες ἡμῶν.

Now a famine came over all of Egypt and Canaan, and great affliction, and our fathers could find no food.

SETTING FOR THE SECOND MEETING **δέ** The famine narrative sets the stage for Jacob's sons to travel to Egypt — thus for the family reunion. The word θλίψις μεγάλη echoes v.10's θλίψεων and links the patriarchal narrative to the suffering that is the consistent experience of God's people. 'Our fathers' maintains Stephen's self-identification with Israel's story.

ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

main verb (narrative)

→ *constative aorist*

ἔρχομαι: 'to come'; the famine is personified as an agent arriving.

δέ

now

post-positive connective (narrative advance)

λιμὸς

famine

Nominative

nominative subject

λιμός: 'famine, hunger'; cf. Gen 41:54–56.

ἐφ'

over / upon

preposition + accusative (extent)

ὅλην

all / whole

Accusative

adjective modifying Αἴγυπτον

τὴν

the

Accusative

article

Αἴγυπτον

Egypt

Accusative

accusative (object of ἐπί)

καὶ

and

coordinating conjunction

Χανάαν

Canaan

Accusative

accusative (second object; coordinated with Αἴγυπτον)

Χανάαν: Canaan; the land of the patriarchs; famine struck both regions simultaneously.

καὶ

and

coordinating conjunction

θλίψις

affliction / distress

Nominative

nominative subject (second, coordinated with λιμός)

θλίψις: echoes v.10; the linking of famine and θλίψις draws a theological line through patriarchal suffering.

μεγάλη

great

Nominative

predicate adjective modifying θλίψις

καὶ

and

coordinating conjunction

οὐχ

not

negative adverb

ἠΐρισκον

were finding / could find

Impf Act Indic 3 Pl · εὐρίσκω

main verb (negated)

→ conative imperfect ('were trying to find' / 'could not find')

εὐρίσκω: 'to find'; the imperfect marks repeated unsuccessful effort – the urgency of the famine.

χορτάσματα

food / fodder

Accusative

accusative direct object

χορτάσμα: 'food, fodder, sustenance'; a rare word (only here in the NT); from χορτάζω 'to satisfy with food!'

οἱ

the

Nominative

article

πατέρες

fathers

Nominative

nominative subject (post-verbal emphasis)

πατήρ: 'fathers'; the patriarchs – Stephen's 'our fathers' maintains solidarity.

ἡμῶν

our

Genitive

genitive of relationship

12 ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς Αἴγυπτον ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον·

But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first visit.

JACOB'S RESPONSE TO THE FAMINE

δέ

Compact narrative: Jacob's hearing about grain in Egypt prompts the first visit. The word πρῶτον ('first visit') looks forward to v.13's 'second visit' when the revelation occurs. Stephen's compression keeps the audience focused on the theological pattern, not biographical detail.

ἀκούσας

having heard

Aor Act Ptc Nom Sg Masc · ἀκούω

temporal/causal participle (antecedent to main verb)

→ constative aorist participle

ἀκούω: hearing the report of grain prompts action — cf. Gen 42:2.

δέ

but / now

post-positive connective

Ἰακώβ

Jacob

Nominative

nominative subject

ὄντα

being / that there was

Pres Act Ptc Acc Pl Neut · εἶμι

indirect discourse participle (object of ἀκούσας)

→ progressive present participle (current state reported)

εἶμι: indirect statement after ἀκούω uses participial construction.

σιτία

grain / provisions

Accusative

accusative subject of indirect discourse participle

σιτίον: 'grain, food'; plural for provisions; cf. Gen 42:3.

εἰς

in / into

preposition + accusative (location, with ὄντα)

Αἴγυπτον

Egypt

Accusative

accusative (object of εἰς)

ἐξαπέστειλεν

sent out

Aor Act Indic 3 Sg · ἐξαποστέλλω

main verb

→ constative aorist

ἐξαποστέλλω: 'to send out (on a mission)'; a compound emphasizing dispatch from a point of origin.

τούς

the

Accusative

article

πατέρας

fathers

Accusative

accusative direct object

ἡμῶν

our

Genitive

genitive of relationship

πρῶτον

first / for the first time

adverb of order

πρῶτον: 'first'; marks this as the first of two visits, anticipating the second visit's revelation in v.13.

13 καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ.

And at the second visit Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh.

REVELATION / DISCLOSURE

καὶ

The passive ἀνεγνωρίσθη ('was recognized' or 'made himself known') echoes the dramatic disclosure of Gen 45:1-3. This is the key typological moment: the rejected brother is revealed as the saviour. The revelation has two stages — to the brothers, and then to Pharaoh. The double disclosure will anticipate the kerygmatic pattern of Acts: first Israel, then the nations.

καὶ

and

coordinating conjunction

ἐν

on / at

preposition + dative (temporal)

τῷ

the

Dative

article

δευτέρῳ

second

Dative

ordinal adjective (substantival — 'on the second [visit]')

δεύτερος: 'second'; picking up πρῶτον in v.12; the revelation is reserved for the second visit.

ἀνεγνωρίσθη

was made known / recognized

Aor Pass Indic 3 Sg · ἀναγνωρίζω

main verb (dramatic disclosure)

→ constative aorist (single revelatory event)

ἀναγνωρίζω: 'to recognize, make known'; the technical term for the dramatic anagnorisis (recognition scene) in rhetoric and narrative.

Ἰωσήφ

Joseph

Nominative

nominative subject

τοῖς

to the

Dative

article

ἀδελφοῖς

brothers

Dative

dative of indirect object (recipients of the disclosure)

ἀδελφός: the same brothers who sold him; their rejection is now confronted by his identity.

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

φανερὸν

known / manifest

Nominative

predicate adjective

φανερός: 'visible, manifest, known'; the adjective in a periphrastic construction with ἐγένετο.

ἐγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb (periphrasis with φανερόν)

→ constative aorist (event of becoming known)

γίνομαι: 'to become'; with φανερόν = 'became known/manifest.'

τῷ

to

Dative

article

Φαραῶ

Pharaoh

Dative

dative of indirect object

τὸ

the

Nominative

article

γένος

family / race

Nominative

nominative subject

γένος: 'family, kin, race'; Joseph's identity (Hebrew slave) is revealed to Pharaoh, opening the door for the whole family.

τοῦ

of

Genitive

article

Ἰωσήφ

Joseph

Genitive

genitive of relationship

14 ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε.

And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all.

CONSEQUENCE OF DISCLOSURE **δέ** The disclosure leads immediately to the summoning of the whole family. The number seventy-five follows the LXX of Gen 46:27 and Exod 1:5 (against the MT's seventy), a well-known variant that Stephen quotes from the LXX tradition. The reunion of family in Egypt prefigures the gathering of scattered Israel.

ἀποστείλας

having sent / sending

Aor Act Ptc Nom Sg Masc · ἀποστέλλω

temporal/modal participle (means of summoning)

→ constative aorist participle

ἀποστέλλω: 'to send, dispatch'; here used of messengers sent to summon.

δέ

and

post-positive connective

Ἰωσήφ

Joseph

Nominative

nominative subject

μετεκαλέσατο

summoned / called for

Aor Mid Indic 3 Sg · μετακαλέω

main verb

→ constative aorist

μετακαλέω middle: 'to summon, call to oneself'; used here and Acts 10:32; 20:17 — formal summoning.

Ἰακώβ

Jacob

Accusative

accusative direct object (first)

τὸν

the

Accusative

article

πατέρα

father

Accusative

accusative in apposition to Ἰακώβ

αὐτοῦ

his

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

πᾶσαν

all / whole

Accusative

adjective modifying συγγένειαν

τὴν

the

Accusative

article

συγγένειαν

kindred / family

Accusative

accusative direct object (second)

συγγένεια: 'kinship group'; echoes v.3 where God called Abraham out of his συγγένεια — now that family is reunited in Egypt.

ἐν

in / totaling

preposition + dative (numerical idiom: 'in all, totaling')

ψυχαῖς

souls / persons

Dative

dative (idiomatic: ἐν ψυχαῖς = 'in persons/souls')

ψυχή: 'soul, person, life'; here the counting idiom 'seventy-five persons' (LXX Gen 46:27 / Exod 1:5 reading).

ἑβδομήκοντα

seventy

numeral (part of compound number)

πέντε

five

numeral (part of compound number: seventy-five)

The LXX reads 75, adding Joseph's grandsons; the MT reads 70; Stephen follows LXX throughout.

15 καὶ κατέβη Ἰακώβ εἰς Αἴγυπτον καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν,

And Jacob went down to Egypt, and he died, and our fathers,

NARRATIVE SUMMARY (MORTALITY OF THE PATRIARCHS) **καί** The death of Jacob and 'our fathers' is noted briefly. The compressed narration underscores that the patriarchs died in Egypt — outside the promised land. This is both historical and theologically loaded: none of the founding generation possessed what was promised; all died as aliens (παροικοί, v.6). The verse hangs suspended, completing its thought in v.16.

καὶ

and

coordinating conjunction

κατέβη

went down

Aor Act Indic 3 Sg · καταβαίνω

main verb

→ constative aorist

καταβαίνω: 'to go down'; standard idiom for descending to Egypt from Canaan (cf. Gen 46:3–4).

Ἰακώβ

Jacob

Nominative

nominative subject

εἰς

into

preposition + accusative (goal)

<p>Αἴγυπτον Egypt Accusative <i>accusative (object of εἰς)</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἔτελεύτησεν died / came to his end Aor Act Indic 3 Sg · τελευτάω <i>main verb</i> → constative aorist τελευτάω: 'to complete, finish, die'; a dignified term for death; cf. Gen 49:33.</p>	<p>αὐτὸς he himself Nominative <i>nominative subject (intensive: 'he himself')</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>οἱ the Nominative <i>article</i></p>	<p>πατέρες fathers Nominative <i>nominative subject (coordinated with αὐτός)</i> πατέρες; the twelve patriarchs; all died in Egypt — a pointed reminder that none inherited the land.</p>	<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>

16 καὶ μετετέθησαν εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὼρ ἐν Συχέμ.

and were brought back to Shechem and laid in the tomb that Abraham had bought for a sum of silver from the sons of Hamor in Shechem.

BURIAL OF THE PATRIARCHS **καὶ** This verse contains the most notable historical crux of the speech: Stephen says Abraham bought the tomb at Shechem from the sons of Hamor, but Genesis 23 records Abraham buying Machpelah from Ephron the Hittite (in Hebron), and it is Jacob who buys a plot at Shechem from Hamor's sons (Gen 33:19). Whether Stephen conflates two traditions, draws on a variant text, or follows a Samaritan/Diaspora tradition is debated. Luke preserves the speech as Stephen delivered it without correction.

καὶ
and

coordinating conjunction

μετετέθησαν
were carried over / transported

Aor Pass Indic 3 Pl · μετατίθημι
main verb (translocation of remains)

→ constative aorist

μετατίθημι: 'to transfer, transport'; used of reburial; cf. Gen 50:13 (Jacob's reburial in Canaan); Joseph's bones carried to Shechem (Josh 24:32).

εἰς
to

preposition + accusative (destination)

Συχέμ
Shechem

Accusative
accusative (object of εἰς)

Συχέμ: Shechem; the central hill-country city; a significant Samaritan sacred site.

καὶ
and

coordinating conjunction

ἐτέθησαν
were placed / laid

Aor Pass Indic 3 Pl · τίθημι
main verb (burial)

→ constative aorist

τίθημι: 'to place, lay'; used of placing in a tomb.

ἐν
in

preposition + dative (location)

τῷ
the

Dative
article

μνήματι
tomb

Dative
dative of location

μνήμα: 'tomb, memorial'; the burial place purchased for the patriarchs.

ἧ
which

Dative
relative pronoun (dative, attracted to antecedent)

ὠνήσατο
had bought / purchased

Aor Mid Indic 3 Sg · ὠνόμαι
relative clause verb (commercial purchase)

→ constative aorist

ὠνόμαι: 'to buy, purchase'; used only here and Acts 7:16 in NT; cf. Gen 23:16; 33:19.

Ἀβραάμ
Abraham

Nominative
nominative subject of relative clause

The attribution of the Shechem purchase to Abraham (rather than Jacob) is the crux.

τιμῆς
for a price / sum

Genitive
genitive of price

τιμή: 'price, value'; genitive of price with verbs of buying; τιμῆς ἀργυρίου = 'for a price in silver.'

ἀργυρίου
of silver

Genitive
genitive of material (partitive with τιμῆς)

ἀργύριον: 'silver (money)'; the transaction is conducted in silver, as in Gen 23:16.

παρὰ
from

preposition + genitive (source of transaction)

τῶν
the

Genitive
article

υἱῶν

sons

Genitive

genitive (object of παρά)

Ἐμμώρ

Hamor

Genitive

genitive of relationship

Ἐμμώρ: Hamor; father of Shechem; cf. Gen 33:19; Josh 24:32 where Jacob (not Abraham) buys from his sons.

ἐν

in

preposition + dative (location, resumptive)

Συχέμ

Shechem

Dative

dative of location

17 Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὠμολόγησεν ὁ θεὸς τῷ Ἀβραάμ, ἠύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ,

But as the time of the promise that God had made to Abraham drew near, the people increased and multiplied in Egypt,

TRANSITION: FROM PATRIARCHS TO MOSES **δέ** A temporal transition bridges the Joseph narrative and the Moses section. The approaching 'time of the promise' (ὁ χρόνος τῆς ἐπαγγελίας) connects to the 400-year oracle of vv.6–7. The rapid population growth (ἠύξησεν ... ἐπληθύνθη) echoes Exod 1:7 LXX and sets the stage for Egyptian oppression. The ἐπαγγελία picks up ἐπηγγείλατο of v.5 — the story is on track.

Καθὼς

as / just as

temporal/comparative conjunction

δέ

now / but

post-positive connective

ἤγγιζεν

was drawing near / approaching

Impf Act Indic 3 Sg · ἐγγίζω

temporal clause verb

→ progressive imperfect (gradual approach)

ἐγγίζω: 'to draw near, approach'; the imperfect marks the gradual advance of the divinely appointed time.

ὁ

the

Nominative

article

χρόνος

time

Nominative

nominative subject

χρόνος: 'time, period'; divine times are fixed (cf. Acts 1:7).

τῆς

of the

Genitive

article

ἐπαγγελίας

promise

Genitive

genitive of description (the promised time)

ἐπαγγελία: 'promise'; the Abrahamic covenant promise of vv.5-7; picks up ἐπηγγείλατο.

ἧς

which

Genitive

relative pronoun (genitive by attraction to antecedent ἐπαγγελίας)

ὠμολόγησεν

had pledged / confessed

Aor Act Indic 3 Sg · ὠμολογέω

relative clause verb

→ constative aorist (solemn divine pledge)

ὠμολογέω: 'to confess, acknowledge, promise'; used of God giving a solemn pledge — unusually strong language for divine commitment.

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject of relative clause

τῷ

to

Dative

article

Ἀβραάμ

Abraham

Dative

dative of indirect object

ἠύξησεν

grew / increased

Aor Act Indic 3 Sg · αὐξάνω

main clause verb (first of pair)

→ constative aorist

αὐξάνω: 'to grow, increase'; cf. LXX Exod 1:7 ('the children of Israel increased greatly'); divine blessing fulfilling the promise.

ὁ

the

Nominative

article

λαός

people

Nominative

nominative subject

λαός: 'the people'; Israel as covenant people; first use of this title in the speech.

καὶ
and

coordinating conjunction

ἐπληθύνθη

multiplied

Aor Pass Indic 3 Sg · πληθύνω

main clause verb (second of pair)

→ constative aorist

πληθύνω: 'to multiply'; LXX Exod 1:7, 20;
the divine promise of Gen 17:2,6 being
fulfilled.

ἐν

in

preposition + dative (location)

Αἴγυπτω

Egypt

Dative

dative of location

18 ἄχρι οὗ ἀνέστη βασιλεὺς ἕτερος ἐπ' Αἴγυπτον ὃς οὐκ ᾔδει τὸν Ἰωσήφ.

until a different king arose over Egypt who did not know Joseph.

TEMPORAL LIMIT / TURNING POINT ἄχρι The phrase 'a different king who did not know Joseph' quotes LXX Exod 1:8 almost verbatim and marks the pivot from blessing to oppression. 'Knowing Joseph' is not merely personal acquaintance but acknowledging the covenant relationship and Joseph's salvific role — a pattern of willful ignorance Stephen will apply to the council themselves.

ἄχρι

until

temporal conjunction + genitive (ἄχρι οὗ = 'until which [point]')

οὗ

which / when

Genitive

relative/temporal genitive (completing ἄχρι)

ἀνέστη

arose

Aor Act Indic 3 Sg · ἀνίστημι

main verb (narrative)

→ ingressive aorist

ἀνίστημι: 'to arise, stand up, come to power'; the language of a new king coming to power.

βασιλεὺς

king

Nominative

nominative subject

βασιλεὺς: LXX Exod 1:8: 'a new king arose over Egypt!'

<p>ἕτερος another / different</p> <p>Nominative</p> <p><i>predicate adjective (different in kind – contrast ἄλλος)</i></p> <p>ἕτερος: 'another, different'; the king is of a different kind – one who repudiates Joseph's legacy.</p>	<p>ἐπ' over</p> <p><i>preposition + accusative (authority)</i></p>	<p>Αἴγυπτον Egypt</p> <p>Accusative</p> <p><i>accusative (object of ἐπί)</i></p>	<p>ὃς who</p> <p>Nominative</p> <p><i>relative pronoun (nominative subject of relative clause)</i></p>
<p>οὐκ not</p> <p><i>negative adverb</i></p>	<p>ἤδει knew</p> <p>Plpf Act Indic 3 Sg (used as Impf) · οἶδα <i>relative clause verb (negated knowledge)</i></p> <p>→ stative (know as a standing condition)</p> <p>οἶδα: 'to know'; the pluperfect form with imperfect meaning is standard for this verb; 'did not know Joseph' = did not acknowledge his significance.</p>	<p>τὸν the</p> <p>Accusative</p> <p><i>article</i></p>	<p>Ἰωσήφ Joseph</p> <p>Accusative</p> <p><i>accusative direct object</i></p>

19 οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσεν τοὺς πατέρας ἡμῶν τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς τὸ μὴ ζῶγονεῖσθαι.

He dealt shrewdly with our race and forced our fathers to expose their infants, so that they would not survive.

DESCRIPTION OF EGYPTIAN OPPRESSION οὗτος The new king's evil is described in two stages: (1) shrewd manipulation of Israel (κατασοφισάμενος – the only use of this verb in the NT, echoing LXX Exod 1:10 κατασοφισώμεθα); (2) forced infanticide. The word ἔκθετα ('exposed') refers to the practice of leaving infants to die in the open. Stephen's use of 'our race' and 'our fathers' maintains rhetorical solidarity while indicting Pharaoh – a pattern that prepares for the indictment of the Sanhedrin.

οὗτος

this one / he

Nominative

nominative subject (resumptive demonstrative)

κατασοφισάμενος

having dealt shrewdly / outwitting

Aor Mid Ptc Nom Sg Masc · κατασοφίζομαι
circumstantial participle (manner/means)

→ constative aorist participle

κατασοφίζομαι: 'to outwit, deal cleverly against'; hapax NT; LXX Exod 1:10
κατασοφισώμεθα — the same word for Pharaoh's cunning plan.

τὸ

the

Accusative

article

γένος

race / people

Accusative

accusative direct object of participle

γένος: 'race, people'; cf. v.13; Stephen's 'our race' is a strong identification.

ἡμῶν

our

Genitive

genitive of possession/relationship

ἐκάκωσεν

oppressed / mistreated

Aor Act Indic 3 Sg · κακῶω

main verb

→ constative aorist

κακῶω: 'to harm, oppress'; picks up κακώσουσιν of v.6 — the oracle is being fulfilled.

τούς

the

Accusative

article

πατέρας

fathers

Accusative

accusative direct object

ἡμῶν

our

Genitive

genitive of relationship

τοῦ

to

Genitive

article (articular infinitive of purpose)

ποιεῖν

to make / cause

Pres Act Inf · ποιέω

articular infinitive of result/purpose (genitive of purpose)

→ progressive infinitive

ποιέω: 'to do, make, cause'; τοῦ ποιεῖν + acc. + predicate = 'to cause [them] to be [exposed]!'

τὰ

the

Accusative

article

βρέφη

infants / babies

Accusative

accusative subject of infinitive

βρέφος: 'infant, baby'; the male infants targeted by Pharaoh's decree (Exod 1:16,22).

ἔκθετα

exposed / abandoned

Accusative

predicate accusative (object complement with ποιεῖν)

ἔκθετος: 'exposed, abandoned'; from ἐκτίθημι 'to set outside'; the practice of infant exposure to death; hapax NT.

αὐτῶν

their

Genitive

genitive of possession

εἰς

so that / in order that

preposition + articular infinitive (purpose/result)

τὸ

the

Accusative

article (articular infinitive marker)

μὴ

not

negative particle with infinitive

ζωογονεῖσθαι

to be kept alive / survive

Pres Pass Inf · ζωογονέω

infinitive (object of εἰς τό μή — negative purpose)

→ progressive passive infinitive

ζωογονέω: 'to keep alive, give life'; LXX Exod 1:17,18 (midwives 'kept the boys alive'); the negative purpose is calculated genocide.

20 Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς καὶ ἦν ἀστεῖος τῷ θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς,

At this time Moses was born, and he was beautiful before God; and he was nourished for three months in his father's house,

TEMPORAL PIVOT / NEW PROTAGONIST **ἐν ᾧ καιρῷ** The temporal phrase ἐν ᾧ καιρῷ ('at which time / in this very season') introduces Moses as born precisely into the crisis — a point of divine providence. ἀστεῖος τῷ θεῷ is a Hebraism ('beautiful/pleasing to God!'); cf. LXX Exod 2:2 'beautiful (ἀστεῖον) to God.' The three-month concealment (Exod 2:2) is the act of faith that Heb 11:23 will celebrate.

Ἐν

in / at

preposition + dative (temporal)

ὧ

which

Dative

relative pronoun (dat. by attraction to καιρῶ)

καιρῶ

season / time

Dative

dative of time (object of ἐν)

καιρός: 'decisive time, season'; not merely χρόνος (clock-time) but the loaded moment of crisis and divine opportunity.

ἐγεννήθη

was born

Aor Pass Indic 3 Sg · γεννάω

main verb

→ constative aorist

γεννάω passive: 'to be born'; Moses' birth is the divine counter-move to Pharaoh's infanticide.

Μωϋσῆς

Moses

Nominative

nominative subject

Μωϋσῆς: Moses; the central figure of the second half of the speech; introduced at the moment of greatest danger.

καὶ

and

coordinating conjunction

ἦν

was

Impf Act Indic 3 Sg · εἰμί

main verb (stative description)

→ stative imperfect

ἄστεῖος

beautiful / pleasing

Nominative

predicate nominative

ἄστεῖος: 'refined, beautiful, pleasing'; only NT here and Heb 11:23; LXX Exod 2:2; the Hebraism 'beautiful to God' (= divinely favoured, set apart).

τῷ

to

Dative

article

θεῷ

God

Dative

dative (of reference / Hebraic superlative: 'beautiful in God's sight')

The dative of reference θεῷ with an adjective is a Semitic construction intensifying the adjective superlatively.

ὃς

who

Nominative

relative pronoun (nominative subject)

ἀντρέφω

was nourished / reared

Aor Pass Indic 3 Sg · ἀνατρέφω

relative clause verb

→ constative aorist

ἀνατρέφω: 'to rear, bring up'; picking up the nurturing begun at home before his exposure and Pharaoh's daughter finding him.

μήνας

months

Accusative

accusative of duration

τρεῖς

three

Accusative

numeral adjective modifying μήνας

Exod 2:2; Heb 11:23.

ἐν

in

preposition + dative (location)

τῷ

the

Dative

article

οἴκῳ

house

Dative

dative of location

τοῦ

of the

Genitive

article

πατρός

father

Genitive

genitive of possession

πατήρ: Amram (named in Num 26:59); the father's house is the locus of faith — a contrast with Pharaoh's house in v.21.

21 ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.

and when he was exposed, Pharaoh's daughter took him up and brought him up as her own son.

MOSES' ADOPTION / IRONIC PROVIDENCE **δέ** The genitive absolute ἐκτεθέντος αὐτοῦ picks up ἔκθετα from v.19 — what Pharaoh commanded as a death-sentence becomes the occasion for Moses' rescue by Pharaoh's own daughter. The irony is deep: the enemy's house becomes the nursery of the deliverer. ἑαυτῇ εἰς υἱόν ('for herself as a son') gives the full legal force of adoption.

ἐκτεθέντος

having been exposed

Aor Pass Ptc Gen Sg Masc · ἐκτίθημι

genitive absolute (temporal: 'when he had been exposed')

→ constative aorist participle

ἐκτίθημι: 'to expose, put out'; the verb behind ἔκθετα in v.19 — the same act of abandonment that becomes the doorway of providence.

δέ

and / but

post-positive connective

αὐτοῦ

him

Genitive

genitive absolute subject

ἀνείλατο

took up / picked up

Aor Mid Indic 3 Sg · ἀναίρω

main verb (rescue/adoption)

→ constative aorist

ἀναίρω middle: 'to take up (a child)'; specifically of picking up an exposed infant for adoption — an act of rescue; cf. LXX Exod 2:5.

αὐτὸν

him

Accusative

accusative direct object

ἡ

the

Nominative

article

θυγάτηρ

daughter

Nominative

nominative subject

θυγάτηρ: 'daughter'; Pharaoh's daughter —
her compassion subverts Pharaoh's decree.

Φαραῶ

of Pharaoh

Genitive

genitive of relationship

καὶ

and

coordinating conjunction

ἀνεθρέψατο

reared / raised

Aor Mid Indic 3 Sg · ἀνατρέφω

main verb (upbringing)

→ *constative aorist*

ἀνατρέφω: picks up ἀνετρέφω of v.20 — the
same word, now with Pharaoh's daughter
as the agent of rearing.

αὐτὸν

him

Accusative

accusative direct object

ἑαυτῇ

for herself

Dative

dative of advantage (reflexive: 'for herself')

ἑαυτῇ: the reflexive dative marks adoption
— she raised him as if born to her.

εἰς

as

preposition + accusative (predicate: 'as a son')

υἰόν

son

Accusative

accusative predicate (εἰς + acc. = 'as/for a son')

υἰός: legal adoption into the royal
household; Moses was therefore educated
as an Egyptian prince.

22 καὶ ἐπαιδεύθη Μωϋσῆς πάση σοφίᾳ Αἰγυπτίων, ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ.

And Moses was trained in all the wisdom of the Egyptians, and he was powerful in words and deeds.

MOSES' EGYPTIAN FORMATION **καί** Moses' Egyptian education is noted — a significant qualification not mentioned in Exodus but known from Philo and Josephus. The description 'powerful in words and deeds' (δυνατὸς ἐν λόγοις καὶ ἔργοις) is a standard summary of greatness (cf. Lk 24:19 of Jesus). This stands in contrast to Moses' self-deprecation in Exod 4:10 ('I am not eloquent') — Stephen presents the heightened tradition.

καὶ

and

coordinating conjunction

ἐπαιδεύθη

was trained / educated

Aor Pass Indic 3 Sg · παιδεύω

main verb

→ constative aorist (completed education)

παιδεύω: 'to educate, train, discipline'; the same root as παιδεία 'education'; Moses received the full Egyptian curriculum.

Μωϋσῆς

Moses

Nominative

nominative subject

πάση

all / every

Dative

dative adjective modifying σοφία

σοφία

wisdom

Dative

dative of means/respect

σοφία: echoes Joseph's σοφίαν in v.10; wisdom is the divine gift enabling God's agents.

Αἰγυπτίων

of the Egyptians

Genitive

genitive of source/origin

Αἰγύπτιος: the Egyptians were famed in antiquity for learning (cf. 1 Kgs 4:30; Isa 19:11).

ἦν

was

Impf Act Indic 3 Sg · εἶμι

main verb (stative description)

→ stative imperfect

δέ

and / moreover

post-positive connective (adding point)

δυνατός

powerful / mighty

Nominative

predicate nominative

δυνατός: 'able, powerful, mighty'; the same word used of Jesus in Lk 24:19 — a subtle christological parallel.

ἐν

in

preposition + dative (sphere of power)

λόγοις

words

Dative

dative (object of ἐν, first of pair)

λόγος: 'word, speech'; the pairing 'words and deeds' is a classical summary of complete greatness.

καὶ

and

coordinating conjunction

ἔργοις

deeds / works

Dative

dative (object of ἐν, second of pair)

ἔργον: 'deed, work'; 'powerful in deeds' points to Moses' signs (v.36).

αὐτοῦ

his

Genitive

genitive of possession

23 Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ.

When he was forty years old, it came into his heart to visit his brothers, the sons of Israel.

MOSES' FIRST TURNING POINT (AGE 40) **δέ** Acts 7 divides Moses' life into three forty-year periods (vv.23, 30, 36) — a pattern not explicit in Exodus but found in later Jewish tradition. The phrase 'it came into his heart' (ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ) is a Hebraism for a spontaneous inward impulse; it presents Moses' identification with his people as divinely prompted.

Ὡς

when

temporal conjunction

δέ

and / now

post-positive connective

ἐπληροῦτο

was being completed / being fulfilled

Impf Pass Indic 3 Sg · πληρόω

temporal clause verb

→ progressive imperfect (gradual completion of time)

πληρόω: 'to fill, complete, fulfil'; the time being 'filled up' has a providential resonance — God's appointed times.

αὐτῷ

for him / of his

Dative

dative of reference

τεσσαρακονταετής

of forty years

Nominative

nominative adjective modifying χρόνος

τεσσαρακονταετής: 'forty years old'; a compound numeral adjective; three such periods structure Moses' career in the speech.

χρόνος

time / period

Nominative

nominative subject

ἀνέβη

came up / arose

Aor Act Indic 3 Sg · ἀναβαίνω

main verb (Hebraic idiom: 'came up into his heart')

→ ingressive aorist

ἀναβαίνω: 'to go up'; the Hebraism ἀναβαίνω ἐπὶ καρδίαν = 'to come to mind, enter the heart'; cf. 1 Cor 2:9.

ἐπὶ

into / upon

preposition + accusative (idiom with ἀναβαίνω)

τήν

the

Accusative

article

καρδίαν

heart

Accusative

accusative (object of ἐπί — idiom)

καρδία: 'heart'; the inner seat of resolve and impulse.

αὐτοῦ

his

Genitive

genitive of possession

ἐπισκέψασθαι

to visit / attend to

Aor Mid Inf · ἐπισκέπτομαι

infinitive (epexegetic/content of ἀνέβη ἐπὶ καρδίαν)

→ constative aorist infinitive

ἐπισκέπτομαι: 'to visit, look after, care for'; also used of God's visitation of his people (Acts 15:14); Moses' act mirrors divine care.

τούς

the

Accusative

article

ἀδελφούς

brothers

Accusative

accusative direct object

ἀδελφός; Moses identifies with his Hebrew brothers, not his Egyptian adoptive family.

αὐτοῦ

his

Genitive

genitive of relationship

τούς

the

Accusative

article (appositional second article)

υἱούς

sons

Accusative

accusative in apposition to ἀδελφούς

Ἰσραήλ

of Israel

Genitive

genitive of relationship

Ἰσραήλ: 'sons of Israel' = the Israelites; the covenant name underscores their status as God's people.

24 καὶ ἰδὼν τινὰ ἀδικούμενον ἠμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ πατάξας τὸν Αἰγύπτιον.

And seeing one of them being mistreated, he came to his defense and avenged the one who was oppressed by striking down the Egyptian.

MOSES' ACT OF SOLIDARITY / THE KILLING **καί** Moses' intervention is cast entirely in the language of justice: he 'avenged' (ἐκδίκησιν) the oppressed. The language is positive — Moses is a just defender, not a murderer. The Egyptian is described only as the oppressor; the Hebrew only as the oppressed. Stephen's framing pre-justifies Moses' act and parallels Jesus' own justice.

καὶ
and

coordinating conjunction

ἰδών

seeing / having seen

Aor Act Ptc Nom Sg Masc · ὁράω

temporal/causal participle (occasion for action)

→ constative aorist participle

ὁράω: 'to see'; Moses' act flows from observation — the antecedent to ἐπισκέψασθαι in v.23.

τινα

someone

Accusative

accusative direct object of ἰδών

ἀδικούμενον

being wronged / mistreated

Pres Pass Ptc Acc Sg Masc · ἀδικέω

object complement participle (predicate to τινα)

→ progressive present (ongoing injustice)

ἀδικέω: 'to wrong, mistreat, act unjustly toward'; the Hebrew slave is being actively wronged.

ἤμύνατο

came to his defense / defended

Aor Mid Indic 3 Sg · ἀμύνομαι

main verb (first of two)

→ constative aorist

ἀμύνομαι: 'to defend, ward off, help'; middle voice — to come to someone's defence personally; rare in NT (only here).

καὶ

and

coordinating conjunction

ἐποίησεν

performed / carried out

Aor Act Indic 3 Sg · ποιέω

main verb (second of two)

→ constative aorist

ποιέω: 'to do, make'; ἐποίησεν ἐκδίκησιν = 'executed justice/vengeance' — an OT juridical phrase.

ἐκδίκησιν

justice / vengeance

Accusative

accusative direct object (idiom with ποιέω)

ἐκδίκησις: 'vindication, vengeance, justice'; LXX usage; ποιεῖν ἐκδίκησιν = 'to execute justice'; Stephen uses the language of divine justice.

τῷ

the / for the

Dative

article

καταπονουμένῳ

one who was being oppressed

Pres Pass Ptc Dat Sg Masc · καταπονέω

dative (substantival participle: the oppressed one; indirect object of ἐκδίκησιν)

→ progressive present (enduring oppression)

καταπονέω: 'to wear down, oppress'; only here and 2 Pet 2:7 in NT; strong language of sustained affliction.

πατάξας

having struck / striking

Aor Act Ptc Nom Sg Masc · πατάσσω

modal participle (means of defense)

→ constative aorist participle

πατάσσω: 'to strike, smite'; used of striking dead (cf. Acts 12:23); the act is described as an act of justice, not murder.

τὸν

the

Accusative

article

Αἰγύπτιον

Egyptian

Accusative

accusative direct object of participle

Αἰγύπτιος: the Egyptian oppressor;
identified only by national/role label —
unnamed, unredeemed.

25 ἐνόμιζεν δὲ συνιέναι τοὺς ἀδελφοὺς ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ
συνῆκαν.

He supposed that his brothers would understand that God was giving them salvation through his
hand, but they did not understand.

MISUNDERSTANDING AND REJECTION (FIRST) **δέ** This verse is Stephen's key theological
interpretation — not in Exodus. Moses understood his act as divine deliverance; his brothers did not.
The contrast is stark: ἐνόμιζεν ('he supposed/understood') vs. οὐ συνῆκαν ('they did not understand').
The word σωτηρίαν ('salvation') is charged — Moses as saviour/deliverer type. The pattern of the
deliverer rejected by his own will become the paradigm for Jesus.

ἐνόμιζεν

he supposed / understood

Impf Act Indic 3 Sg · νομίζω

main verb (Moses' expectation)

→ progressive/conative imperfect
(assumed/expected)

νομίζω: 'to consider, suppose, expect'; the
imperfect marks Moses' ongoing
assumption — a form of hope.

δέ

now

post-positive connective

συνιέναι

to understand

Pres Act Inf · συνίημι

complementary infinitive (object of ἐνόμιζεν)

→ progressive infinitive

συνίημι: 'to understand, comprehend, put
together'; the cognate of συνῆκαν in the
same verse — the irony is pointed.

τοὺς

the

Accusative

article

ἀδελφούς

brothers

Accusative

accusative subject of infinitive

ὅτι

that

ὅτι-recitative (indirect speech content)

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject of indirect clause

διὰ

through

preposition + genitive (agency/means)

χειρός

hand

Genitive

genitive (object of *διὰ* — means: 'through the hand of')

χείρ: 'hand'; *διὰ χειρός* = 'through the agency of'; a LXX idiom for God acting through a human agent (cf. v.35).

αὐτοῦ

his

Genitive

genitive of possession

δίδωσιν

is giving

Pres Act Indic 3 Sg · δίδωμι

verb of indirect clause

→ futuristic/progressive present (being enacted)

δίδωμι: present tense in the indirect speech — Moses believed God was at that moment giving salvation through him.

αὐτοῖς

them

Dative

dative of indirect object

σωτηρίαν

salvation / deliverance

Accusative

accusative direct object

σωτηρία: 'salvation, deliverance'; the exodus-deliverance figured as *σωτηρία*; Moses as saviour-type — and so, by implication, Jesus.

οἱ

they / but they

Nominative

article used as pronoun (nominative subject)

δέ

but

post-positive adversative

οὐ

not

negative adverb

συνῆκαν

understood

Aor Act Indic 3 Pl · συνίημι

main verb (negated — the failure of understanding)

→ constative aorist (decisive failure)

συνίημι: echoes *συνιέναι* above — Moses thought they would understand; they did not. The first of three rejections of the deliverer.

26 τῆ τε ἐπιούση ἡμέρα ὤφθη αὐτοῖς μαχομένοις καὶ συνήλλασσεν αὐτοὺς εἰς εἰρήνην εἰπών· Ἄνδρες, ἀδελφοί ἐστε· ἵνατί ἀδικεῖτε ἀλλήλους;

The next day he appeared to them as they were quarreling and tried to reconcile them in peace, saying, 'Men, you are brothers! Why do you wrong each other?'

SECOND ACT OF MOSES / THE QUARREL **ΤΕ** Moses' second intervention — the next day — is on his own people fighting each other. The verb ὤφθη ('appeared to them') ironically echoes the theophanic ὤφθη of v.2 (God appeared to Abraham), subtly hinting at Moses' mediatorial role. His attempted reconciliation is stated as action (συνήλλασσεν — attempted/conative imperfect) and speech. His appeal — 'You are brothers!' — will be echoed in Stephen's own address to the Sanhedrin.

τῆ

on the

Dative

article

τε

and / now

post-positive connective (τε narrative)

ἐπιούση

following / next

Pres Act Ptc Dat Sg Fem · ἔπειμι

attributive participle modifying ἡμέρα

→ progressive present (the coming day)

ἔπειμι: 'to come upon'; ἡ ἐπιούσα ἡμέρα = 'the next day'; common Lukan temporal phrase.

ἡμέρα

day

Dative

dative of time (when)

ὤφθη

appeared

Aor Pass Indic 3 Sg · ὀράω

main verb

→ constative aorist

ὀράω passive: 'was seen, appeared'; the theophanic formula (cf. v.2, v.30, v.35) applied to Moses — he is a type of divine messenger-deliverer.

αὐτοῖς

to them

Dative

dative of indirect object

μαχομένοις

fighting / quarreling

Pres Mid Ptc Dat Pl Masc · μάχομαι

circumstantial participle (predicate complement with αὐτοῖς)

→ progressive present (ongoing fight)

μάχομαι: 'to fight, quarrel'; cf. Exod 2:13; the internal strife of Israel — they are injuring each other as well as being oppressed externally.

καὶ

and

coordinating conjunction

συνήλασεν

was trying to reconcile

Impf Act Indic 3 Sg · συναλλάσσω

main verb (conative imperfect)

→ conative imperfect (attempted but failed reconciliation)

συναλλάσσω: 'to bring together, reconcile'; hapax NT; the imperfect marks the attempt — Moses tried but did not succeed.

αὐτούς

them

Accusative

accusative direct object

εἰς

to / into

preposition + accusative (goal: 'into peace')

εἰρήνην

peace

Accusative

accusative (object of εἰς — goal of reconciliation)

εἰρήνη: 'peace, harmony'; the goal of the deliverer's mediation — another type of Christ's work.

εἰπών

saying / having said

Aor Act Ptc Nom Sg Masc · λέγω

circumstantial participle (manner/means of reconciliation)

→ constative aorist participle

ἄνδρες

men

Vocative

vocative of address

ἀδελφοί

brothers

Vocative

predicate nominative / vocative (used as predicate: 'you are brothers')

ἀδελφός: Moses appeals to their common identity — the same appeal Stephen makes throughout his address.

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

main verb (assertion)

→ stative present

ἵνατί

why / for what reason

interrogative adverb (= ἵνα + τί: 'to what end?')

ἵνατί: 'why?'; a Hebraic interrogative (LXX usage); cf. LXX Exod 2:13 'Why do you strike your neighbor?'

ἀδικεῖτε

do you wrong

Pres Act Indic 2 Pl · ἀδικέω

main verb of question

→ progressive present (ongoing action being challenged)

ἀδικέω: 'to wrong, injure'; echoes ἀδικούμενον in v.24 — the same verb; now the Hebrews are wronging each other.

ἀλλήλους

one another

Accusative

accusative direct object (reciprocal pronoun)

ἀλλήλους: 'one another'; the internal injustice compounds the external oppression.

27 ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν εἰπών· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν;

But the one who was wronging his neighbor pushed him aside, saying, 'Who appointed you as ruler and judge over us?'

REJECTION OF MOSES / THE QUESTION **δέ** The offending party's response encapsulates the pattern of the entire speech: the deliverer sent by God is rejected by his own people with the question 'Who made you a ruler and judge?' The irony is that God had indeed appointed Moses — the question is blind. Stephen will make explicit in v.35 that the one they rejected God sent as ruler and deliverer. The question anticipates the Sanhedrin's implicit rejection of Jesus.

ὁ

the one

Nominative

article (substantival: 'the one who')

δέ

but

post-positive adversative

ἀδικῶν

wronging

Pres Act Ptc Nom Sg Masc · ἀδικέω

attributive participle (substantival — identifying the offender)

→ progressive present

ἀδικέω: the third occurrence of this root in vv.24–27 — the chain of injustice.

τὸν

the

Accusative

article

πλησίον

neighbor

Accusative

accusative direct object

πλησίον: 'neighbor'; the LXX concept of neighbour as covenant fellow; cf. Lev 19:18.

ἀπώσατο

pushed aside / rejected

Aor Mid Indic 3 Sg · ἀπωθέω

main verb

→ constative aorist

ἀπωθέω middle: 'to push away, repudiate'; the middle voice indicates personal repudiation — he thrusts Moses aside. This word recurs in v.39 for Israel rejecting Moses and in Acts 13:46 for rejecting the gospel.

αὐτὸν

him

Accusative

accusative direct object

εἰπών

saying

Aor Act Ptc Nom Sg Masc · λέγω

circumstantial participle (manner)

→ constative aorist participle

<p>Τίς who Nominative <i>interrogative pronoun (nominative subject)</i></p>	<p>σε you Accusative <i>accusative direct object</i></p>	<p>κατέστησεν appointed Aor Act Indic 3 Sg · καθίστημι <i>main verb of question</i> → constative aorist καθίστημι: 'to appoint, constitute'; the same word used of Joseph in v.10 and of Moses in v.35 — the irony: God had indeed appointed Moses.</p>	<p>ἄρχοντα ruler Accusative <i>accusative predicate complement (double accusative with κατέστησεν)</i> ἄρχων: 'ruler, leader'; the same word applied to Moses in v.35 as God's vindication of him.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>δικαστήν judge Accusative <i>accusative predicate complement (second)</i> δικαστής: 'judge'; the Israelite is questioning Moses' jurisdictional authority — the very authority God has given him.</p>	<p>ἐφ' over <i>preposition + genitive (authority over)</i></p>	<p>ἡμῶν us Genitive <i>genitive (object of ἐπί)</i></p>

28 μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον;

'Do you want to kill me the way you killed the Egyptian yesterday?'

ACCUSATION / THREAT ASYNDETON The Israelite's taunt reveals that Moses' act of the previous day is already known — his self-appointed role as deliverer has been exposed. The question is a veiled threat: 'Are you going to murder me too?' The parallelism with Jesus' rejection is tightened: the Messiah was similarly accused by his own people of illegal violence.

μή

not / you don't want to ..., do you?

negative interrogative particle (expects negative answer in form, but is a taunt)

μή in questions: expects 'No' formally, but here used sarcastically.

ἀνελεῖν

to kill

Aor Act Inf · ἀναιρέω

infinitive (object of θέλεις)

→ constative aorist infinitive

ἀναιρέω: 'to kill, take away'; the same verb used for killing in v.21 (ἀνείλατο = 'took up' ironically, but the hostile sense is activated here).

με

me

Accusative

accusative direct object of infinitive

σύ

you

Nominative

nominative subject (emphatic pronoun)

θέλεις

do you want / wish

Pres Act Indic 2 Sg · θέλω

main verb of question

→ progressive present

θέλω: 'to will, want'; cf. LXX Exod 2:14.

ὄν

which

Accusative

relative pronoun (accusative in manner phrase)

τρόπον

manner / way

Accusative

accusative of manner (ὄν τρόπον = 'in the way that')

τρόπος: 'manner, way'; ὄν τρόπον is a standard comparative/modal phrase.

ἀνεῖλες

you killed

Aor Act Indic 2 Sg · ἀναιρέω

relative clause verb

→ constative aorist

ἀναιρέω: the hostile sense now explicitly applied to Moses' act — the Israelite reframes 'defence of a neighbour' as 'murder!'

χθές

yesterday

temporal adverb

τόν

the

Accusative

article

Αἰγύπτιον

Egyptian

Accusative

accusative direct object

29 ἔφυγεν δὲ Μωϋσῆς ἐν τῷ λόγῳ τούτῳ καὶ ἐγένετο πάροικος ἐν γῆ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο.

At this word Moses fled and became an exile in the land of Midian, where he became the father of two sons.

MOSES' FLIGHT / SECOND EXILE **δέ** Moses' flight to Midian is his second displacement — like Abraham before him (v.4), he is ἐν γῆ ἀλλοτρίᾳ, a sojourner (πάροικος — the same word as v.6). The pattern of rejection leading to exile leading to divine encounter is underway. The note about two sons (Gershom and Eliezer, Exod 2:22; 18:3–4) is brief; the family detail humanizes Moses before the Sinai vision.

ἔφυγεν

fled

Aor Act Indic 3 Sg · φεύγω

main verb

→ constative aorist (decisive flight)

φεύγω: 'to flee'; the deliverer is driven out by the very people he sought to save — the pattern of rejection.

δέ

and / now

post-positive connective

Μωϋσῆς

Moses

Nominative

nominative subject

ἐν

at / on

preposition + dative (temporal occasion)

τῷ

the

Dative

article

λόγῳ

word / saying

Dative

dative of occasion/cause

λόγος: 'word'; ἐν τῷ λόγῳ τούτῳ = 'at this word/saying' — the taunt of v.28 is the immediate cause.

τούτῳ

this

Dative

demonstrative adjective

καὶ

and

coordinating conjunction

ἔγένετο

became

Aor Mid Indic 3 Sg · γίνομαι

main verb

→ *ingressive aorist (began a new state)*

γίνομαι: 'to become'; the shift from Egyptian prince to Midianite sojourner.

πάροικος

sojourner / exile

Nominative

predicate nominative

πάροικος: exactly the word of v.6 applied to Abraham's descendants in Egypt — now applied to Moses in Midian; the deliverer becomes the displaced alien.

ἐν

in

preposition + dative (location)

γῆ

land

Dative

dative of location

Μαδιάμ

Midian

Dative

dative of location (apposition to γῆ)

Μαδιάμ: Midian; the territory east of the Gulf of Aqaba; where Moses will meet God at Sinai.

οὗ

where

Genitive

relative adverb (genitive of place)

ἐγέννησεν

he fathered

Aor Act Indic 3 Sg · γεννάω

relative clause verb

→ *constative aorist*

γεννάω: the genealogical formula; two sons = Gershom and Eliezer (Exod 2:22; 18:3–4).

υἱούς

sons

Accusative

accusative direct object

δύο

two

Accusative

numeral adjective modifying υἱούς

30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ἐν φλογὶ πυρὸς βάλτου.

And when forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.

SECOND THEOPHANY / THE BURNING BUSH **Καὶ** The genitive absolute πληρωθέντων ἐτῶν τεσσαράκοντα marks the third forty-year period. The structure of ὤφθη ('appeared') applied to 'an angel' echoes v.2 (God appeared to Abraham) and v.26 (Moses appeared to his brothers) — the chain of divine manifestations. The LXX of Exod 3 speaks of the angel of the Lord in the burning bush; Acts 7 preserves this angelic mediation language throughout (vv.30,35,38,53).

Καὶ

and

coordinating conjunction

πληρωθέντων

having been completed / when ...
were fulfilled

Aor Pass Ptc Gen Pl Neut · πληρώω

genitive absolute (temporal)

→ constative aorist participle

πληρώω: 'to fill, complete'; the divine timing is punctuated by πληρώω — God's time is full.

ἐτῶν

years

Genitive

genitive absolute subject

τεσσαράκοντα

forty

numeral adjective modifying ἐτῶν

ὤφθη

appeared

Aor Pass Indic 3 Sg · ὀράω

main verb (theophany)

→ constative aorist

ὀράω passive: the theophanic formula again; see vv.2,26.

αὐτῷ

to him

Dative

dative of indirect object

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

ἐρήμῳ

wilderness / desert

Dative

dative of location

ἐρημος: 'wilderness'; God meets Moses outside the land, outside the temple — the wilderness is holy ground (v.33).

τοῦ

of

Genitive

article

ὄρους

mountain

Genitive

genitive of identification (specifying the wilderness)

ὄρος: 'mountain'; ἐρήμῳ τοῦ ὄρους Σινᾶ = 'the wilderness of Mount Sinai!'

Σινᾶ

Sinai

Genitive

genitive (apposition to ὄρους)

Σινᾶ: the mountain of revelation; the presence of God is not tied to Jerusalem.

ἄγγελος

an angel

Nominative

nominative subject (post-verbal, emphasized)

ἄγγελος: 'angel, messenger'; the angel of the Lord in the bush (LXX Exod 3:2); the theophanic angel is distinct from but identified with God in v.31–32.

ἐν

in

preposition + dative (location/manner of appearance)

φλογὶ

flame

Dative

dative of location/means

φλόξ: 'flame'; fire is the standard medium of divine manifestation (cf. Exod 3:2; Acts 2:3).

πυρὸς

of fire

Genitive

genitive of material

πῦρ: 'fire'; φλόξ πυρός = 'flame of fire' — the burning bush theophany.

βάτου

of a bush

Genitive

genitive of location (the bush containing the fire)

βάτος: 'thornbush, bramble'; the burning but unconsumed bush (Exod 3:2); God meets Moses in the humblest of natural settings.

31 ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμαζεν τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο φωνὴ κυρίου·

When Moses saw it, he marveled at the sight; and as he was drawing near to look, there came the voice of the Lord,

MOSES' RESPONSE TO THE THEOPHANY **δέ** Moses' wonder (ἐθαύμαζεν — imperfect: ongoing amazement) and his approach to look more closely triggers the divine voice. The sequence — vision, wonder, approach, voice — mirrors prophetic call-narrative patterns. The voice is φωνὴ κυρίου ('the voice of the Lord'), picking up the angel of v.30; this conflation is standard in OT theophany tradition.

ὁ the Nominative <i>article</i>	δέ and <i>post-positive connective</i>	Μωϋσῆς Moses Nominative <i>nominative subject</i>	ἰδὼν having seen / when he saw Aor Act Ptc Nom Sg Masc · ὄραω <i>temporal participle</i> → constative aorist participle
ἐθαύμαζεν marveled / was amazed Impf Act Indic 3 Sg · θαυμάζω <i>main verb (ongoing wonder)</i> → progressive imperfect θαυμάζω: 'to marvel, be amazed'; the imperfect marks the wonder as dwelling, not fleeting.	τὸ the Accusative <i>article</i>	ὄραμα sight / vision Accusative <i>accusative direct object</i> ὄραμα: 'vision, sight!'; the noun of ὄραω — the burning bush as a divine spectacle.	προσερχομένου as he was approaching Pres Mid Ptc Gen Sg Masc · προσέρχομαι <i>genitive absolute (temporal)</i> → progressive present (ongoing approach) προσέρχομαι: 'to approach, draw near'; the progressive present marks his movement toward the bush.

δέ

and

post-positive connective

αὐτοῦ

him

Genitive

genitive absolute subject

κατανοῆσαι

to observe closely / examine

Aor Act Inf · κατανόεω

infinitive of purpose (expressing Moses' intention in approaching)

→ constative aorist infinitive

κατανόεω: 'to perceive clearly, observe, examine'; an intensive compound — Moses wants to understand what he sees.

ἐγένετο

came / there came

Aor Mid Indic 3 Sg · γίνομαι

main verb (the divine voice)

→ ingressive aorist (the voice began)

γίνομαι: 'to come, arise'; 'there came a voice' — the divine response to Moses' approach.

φωνή

voice

Nominative

nominative subject

φωνή: 'voice, sound'; the divine voice — the highest form of revelation.

κυρίου

of the Lord

Genitive

genitive of source / subjective genitive

κύριος: 'Lord'; the angel of v.30 is identified as κύριος — the standard OT conflation of angel and LORD.

32 Ἐγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ἔντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι.

'I am the God of your fathers, the God of Abraham and of Isaac and of Jacob.' And Moses trembled and did not dare to look.

DIVINE SELF-IDENTIFICATION **ASYNDETON** The divine self-identification echoes Exod 3:6 LXX: 'I am the God of your fathers.' The triple patriarchal listing (Abraham, Isaac, Jacob) ties back to v.8 and the covenant line. Jesus will later cite this verse to prove resurrection (Mk 12:26–27). Moses' terror (ἔντρομος — 'trembling') and refusal to look shows the holiness of the encounter — he who approached to look (v.31) now cannot look. The word ἐτόλμα (conative imperfect) captures his paralysis of reverent fear.

Ἐγώ

I

Nominative

nominative subject (emphatic divine self-identification)

ὁ

the

Nominative

article (predicate nominative, no verb – verbless clause)

θεός

God

Nominative

predicate nominative (verbless clause: 'I am the God of...')

τῶν

of the

Genitive

article

πατέρων

fathers

Genitive

genitive of relationship

πατήρ: the Abrahamic covenant line; 'the God of the fathers' is the classic OT covenant formula.

σου

your

Genitive

genitive of possession

ὁ

the

Nominative

article (appositional repetition for emphasis)

θεός

God

Nominative

predicate nominative (repeated for the triple listing)

Ἀβραάμ

of Abraham

Genitive

genitive of relationship (first of three)

καὶ

and

coordinating conjunction

Ἰσαάκ

of Isaac

Genitive

genitive (second of three)

καὶ

and

coordinating conjunction

Ἰακώβ

of Jacob

Genitive

genitive (third of three)

The triple formula (Abraham, Isaac, Jacob) was cited by Jesus to prove resurrection in Mk 12:26 — the patriarchs are still alive to God.

ἔντρομος

trembling

Nominative

predicate nominative / complement (with γενόμενος)

ἔντρομος: 'trembling, terrified'; only here and Acts 16:29; Heb 12:21 in NT.

δέ

and

post-positive connective

γενόμενος

having become

Aor Mid Ptc Nom Sg Masc · γίνομαι

circumstantial/temporal participle (periphrastic with ἔντρομος)

→ constative aorist participle

Μωϋσῆς

Moses

Nominative

nominative subject

οὐκ

not

negative adverb

ἐτόλμα

dared / ventured

Impf Act Indic 3 Sg · τολμάω

main verb (negated — paralysis of reverence)

→ conative imperfect ('kept from daring')

τολμάω: 'to dare, have courage'; the imperfect with οὐκ = 'could not bring himself to dare.'

κατανοῆσαι

to look / observe

Aor Act Inf · κατανοέω

complementary infinitive (object of ἐτόλμα)

→ constative aorist infinitive

κατανοέω: echoes v.31 — Moses came to observe but now cannot.

33 εἶπεν δὲ αὐτῷ ὁ κύριος· Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐφ' ᾧ ἕστηκας γῆ ἁγία ἐστίν.

And the Lord said to him, 'Remove the sandals from your feet, for the place on which you are standing is holy ground.'

DIVINE COMMAND / HOLY GROUND DECLARATION **δέ** Quoted from LXX Exod 3:5. The command to remove sandals signifies the holiness of the ground — and the ground is desert Sinai, not Jerusalem, not the temple. This is one of Stephen's most pointed arguments: holy ground is wherever God manifests himself; holiness is not confined to the temple mount. The present participle ἕστηκας ('you are standing') anchors the holiness in the moment of divine presence.

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (divine speech)

→ constative aorist

δέ

and

post-positive connective

αὐτῷ

to him

Dative

dative of indirect object

ὁ

the

Nominative

article

κύριος

Lord

Nominative

nominative subject

κύριος: the angel of v.30 is now explicitly called κύριος — the divine Name.

Λῦσον

remove / loose

Aor Act Impv 2 Sg · λύω

imperative of command

→ *ingressive aorist imperative*

λύω: 'to loose, untie'; specifically of removing sandals (cf. Acts 13:25; Mk 1:7).

τὸ

the

Accusative

article

ὑπόδημα

sandal

Accusative

accusative direct object

ὑπόδημα: 'sandal'; the removal of sandals signals entering holy space — a universal ancient near-eastern act of reverence.

τῶν

of the

Genitive

article

ποδῶν

feet

Genitive

genitive of location

σου

your

Genitive

genitive of possession

ὁ

the

Nominative

article

γάρ

for

post-positive conjunction (explanatory ground)

τόπος

place

Nominative

nominative subject

τόπος: 'place'; picks up τόπω of v.7 — the 'place' where God is worshipped is wherever God is present, not one fixed sanctuary.

ἐφ'

on which

preposition + relative dative

ἧ

which

Dative

relative pronoun (dative with ἐπί)

ἕστηκας

you are standing

Perf Act Indic 2 Sg · ἵστημι

relative clause verb (stative perfect)

→ *intensive perfect (standing as present state)*

ἵστημι perfect: 'you stand'; the perfect tense marks Moses' current standing — the holy moment is now, here, in the wilderness.

γῆ

ground

Nominative

predicate nominative

ἁγία

holy

Nominative

attributive/predicate adjective modifying γῆ

ἅγιος: 'holy'; the wilderness ground at Sinai is ἁγία γῆ — holy because God is there, not because of any temple.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ *stative present*

34 ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστελῶ σε εἰς Αἴγυπτον.

'I have surely seen the affliction of my people in Egypt, and have heard their groaning, and I have come down to deliver them. And now come, I will send you to Egypt.'

GOD'S COMMISSION OF MOSES **ASYNDETON** This is nearly verbatim from LXX Exod 3:7–10. The emphatic cognate accusative ἰδὼν εἶδον ('I have surely seen') is a Hebrew idiom (infinitive absolute + finite verb) conveying certainty. Three divine acts — seeing, hearing, coming down — ground the commission. The final clause turns outward: 'I will send you' (ἀποστελῶ σε) — God's mission through Moses mirrors the church's mission through the Apostles.

ἰδὼν

seeing / having indeed seen

Aor Act Ptc Nom Sg Masc · ὁράω

cognate participle (Hebraic idiom: emphatic with εἶδον)

→ constative aorist participle

ὁράω: the Hebraic absolute-infinitive idiom reproduced as participle + verb — 'seeing I have seen' = 'I have surely/certainly seen.'

εἶδον

I have seen

Aor Act Indic 1 Sg · ὁράω

main verb (emphatic cognate construction)

→ constative aorist (completed divine observation)

τὴν

the

Accusative

article

κάκωσιν

affliction / mistreatment

Accusative

accusative direct object

κάκωσις: 'ill-treatment, affliction'; from κακῶ (vv.6,19); the divine response to the suffering predicted in vv.6–7 is now enacted.

τοῦ

of the

Genitive

article

λαοῦ

people

Genitive

genitive of possession ('my people')

λαός: 'people'; the possessive μου marks God's covenant claim on Israel — 'my people.'

μου

my

Genitive

genitive of possession

τοῦ

the / who are

Genitive

article (attributive: 'the [people] in Egypt')

ἐν

in

preposition + dative (location)

Αἴγυπτο

Egypt

Dative

dative of location

καὶ

and

coordinating conjunction

τοῦ

of their

Genitive

article

στεναγμοῦ

groaning

Genitive

genitive (object of ἤκουσα)

στεναγμός: 'groaning, sighing'; cf. LXX Exod 2:24; 3:7; God hears the groaning — a sign of covenant fidelity.

αὐτῶν

their

Genitive

genitive of possession

ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

main verb (second divine act)

→ constative aorist

ἀκούω: 'to hear'; God's hearing the groaning is the covenant response — cf. Exod 2:24 'God heard their groaning.'

καὶ

and

coordinating conjunction

κατέβην

I came down

Aor Act Indic 1 Sg · καταβαίνω

main verb (third divine act — divine descent)

→ constative aorist

καταβαίνω: 'to come down'; the divine condensation; cf. LXX Exod 3:8 'I came down to deliver them.'

ἐξελέσθαι

to deliver / rescue

Aor Mid Inf · ἐξαίρω

infinitive of purpose

→ constative aorist infinitive

ἐξαίρω: 'to rescue, deliver'; echoes ἐξείλατο in v.10 — the same verb for God's deliverance of Joseph and now of Israel.

αὐτούς

them

Accusative

accusative direct object of infinitive

καὶ

and

coordinating conjunction

νῦν

now

temporal adverb (turning to the commission)

δεῦρο

come

particle used as Impv · δεῦρο

imperative particle (as in v.3 — call to action)

→ ingressive

δεῦρο: echoes the command to Abraham in v.3 — 'come!' The pattern repeats: Abraham called; now Moses commissioned.

ἀποστελῶ

I will send

Fut Act Indic 1 Sg · ἀποστέλλω

main verb (divine commission)

→ predictive/commissioning future

ἀποστέλλω: 'to send (on a mission)'; the root of ἀπόστολος — Moses is an apostle, a sent one; anticipates Acts' understanding of mission.

σε

you

Accusative

accusative direct object

εἰς

to / into

preposition + accusative (goal)

Αἴγυπτον

Egypt

Accusative

accusative (object of εἰς)

35 Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο εἰπόντες· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.

This Moses, whom they rejected, saying, 'Who appointed you as ruler and judge?' — this man God sent as both ruler and redeemer, through the hand of the angel who appeared to him in the bush.

TYPOLOGICAL CLIMAX / GOD'S VINDICATION **ASYNDETON** This is the theological heart of the Joseph-Moses section. The demonstrative τοῦτον ('this one') is emphatically repeated — 'this very one they rejected ... this very one God sent.' The rejected question of v.27 ('Who made you ruler and judge?') is answered: God did. The new title λυτρωτής ('redeemer') appears only here in the NT — it is the word of Ps 19:14 and Ps 78:35 LXX for God as Redeemer of Israel. The perfect ἀπέσταλκεν intensifies the permanent reality of the divine commission.

Τοῦτον

this one

Accusative

accusative direct object (fronted, emphatic)

τὸν

the

Accusative

article

Μωϋσῆν

Moses

Accusative

accusative (apposition to Τοῦτον)

ὃν

whom

Accusative

relative pronoun (accusative direct object of ἠρνήσαντο)

ἤρνήσαντο

they rejected / denied

Aor Mid Indic 3 Pl · ἀρνέομαι

relative clause verb

→ constative aorist

ἀρνέομαι: 'to deny, reject, disown'; the same word used of denying Christ (Mk 14:70; Acts 3:13–14); Stephen draws the parallel explicitly.

εἰπόντες

saying

Aor Act Ptc Nom Pl Masc · λέγω

circumstantial participle (manner of rejection)

→ constative aorist participle

Τίς

who

Nominative

interrogative pronoun (citation of v.27)

σε

you

Accusative

accusative direct object

κατέστησεν

appointed

Aor Act Indic 3 Sg · καθίστημι

main verb of quoted question

→ constative aorist

ἄρχοντα

ruler

Accusative

accusative predicate complement (citation)

καὶ

and

coordinating conjunction

δικαστήν

judge

Accusative

accusative predicate complement (citation, second)

τούτον

this one

Accusative

accusative direct object (resumptive demonstrative — emphatic anaphora)

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject

καὶ

both

coordinating conjunction (καὶ ... καὶ = 'both ... and')

ἄρχοντα

ruler

Accusative

accusative predicate complement (first of divine designations)

ἄρχων: directly answers the rejected question of v.27 — God has indeed made him ruler.

καὶ

and

coordinating conjunction (second member)

λυτρωτήν

redeemer / deliverer

Accusative

accusative predicate complement (second divine designation)

λυτρωτής: 'redeemer, deliverer'; hapax NT; from λυτρόω 'to ransom'; the LXX redemption vocabulary applied to Moses — and by typology to Jesus the Redeemer.

ἀπέσταλκεν

has sent

Perf Act Indic 3 Sg · ἀποστέλλω

main verb

→ intensive perfect (the sending stands as permanent commission)

ἀποστέλλω: the perfect tense emphasizes the abiding force of the divine sending — God's commission of Moses remains effective.

σύν

with / by means of

preposition + dative (accompaniment/means)

χειρὶ

hand

Dative

dative (object of σύν — means of divine sending)

χειρ: cf. v.25 διὰ χειρός — here σύν χειρὶ 'with the hand of,' a slight variation of the same idiom.

ἀγγέλου

of the angel

Genitive

genitive of possession/relationship

ἄγγελος: the angel of the Lord in the bush; angelic mediation is a consistent motif: vv.30,35,38,53 — the law and the commission came through angels.

τοῦ

the one

Genitive

article (substantival for relative clause)

ὄφθέντος

who appeared

Aor Pass Ptc Gen Sg Masc · ὄράω

attributive participle (identifying the angel: 'the one who appeared')

→ constative aorist participle

ὄράω: the theophanic term that has threaded through the speech (vv.2,26,30,31).

αὐτῷ

to him

Dative

dative of indirect object

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

βάτῳ

bush

Dative

dative of location

βάτος: 'bush'; the burning bush — the burning locus of revelation outside the holy land.

36 οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῆ Αἰγύπτου καὶ ἐν Ἐρυθρᾷ θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.

This man led them out, performing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years.

MOSES' MINISTRY OF SIGNS **ASYNDETON** The threefold geography — Egypt, Red Sea, wilderness — maps the entire exodus narrative. The pair τέρατα καὶ σημεῖα ('wonders and signs') is the standard early Christian language for miracles (Acts 2:22,43; 4:30; 5:12; 6:8 — the last of Stephen himself). The use of this vocabulary for Moses deliberately parallels Moses with Jesus and Stephen.

<p>οὗτος this one</p> <p>Nominative <i>nominative subject (resumptive demonstrative)</i></p> <p>οὗτος; the emphatic 'this very one' continues the vindication of vv.35–36.</p>	<p>ἐξήγαγεν led out</p> <p>Aor Act Indic 3 Sg · ἐξάγω <i>main verb (exodus)</i></p> <p>→ <i>constative aorist</i></p> <p>ἐξάγω: 'to lead out!'; the exodus verb par excellence (LXX Exod 3:10,11,12 etc.); echoes ἐξελεύσονται in v.7.</p>	<p>αὐτοὺς them</p> <p>Accusative <i>accusative direct object</i></p>	<p>ποιήσας performing / having performed</p> <p>Aor Act Ptc Nom Sg Masc · ποιέω <i>modal participle (manner/means of the exodus)</i></p> <p>→ <i>constative aorist participle</i></p> <p>ποιέω: 'to do, perform!'; the exodus was effected through miraculous signs.</p>
<p>τέρατα wonders</p> <p>Accusative <i>accusative direct object (first of pair)</i></p> <p>τέρας: 'wonder, portent, marvel!'; paired with σημεῖον throughout Acts (2:22; 2:43; 4:30; 5:12; 6:8; 7:36).</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>σημεῖα signs</p> <p>Accusative <i>accusative direct object (second of pair)</i></p> <p>σημεῖον: 'sign, token!'; signs point to their divine source; the standard term for miraculous deeds in Acts.</p>	<p>ἐν in</p> <p><i>preposition + dative (location, first)</i></p>
<p>γῆ land</p> <p>Dative <i>dative of location</i></p>	<p>Αἰγύπτου of Egypt</p> <p>Genitive <i>genitive of identification</i></p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p>ἐν in / at</p> <p><i>preposition + dative (location, second)</i></p>

Ἐρυθρᾶ

Red

Dative

attributive adjective modifying θαλάσση

Ἐρυθρά: 'Red (Sea)'; from ἐρυθρός 'red'; the Red Sea or Sea of Reeds — the site of the crossing.

θαλάσση

sea

Dative

dative of location

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (location, third)

τῇ

the

Dative

article

ἐρήμῳ

wilderness

Dative

dative of location

ἔτη

years

Accusative

accusative of duration

τεσσεράκοντα

forty

numeral adjective modifying ἔτη

The third forty-year period completes Moses' three-phase biography.

37 οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραήλ· Προφήτην ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ.

This is the Moses who said to the children of Israel, 'God will raise up for you a prophet like me from your brothers.'

MOSAIC PROPHECY OF THE COMING PROPHET **ASYNDETON** The centrepiece prophetic citation: Deut 18:15 LXX. The demonstrative οὗτός ἐστιν ('This is the one') is at its most emphatic. Moses predicts a prophet-like-Moses — in Acts this is understood as a reference to Jesus (cf. Acts 3:22–23). The combination of the rejected deliverer (vv.25,27,35) with the prophet-like-Moses prediction creates the christological argument: the prophet like Moses was also rejected like Moses.

οὗτός

this one

Nominative

nominative subject (emphatic demonstrative — climactic identification)

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ stative present

ὁ

the

Nominative

article

Μωϋσῆς

Moses

Nominative

predicate nominative

ὁ

the one

Nominative

article (substantival with εἶπας)

εἶπας

who said

Aor Act Ptc Nom Sg Masc · λέγω

attributive participle (identifying Moses as the speaker of Deut 18:15)

→ constative aorist participle

τοῖς

to the

Dative

article

υἱοῖς

sons

Dative

dative of indirect object

Ἰσραήλ

of Israel

Genitive

genitive of relationship

Προφήτην

a prophet

Accusative

accusative direct object (fronted for emphasis)

προφήτης: 'prophet'; the expected eschatological prophet-like-Moses (Deut 18:15,18); identified with Jesus in Acts 3:22–26.

ὑμῖν

for you

Dative

dative of advantage

ἀναστήσει

will raise up

Fut Act Indic 3 Sg · ἀνίστημι

main verb of prophecy

→ predictive future

ἀνίστημι: 'to raise up'; used of raising prophets, judges, kings — and of raising from the dead (Acts 3:26 applies this to Jesus' resurrection).

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject

ἐκ

from

preposition + genitive (source/origin)

τῶν

the

Genitive

article

ἀδελφῶν

brothers

Genitive

genitive (object of ἐκ)

ἀδελφός: 'brothers'; the Prophet will come from within Israel — not an outsider.

ὑμῶν

your

Genitive

genitive of possession

ὡς

like / as

comparative conjunction

ἐμέ

me

Accusative

accusative (object of ὡς — comparison: 'like me')

The comparative ὡς ἐμέ: the coming prophet will be Moses' counterpart and fulfillment.

38 οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν.

This is the one who was in the assembly in the wilderness with the angel who was speaking to him at Mount Sinai, and with our fathers; and he received living oracles to give to us.

MOSES AS MEDIATOR OF LIVING ORACLES **ASYNDETON** Moses is now described as the mediator: he stands between the angel/God (at Sinai), the assembly in the wilderness, and us — who received through him the living oracles (λόγια ζῶντα). The word λόγια is used of OT Scripture (Rom 3:2) and divine utterances; ζῶντα ('living') points to their life-giving power. The ἐκκλησία ('assembly') in the wilderness is the LXX term for Israel's gathered community — the same word as 'church.'

οὗτός

this one

Nominative

nominative subject (fourth consecutive emphatic demonstrative)

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

copulative verb

→ stative present

ὁ

the one

Nominative

article (substantival with γενόμενος)

γενόμενος

who was / who was present

Aor Mid Ptc Nom Sg Masc · γίνομαι

attributive participle (substantival — identifying Moses as the mediator)

→ constative aorist participle

γίνομαι: 'to be, become'; here 'who was present in the assembly' — Moses as the focal point of the wilderness congregation.

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

ἐκκλησία

assembly

Dative

dative of location

ἐκκλησία: 'assembly, congregation'; the LXX term for Israel assembled before God (Deut 4:10; 9:10; 18:16); the same word as 'church' — the continuity is pointed.

ἐν

in

preposition + dative (location, second)

τῇ

the

Dative

article

ἐρήμῳ

wilderness

Dative

dative of location

The assembly — the ἐκκλησία — was in the wilderness, not in Jerusalem.

μετὰ

with

preposition + genitive (accompaniment, first)

τοῦ

the

Genitive

article

ἁγγέλου

angel

Genitive

genitive (object of μετὰ — first companion)

ἄγγελος: the angel of Sinai; angelic mediation of the law is Paul's point too (Gal 3:19; Heb 2:2).

τοῦ

the one

Genitive

article (substantival with λαλοῦντος)

λαλοῦντος

speaking

Pres Act Ptc Gen Sg Masc · λαλέω

attributive participle (identifying the angel: 'the one speaking')

→ progressive present (ongoing divine speech at Sinai)

λαλέω: 'to speak'; the same word as ἐλάλησεν in v.6 — the divine speech continues.

αὐτῷ

to him

Dative

dative of indirect object

ἐν

at / on

preposition + dative (location)

τῷ

the

Dative

article

ὄρει

mountain

Dative

dative of location

Σινᾶ

Sinai

Dative

dative (apposition to ὄρει)

καὶ

and

coordinating conjunction

τῶν

the

Genitive

article

πατέρων

fathers

Genitive

genitive (second companion of μετὰ — 'with our fathers')

ἡμῶν

our

Genitive

genitive of relationship

ὅς

who

Nominative

relative pronoun (nominative subject — referring to Moses)

ἐδέξατο

received

Aor Mid Indic 3 Sg · δέχομαι

relative clause verb (reception of the law)

→ constative aorist

δέχομαι: 'to receive'; Moses is the receptive mediator — he receives the oracles to transmit to Israel.

λόγια

oracles

Accusative

accusative direct object

λόγιον: 'oracle, divine utterance'; used of OT Scripture (Rom 3:2; Heb 5:12; 1 Pet 4:11); here the law given at Sinai.

ζῶντα

living

Pres Act Ptc Acc Pl Neut · ζάω

attributive participle modifying λόγια

→ progressive present (the oracles are ever-living)

ζάω: 'to live'; 'living oracles' — they have life-giving power, not dead letter; cf. Heb 4:12 'living and active.'

δοῦναι

to give

Aor Act Inf · δίδωμι

infinitive of purpose

→ constative aorist infinitive

δίδωμι: Moses received in order to transmit — mediation.

ἡμῖν

us

Dative

dative of indirect object

The 'us' includes the audience — Stephen claims the law as his inheritance too.

39 ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀπόσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,

Our fathers were not willing to be obedient to him, but rejected him and in their hearts turned back to Egypt,

INDICTMENT: REJECTION OF MOSES

ᾧ

The pivot from praise to indictment — with the same adversative pattern as the Joseph section (v.9). Three verbs nail the charge: οὐκ ἠθέλησαν ('were not willing'), ἀπόσαντο ('rejected/pushed away' — the same word as v.27), and ἐστράφησαν ('turned back'). The most damning phrase: 'in their hearts they turned to Egypt' — the heart-direction of Israel was back toward slavery, not forward toward God's promise. The charge is a preparation for the climactic 'uncircumcised in heart' of v.51.

ὧ

to whom

Dative

relative pronoun (dative — connecting from v.38 Moses)

οὐκ

not

negative adverb

ἠθέλησαν

they were willing / chose

Aor Act Indic 3 Pl · θέλω

main verb (negated will)

→ constative aorist (decisive refusal)

θέλω: 'to will, want'; οὐκ ἠθέλησαν = 'refused, were not willing' — a volitional, not incapacity, rejection.

ὕπηκοι

obedient

Nominative

predicate nominative

ὕπηκος: 'obedient, submissive'; from ὑπό + ἀκούω 'to listen under'; contrast ἀκούσατε ('listen!') of v.2.

γενέσθαι

to become / to be

Aor Mid Inf · γίνομαι

complementary infinitive (with θέλω)

→ constative aorist infinitive

οἱ

the

Nominative

article

πατέρες

fathers

Nominative

nominative subject

πατέρες ἡμῶν: Stephen is now indicting 'our fathers' — the audience shares the heritage of disobedience.

ἡμῶν

our

Genitive

genitive of relationship

ἀλλὰ

but

adversative conjunction (strong contrast)

ἀπώσαντο

rejected / pushed aside

Aor Mid Indic 3 Pl · ἀπωθέω

main verb (active rejection)

→ constative aorist

ἀπωθέω: echoes v.27 where the Israelite rejected Moses — now the whole nation repeats the act.

καὶ

and

coordinating conjunction

ἐστράφησαν

turned / turned back

Aor Pass Indic 3 Pl · στρέφω

main verb (spiritual defection)

→ constative aorist

στρέφω: 'to turn'; the passive voice may indicate the turn was induced by their own desire — 'they turned themselves back!'

<p>ἐν in <i>preposition + dative (sphere — inner life)</i></p>	<p>ταῖς the Dative article</p>	<p>καρδίαις hearts Dative <i>dative of location (inner turning)</i> καρδία: the heart-direction — the deepest level of desire; 'in their hearts toward Egypt' is a devastating indictment of their inner life.</p>	<p>αὐτῶν their Genitive <i>genitive of possession</i></p>
<p>εἰς to / toward <i>preposition + accusative (goal of the heart's turning)</i></p>	<p>Αἴγυπτον Egypt Accusative <i>accusative (object of εἰς)</i> Egypt — the place of slavery — is their heart's desire; they preferred bondage to liberation under Moses.</p>		

40 εἰπόντες τῷ Ἀαρών· Ποίησον ἡμῖν θεοὺς οἱ προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί ἐγένετο αὐτῷ.

saying to Aaron, 'Make gods for us who will go before us; for this Moses, who led us out of the land of Egypt — we do not know what has happened to him.'

THE DEMAND FOR IDOLS / THE GOLDEN CALF **ASYNDETON** The demand quoted almost verbatim from LXX Exod 32:1. The phrase 'this Moses' (ὁ Μωϋσῆς οὗτος) is dismissive — using the same demonstrative Stephen has used honourably throughout, now as a sneer. The people demand gods to lead them; they have Moses already leading them and do not recognize it. The contemptuous 'we do not know what happened to him' echoes the failure to understand of v.25. The idolatry is the direct consequence of rejecting the deliverer.

εἰπόντες

saying

Aor Act Ptc Nom Pl Masc · λέγω

circumstantial participle (content/manner of the turning)

→ constative aorist participle

τῷ

to

Dative

article

Ἄαρών

Aaron

Dative

dative of indirect object

Ἄαρών: Moses' brother and spokesman; he gives in to the demand — the failure of the priestly line.

Ποίησον

make

Aor Act Impv 2 Sg · ποιέω

imperative of demand

→ ingressive aorist imperative

ποιέω: 'to make'; the demand for manufactured gods is the antithesis of receiving the living oracles of v.38.

ἡμῖν

us

Dative

dative of advantage

θεοὺς

gods

Accusative

accusative direct object

θεός: 'god'; the plural is damning — they want multiple gods, abandoning the God of their fathers.

οἱ

who

Nominative

relative pronoun (nominative subject)

προπορεύσονται

will go before

Fut Mid Indic 3 Pl · προπορεύομαι

relative clause verb (purpose of the idol)

→ predictive future

προπορεύομαι: 'to go before, precede'; the function assigned to the column of fire/cloud — they want their idol to replace God's own guidance.

ἡμῶν

us

Genitive

genitive (object of προπορεύσονται — 'before us')

ὁ

the

Nominative

article

γὰρ

for

post-positive explanatory conjunction

Μωϋσῆς

Moses

Nominative

nominative subject

οὗτος

this

Nominative

demonstrative (contemptuous: 'this Moses')

The dismissive οὗτος contrasts with Stephen's honoring use throughout — the people sneer at the one God honored.

ὅς

who

Nominative

relative pronoun (nominative subject)

ἐξήγαγεν

led out

Aor Act Indic 3 Sg · ἐξάγω

relative clause verb

→ constative aorist

ἐξάγω: echoes v.36 — they acknowledge he led them out but abandon him anyway.

ἡμᾶς

us

Accusative

accusative direct object

<p>ἐκ from / out of <i>preposition + genitive (separation)</i></p>	<p>γῆς land Genitive <i>genitive (object of ἐκ)</i></p>	<p>Αἰγύπτου of Egypt Genitive <i>genitive of identification</i></p>	<p>οὐκ not <i>negative adverb</i></p>
<p>οἶδαμεν we know Perf Act Indic 1 Pl (used as Pres) · οἶδα <i>main verb (negated — claim of ignorance)</i> → stative οἶδα: 'to know'; their 'we do not know' echoes the king of v.18 who did not know Joseph — the pattern of willful ignorance.</p>	<p>τί what Nominative <i>interrogative pronoun (subject of indirect question)</i></p>	<p>ἐγένετο happened / became Aor Mid Indic 3 Sg · γίνομαι <i>indirect question verb</i> → constative aorist</p>	<p>αὐτῷ to him Dative <i>dative of indirect object</i></p>

41 καὶ ἔμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.

And they made a calf in those days and offered a sacrifice to the idol and were rejoicing in the works of their own hands.

THE GOLDEN CALF / IDOLATRY **καί** The calf narrative is told in three rapid strokes: fabrication, sacrifice, rejoicing. The hapax ἔμοσχοποίησαν ('they made a calf') compresses the act into a single vivid coinage. The phrase 'the works of their hands' is the standard OT denunciation of idolatry (Ps 115:4; Isa 2:8; Hos 14:3). The imperfect εὐφραίνοντο catches their ongoing festive pleasure — a bitter contrast to the rejoicing they should have had before God.

καὶ
and

coordinating conjunction

ἔμοσχοποίησαν
they made a calf

Aor Act Indic 3 Pl · μοσχοποιέω

main verb

→ *constative aorist*

μοσχοποιέω: 'to make a calf-idol!'; hapax NT; a compound of μόσχος ('calf') + ποιέω ('make'); cf. LXX Ps 105:19; Neh 9:18.

ἐν
in

preposition + dative (temporal)

ταῖς
those

Dative

article

ἡμέραις
days

Dative

dative of time (when)

ἐκείναις
those

Dative

demonstrative adjective (temporal reference)

καὶ
and

coordinating conjunction

ἀνήγαγον
offered up / brought up

Aor Act Indic 3 Pl · ἀνάγω

main verb (sacrificial offering)

→ *constative aorist*

ἀνάγω: 'to lead/bring up!'; in sacrificial context 'to offer up!'; the worship vocabulary perverted.

θυσίαν
sacrifice

Accusative

accusative direct object

θυσία: 'sacrifice'; the proper worship vocabulary applied to idolatry — a theological offense.

τῷ
to the

Dative

article

εἰδώλω
idol

Dative

dative of indirect object (recipient of sacrifice)

εἶδωλον: 'idol, image'; from εἶδος 'form' — a mere appearance, not the living God; the word throughout the prophets.

καὶ
and

coordinating conjunction

εὐφραίνοντο

were rejoicing

Impf Mid Indic 3 Pl · εὐφραίνω

main verb (ongoing festive joy)

→ progressive imperfect

εὐφραίνω: 'to cause to rejoice, celebrate'; the imperfect captures the ongoing celebration — Israel at worship, but of the wrong god.

ἐν

in

preposition + dative (sphere: 'in the works of')

τοῖς

the

Dative

article

ἔργοις

works

Dative

dative (object of ἐν)

ἔργον: 'work'; 'works of their hands' is the OT denunciation formula for idols (Ps 115:4; Isa 37:19; Jer 1:16 LXX).

τῶν

of their

Genitive

article

χειρῶν

hands

Genitive

genitive of origin ('made by their hands')

χείρ: 'hand'; the idol is χειροποίητος — made by human hands; anticipates v.48 (God does not dwell in houses made by hands).

αὐτῶν

their

Genitive

genitive of possession

42 ἔστρεψεν δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν· Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ;

But God turned away and gave them over to worship the host of heaven, as it is written in the book of the prophets: 'Did you bring me slaughtered animals and sacrifices during the forty years in the wilderness, O house of Israel?'

DIVINE JUDGMENT / ABANDONMENT **δέ** God's response to idolatry: he 'turned' and 'gave them over' (παρέδωκεν) — the same verb Paul uses in Rom 1:24,26,28 for divine judicial abandonment. The quotation from Amos 5:25–27 LXX is introduced as written 'in the book of the prophets' — referring to the Twelve as a single scroll. The rhetorical question expects a 'no': Israel's wilderness sacrifices were not offered to God but to themselves/idols.

ἔστρεψεν

turned / turned away

Aor Act Indic 3 Sg · στρέφω

main verb (divine turning away in judgment)

→ constative aorist

στρέφω: echoes ἐστράφησαν in v.39 — Israel turned from God; God then turned from Israel. Divine reciprocity of turning.

δέ

but

post-positive adversative

ὁ

the

Nominative

article

θεός

God

Nominative

nominative subject

καὶ

and

coordinating conjunction

παρέδωκεν

gave over / handed over

Aor Act Indic 3 Sg · παραδίδωμι

main verb (divine judicial abandonment)

→ constative aorist

παραδίδωμι: 'to hand over, give up'; cf. Rom 1:24,26,28 — God's wrath as giving people over to the consequences of their choices; a solemn judicial act.

αὐτούς

them

Accusative

accusative direct object

λατρεύειν

to worship / serve

Pres Act Inf · λατρεύω

complementary infinitive (result/purpose of παρέδωκεν)

→ progressive infinitive

λατρεύω: the word of v.7 ('they shall worship me') — now perverted; instead of worshipping God they worship the host of heaven.

τῇ

the

Dative

article

στρατιᾶ

host / army

Dative

dative (object of λατρεύειν)

στρατιᾶ: 'host, army'; the host of heaven = the celestial bodies as divine beings (Deut 4:19; 2 Kgs 23:4–5); worshipped by apostate Israel.

τοῦ

of the

Genitive

article

οὐρανοῦ

heaven / sky

Genitive

genitive of location

καθώς
as / just as

comparative conjunction (introducing citation)

γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

main verb of citation formula

→ *intensive perfect (standing record)*

γράφω: 'it stands written' — the standard citation formula; the perfect asserts the authoritative and permanent record.

ἐν

in

preposition + dative (location: 'in the book of')

βίβλω

book

Dative

dative of location

βίβλος: 'book, scroll'; the Book of the Twelve Prophets as a single scroll.

τῶν

of the

Genitive

article

προφητῶν

prophets

Genitive

genitive of authorship

προφήτης: the Twelve Prophets as a collection; the citation is from Amos 5:25–27.

Μὴ

not / did ... not?

negative interrogative (expects negative answer — rhetorical)

σφάγια

slaughtered offerings / victims

Accusative

accusative direct object (fronted)

σφάγιον: 'slaughtered animal, victim'; LXX cultic term; only here in NT.

καὶ
and

coordinating conjunction

θυσίας

sacrifices

Accusative

accusative direct object (second)

προσηνέγκατέ

did you offer / bring

Aor Act Indic 2 Pl · προσφέρω

main verb of rhetorical question

→ *constative aorist*

προσφέρω: 'to bring to, offer'; the LXX sacrificial term; the implied answer: no — their wilderness sacrifice was not truly to the LORD.

μοι

me

Dative

dative of indirect object

ἔτη

years

Accusative

accusative of duration

τεσσεράκοντα

forty

numeral adjective modifying ἔτη

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

ἐρήμῳ

wilderness

Dative

dative of location

οἶκος

house

Vocative

vocative of address (divine address to Israel)

Ἰσραήλ

of Israel

Genitive

genitive of relationship

The divine address to 'the house of Israel' gives the charge its solemn authority.

43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ Ῥαιφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

'You also took up the tent of Moloch and the star of the god Rephan, the images that you made to worship; and I will relocate you beyond Babylon.'

CONTINUATION OF AMOS CITATION / JUDGMENT OF EXILE

καὶ

The continuation of Amos 5:26–27

LXX. The LXX reads 'Rephan' and 'Babylon' where the MT has 'Kiyun' (Saturn?) and 'Damascus' — Stephen quotes the LXX directly. The astral cults (Moloch and Rephan/Saturn) represent the deepest level of the wilderness apostasy. The sentence closes with divine judgment: exile beyond Babylon — and the audience knew their history had indeed included Babylonian exile.

καὶ

and / also

coordinating conjunction (continuing citation)

ἀνελάβετε

you took up / carried

Aor Act Indic 2 Pl · ἀναλαμβάνω

main verb (of cultic procession)

→ constative aorist

ἀναλαμβάνω: 'to take up, carry'; used of carrying idols in procession — the portable shrines of the astral deities.

τὴν

the

Accusative

article

σκηνὴν

tent / tabernacle

Accusative

accusative direct object

σκηνή: 'tent'; the portable shrine of Moloch — a dark parody of the tabernacle of vv.44–45.

τοῦ

of

Genitive

article

Μολόχ

Moloch

Genitive

genitive of possession/relationship (the idol's tent)

Μολόχ: the Ammonite deity associated with child sacrifice (Lev 18:21; 2 Kgs 23:10); LXX Amos 5:26.

καὶ

and

coordinating conjunction

τὸ

the

Accusative

article

ἄστρον

star

Accusative

accusative direct object (second idol)

ἄστρον: 'star'; probably a stellar idol or emblem of the astral deity Rephan/Saturn.

τοῦ

of the

Genitive

article

θεοῦ

god

Genitive

genitive of relationship

θεός: used ironically — Rephan is called 'god' by Israel but is no god.

Ῥαιφάν

Rephan

Genitive

genitive (apposition to θεοῦ)

Ῥαιφάν: LXX rendering of the MT קייִוּן (Kiyyun); likely Saturn; the name varies in manuscripts.

τούς

the

Accusative

article (resumptive, appositional)

τύπους

images / figures

Accusative

accusative in apposition (resuming the two idols)

τύπος: 'form, image, type'; the idol-images as man-made representations — ἔργα τῶν χειρῶν.

οὓς

which

Accusative

relative pronoun (accusative direct object)

ἐποιήσατε

you made

Aor Act Indic 2 Pl · ποιέω

relative clause verb

→ constative aorist

ποιέω: 'you made' — the human hand crafting the idol; cf. v.41 (the calf), v.48 (the temple).

προσκυνεῖν

to worship

Pres Act Inf · προσκυνέω

infinitive of purpose (the purpose of making the idols)

→ progressive infinitive

προσκυνέω: 'to bow down, worship'; the act directed at the idols rather than God.

αὐτοῖς

them

Dative

dative of indirect object (object of worship)

καὶ

and

coordinating conjunction

μετοικιῶ

I will resettle / exile

Fut Act Indic 1 Sg · μετοικίζω

main verb (divine judgment)

→ predictive future (divine announcement of exile)

μετοικίζω: echoes v.4 where God 'resettled' Abraham — now used for exile as divine judgment.

ὑμᾶς

you

Accusative

accusative direct object

ἐπέκεινα

beyond

improper preposition + genitive ('beyond')

ἐπέκεινα: 'beyond, on the far side of'; only here in NT; cf. LXX Amos 5:27.

Βαβυλῶνος

Babylon

Genitive

genitive (object of ἐπέκεινα)

Βαβυλῶν: the LXX reads 'Babylon' where the MT has 'Damascus'; Stephen follows the LXX; the Babylonian exile is the fulfillment.

44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑώρακε·

Our fathers had the tent of testimony in the wilderness, just as the one who spoke to Moses commanded him to make it according to the pattern that he had seen;

THE TABERNACLE — THE LEGITIMATE PORTABLE SANCTUARY **ASYNDETON** After the idolatry section, Stephen pivots to the legitimate tent — the tabernacle (σκηνὴ τοῦ μαρτυρίου, 'tent of testimony'). The tabernacle was made according to a divinely shown pattern (τύπον — Exod 25:40; Heb 8:5) — it was authorized precisely because it was not a human architectural invention but a divine revelation. This sets up the contrast with Solomon's temple in v.47–50.

Ἡ

the

Nominative

article

σκηνή

tent / tabernacle

Nominative

nominative subject

σκηνή: 'tent'; the same word used for Moloch's tent in v.43 — but this is the divinely authorized one.

τοῦ

of the

Genitive

article

μαρτυρίου

testimony

Genitive

genitive of description (the 'tent of testimony/witness')

μαρτύριον: 'testimony, witness'; the σκηνή τοῦ μαρτυρίου is the LXX translation of the 'Tent of Meeting' (טֹבֵן לִקְוֹן) at Sinai — the portable sanctuary of the covenant.

ἦν

was / existed

Impf Act Indic 3 Sg · εἰμί

main verb (stative)

→ stative imperfect

τοῖς

for our

Dative

article

πατέρας

fathers

Dative

dative of possession

ἡμῶν

our

Genitive

genitive of relationship

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

ἐρήμῳ

wilderness

Dative

dative of location

The tabernacle was in the wilderness, not Jerusalem; God was with his people in the tent without a fixed building.

καθώς

just as

comparative conjunction (expressing conformity to divine pattern)

διετάξατο

commanded / ordered

Aor Mid Indic 3 Sg · διατάσσω

main verb of the comparative clause

→ constative aorist

διατάσσω: 'to order, give precise instructions'; the middle voice emphasizes the divine authority behind the command.

ὁ

the one

Nominative

article (substantival with λαλῶν)

λαλῶν

speaking

Pres Act Ptc Nom Sg Masc · λαλέω

attributive participle (substantival: 'the one who spoke')

→ progressive present

λαλέω: cf. v.38; the divine speaker (God/angel) gave precise instructions for the tabernacle.

τῷ

to

Dative

article

<p>Μωϋσῆ Moses</p> <p>Dative dative of indirect object</p>	<p>ποιῆσαι to make</p> <p>Aor Act Inf · ποιέω complementary infinitive (content of the command)</p> <p>→ constative aorist infinitive</p>	<p>αὐτήν it</p> <p>Accusative accusative direct object of infinitive</p>	<p>κατὰ according to</p> <p>preposition + accusative (conformity)</p>
<p>τὸν the</p> <p>Accusative article</p>	<p>τύπον pattern / model</p> <p>Accusative accusative (object of κατά)</p> <p>τύπος: 'pattern, model'; Exod 25:40 (cited in Heb 8:5); the tabernacle was made from a heavenly pattern — it was not human invention.</p>	<p>ὃν which</p> <p>Accusative relative pronoun (accusative direct object of ἑώρακει)</p>	<p>ἑώρακει he had seen</p> <p>Plpf Act Indic 3 Sg · ὁράω relative clause verb (pluperfect: the vision preceded the command)</p> <p>→ intensive perfect-as-pluperfect (standing result of prior vision)</p> <p>ὁράω: the pluperfect emphasizes Moses had already seen the heavenly pattern before making the tabernacle.</p>

45 ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν ὧν ἐξῴσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβίδ·

Our fathers who received the tabernacle in turn also brought it in with Joshua when they took possession of the nations that God drove out before our fathers, until the days of David.

THE TABERNACLE'S JOURNEY TO CANAAN UNDER JOSHUA **ASYNDETON** The tabernacle was carried into Canaan under Joshua — and the Greek name Ἰησοῦς is identical to Jesus (Yeshua). The tabernacle's portability is the key theological point: God accompanied his people throughout their journey without needing a fixed building. The tabernacle served 'until the days of David' — setting up the David/Solomon contrast of vv.46–47.

ἣν

which

Accusative

relative pronoun (accusative — referring back to σκηνή)

καὶ

also

coordinating conjunction (adverbial: 'also')

εἰσήγαγον

brought in

Aor Act Indic 3 Pl · εισάγω

main verb

→ constative aorist

εισάγω: 'to lead/bring in'; the tabernacle was carried into Canaan at the conquest.

διαδεξάμενοι

having received in succession

Aor Mid Ptc Nom Pl Masc · διαδέχομαι

circumstantial participle (manner: by succession/inheritance)

→ constative aorist participle

διαδέχομαι: 'to receive in turn, inherit'; the fathers received the tabernacle from the wilderness generation and brought it into Canaan.

οἱ

the

Nominative

article

πατέρες

fathers

Nominative

nominative subject

ἡμῶν

our

Genitive

genitive of relationship

μετά

with

preposition + genitive (accompaniment)

Ἰησοῦ

Joshua / Jesus

Genitive

genitive (object of μετά)

Ἰησοῦς: 'Joshua'; the same name as Jesus in Greek (= Hebrew Yeshua); the name-play may be intentional in Luke's composition.

ἐν

in / during

preposition + dative (temporal/circumstantial)

τῇ

the

Dative

article

κατασχέσει

possession / taking possession

Dative

dative of time/circumstance

κατάσχεσις: 'possession'; cf. v.5 — the very word of the promise is now being fulfilled.

τῶν

of the

Genitive

article

ἐθνῶν

nations

Genitive

genitive (partitive / objective: the nations dispossessed)

ἔθνος: 'nation'; the Canaanite nations driven out by God.

ᾧ

whom

Genitive

relative pronoun (genitive by attraction to ἐθνῶν)

ἐξώσεν

drove out

Aor Act Indic 3 Sg · ἐξωθέω

relative clause verb (divine action)

→ constative aorist

ἐξωθέω: 'to drive out, expel'; cf. LXX Exod 23:28–31; God is the true conqueror, not Israel's military might.

<p>ὁ the Nominative article</p>	<p>θεός God Nominative nominative subject</p>	<p>ἀπό before / away from preposition + genitive (from before the face of)</p>	<p>προσώπου face / presence Genitive genitive (object of ἀπό — idiom: 'from the face of') πρόσωπον: 'face'; ἀπό προσώπου = 'from the presence/face of' — a Hebraic idiom for divine action.</p>
<p>τῶν our Genitive article</p>	<p>πατέρων fathers Genitive genitive (whose presence drove out the nations)</p>	<p>ἡμῶν our Genitive genitive of relationship</p>	<p>ἕως until temporal preposition + genitive (limit)</p>
<p>τῶν the Genitive article</p>	<p>ἡμερῶν days Genitive genitive (object of ἕως — 'until the days of')</p>	<p>Δαυίδ David Genitive genitive of relationship Δαυίδ: the tabernacle served the people from the conquest until David — the temple era is presented as a later departure from the portable-sanctuary model.</p>	

46 ὃς εὗρεν χάριν ἐνώπιον τοῦ θεοῦ καὶ ἠτήσατο εὐρεῖν σκῆνωμα τῷ οἴκῳ Ἰακώβ.

David found favor in the sight of God and asked to find a dwelling place for the house of Jacob.

DAVID'S REQUEST FOR A TEMPLE **ὃς** David εὗρεν χάριν ('found favor') — echoing Joseph (v.10) and Moses (v.46 implies). His request for a σκῆνωμα ('dwelling/tent') is notable: the word is a tent-word, not a building-word — David's own aspiration may have been modest. The variant between 'house of Jacob' and 'God of Jacob' in manuscripts is significant: most critical texts read 'house of Jacob' (i.e., for Israel's benefit), though 'God of Jacob' has good support.

ὃς

who

Nominative

relative pronoun (continuing from David in v.45)

εὔρεν

found

Aor Act Indic 3 Sg · εὕρισκω

main verb

→ *constative aorist*

εὕρισκω: 'to find'; David 'found favor'
mirrors Joseph in v.10 — the favoured
pattern.

χάριν

favor / grace

Accusative

accusative direct object

χάρις: echoes χάριν of v.10 (Joseph).

ἐνώπιον

before / in the sight of

improper preposition + genitive (presence)

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

genitive (object of ἐνώπιον)

καὶ

and

coordinating conjunction

ἠτήσατο

asked / requested

Aor Mid Indic 3 Sg · αἰτέω

main verb (petition)

→ *constative aorist*

αἰτέω middle: 'to ask for oneself'; David's
request is presented as a personal petition
— not a command or a plan.

εὔρεϊν

to find

Aor Act Inf · εὕρισκω

complementary infinitive (object of ἠτήσατο)

→ *constative aorist infinitive*

σκήνωμα

dwelling place / tent

Accusative

accusative direct object

σκήνωμα: 'tent, dwelling'; related to
σκηνή; David's request is for a 'dwelling' —
echoing the tent vocabulary throughout
the speech.

τῷ

for the

Dative

article

οἴκῳ

house

Dative

dative of advantage

οἶκος: 'house'; for the 'house of Jacob' —
Israel's benefit motivates the request.

Ἰακώβ

of Jacob

Genitive

genitive of relationship

47 Σολομών δὲ οἰκοδόμησεν αὐτῷ οἶκον.

But Solomon built him a house.

SOLOMON'S TEMPLE — THE ADVERSATIVE **δέ** The shortest verse of the speech, and deliberately so. The adversative δέ and the brevity both signal that something has gone wrong. David asked (v.46); Solomon built. The shift from asking to building, from σκηνώμα (tent/dwelling) to οἶκος (house/building) is the hinge. The argument is not that the temple was sinful, but that it came to be treated as if God were confined to it — which v.48 will refute.

Σολομών

Solomon

Nominative

nominative subject

Σολομών: Solomon; the builder of the First Temple; 1 Kgs 6.

δέ

but

post-positive adversative (contrast with David's asking)

οἰκοδόμησεν

built

Aor Act Indic 3 Sg · οἰκοδομέω

main verb

→ *constative aorist*

οἰκοδομέω: 'to build (a house)'; the man-made construction begins. Cf. v.48: οὐχ ... χειροποίητοις — not made by hands.

αὐτῷ

for him

Dative

dative of advantage

'for him' = for God; the temple intended as a gift becomes in v.48 a theological problem.

οἶκον

a house

Accusative

accusative direct object

οἶκος: 'house'; the permanent structure — vs. σκηνώμα (tent) of v.46.

48 ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ· καθὼς ὁ προφήτης λέγει·

Yet the Most High does not dwell in things made by hands, as the prophet says:

CENTRAL THEOLOGICAL THESIS — GOD TRANSCENDS BUILDINGS **ἀλλ'** The theological climax of the entire speech. The strong adversative ἀλλά ('but/yet') signals the key counter-thesis: the Most High (ὁ ὕψιστος — the divine title of transcendence) does not inhabit χειροποίητα — things made by human hands. This is the same word-group as the idol critique (v.41,43). The temple built by Solomon falls under the same category as idols: both are χειροποίητα. Stephen then cites Isaiah 66:1–2 to support this.

ἀλλ'

but / yet

adversative conjunction (strong contrast)

οὐχ

not

negative adverb (before vowel: οὐχ)

ὁ

the

Nominative

article

ὕψιστος

Most High

Nominative

nominative subject

ὕψιστος: 'Most High'; the divine title of ultimate transcendence (cf. Gen 14:18; Lk 1:32,35; Acts 16:17); the One who is infinitely above any human-built structure.

ἐν

in

preposition + dative (location: 'in things made by hands')

χειροποιήτοις

things made by hands

Dative

dative (object of ἐν)

χειροποίητος: 'made by hands'; from χεῖρ + ποιέω; the standard OT/NT term for manmade idols (Isa 2:18; Mk 14:58; Heb 9:11,24); its application here to the temple is the speech's most radical claim.

κατοικεῖ

dwells / lives

Pres Act Indic 3 Sg - κατοικέω

main verb (negated dwelling)

→ progressive present (the negation is a permanent truth)

κατοικέω: the same word used throughout the speech for human habitation (vv.2,4,29,48); the word chosen for human dwelling is precisely what God does NOT do in buildings.

καθὼς

as / just as

comparative conjunction (introducing prophetic citation)

ὁ

the

Nominative

article

προφήτης

prophet

Nominative

nominative subject

προφήτης: Isaiah (66:1–2); unnamed but identifiable.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb of citation formula

→ progressive present (the prophet still speaks in Scripture)

λέγω: the present tense is standard for citing Scripture as a living word.

49 Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι, λέγει κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου;

'Heaven is my throne, and the earth is my footstool. What kind of house will you build for me, says the Lord, or what is the place of my rest?'

ISAIAH 66:1 — GOD'S COSMIC ENTHRONEMENT **ASYNDETON** The citation of Isa 66:1 LXX makes the cosmological argument: God's throne is heaven itself; the earth is merely his footstool. If the whole cosmos is his palace, what building could contain him? The rhetorical question (ποῖον οἶκον — 'what kind of house?') undermines the premise that any temple could be God's dwelling. The title κύριος in the formula 'says the Lord' maintains the divine speech.

ὁ

the

Nominative

article

οὐρανός

heaven

Nominative

nominative subject

οὐρανός: 'heaven, sky'; God's throne is the entire heavenly realm.

μοι

my / to me

Dative

dative of possession (predicate: 'is my throne')

θρόνος

throne

Nominative

predicate nominative (verbless clause)

θρόνος: 'throne'; heaven as God's throne makes any earthly building laughably small.

ἡ

the

Nominative

article

δέ

and

post-positive connective

γῆ

earth

Nominative

nominative subject (second clause)

ὑποπόδιον

footstool

Nominative

predicate nominative

ὑποπόδιον: 'footstool'; cf. Ps 110:1; the whole earth is God's footstool — not his dwelling place.

τῶν

of my

Genitive

article

ποδῶν

feet

Genitive

genitive (object of ὑποπόδιον — 'footstool of my feet')

μου

my

Genitive

genitive of possession

ποῖον

what kind of

Accusative

interrogative adjective modifying οἶκον

ποῖος: 'what sort of, what kind of'; a qualitative question — not 'where is the house' but 'what possible house could be adequate?'

οἶκον

house

Accusative

accusative direct object (fronted)

οἰκοδομήσετε

will you build

Fut Act Indic 2 Pl · οἰκοδομέω

main verb of rhetorical question

→ deliberative future

οἰκοδομέω: echoes v.47 — Solomon 'built'; now God challenges: what building could contain him?

μοι

for me

Dative

dative of advantage

λέγει

says

Pres Act Indic 3 Sg · λέγω

parenthetical verb (citation formula)

→ progressive present

κύριος

the Lord

Nominative

nominative (subject of λέγει — 'oracle formula')

κύριος: the prophetic formula 'says the Lord' (ne'um YHWH in Hebrew).

ἢ

or

disjunctive conjunction

τίς

what / which

Nominative

interrogative pronoun (nominative subject of second question)

τόπος

place

Nominative

predicate nominative / subject of rhetorical question

τόπος: echoes the τόπος of v.7 and v.33 — the 'place' of worship; there is no fixed place that can be God's resting-place.

τῆς

of my

Genitive

article

καταπαύσεώς

rest

Genitive

genitive of description

κατάπαυσις: 'rest, resting place'; Isa 66:1; cf. Ps 95:11; Heb 3–4 uses this for the eschatological sabbath-rest — no earthly place is God's final rest.

μου

my

Genitive

genitive of possession

50 οὐχὶ ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα;

'Was it not my hand that made all these things?'

ISAIAH 66:2 — CREATION AS GOD'S WORK **ASYNDETON** The second line of the Isaiah citation (Isa 66:2 LXX). The rhetorical question expects 'Yes' — it is God's hand that made everything. The word χεὶρ ('hand') is the culminating irony: throughout Acts 7 Stephen has contrasted what God does through his hand/hand of the angel (vv.25,35) and what humans make with their hands (vv.41,43,48). God's hand made the cosmos; human hands make idols and buildings. The creation transcends the temple.

οὐχὶ

did not / was it not

negative interrogative (expects affirmative: 'Yes, my hand did')

οὐχὶ: emphatic form of οὐ used in questions expecting positive affirmation.

ἡ

the

Nominative

article

χεὶρ

hand

Nominative

nominative subject

χεὶρ: the climactic hand-word; God's hand made creation; human hands make χειροποιήτα (idols, temples). The contrast is total.

μου

my

Genitive

genitive of possession

ἔποίησεν

made

Aor Act Indic 3 Sg · ποιέω

main verb (God as creator)

→ constative aorist

ποιέω: 'to make'; God made all things; the verb echoes throughout the speech — God makes (vv.19,38,40,43,50), humans make (v.41,43,44).

ταῦτα

these things

Accusative

accusative direct object

πάντα

all

Accusative

adjective modifying ταῦτα (all-inclusive: all created things)

πάντα: the entirety of creation is God's handiwork — no building can contain its maker.

51 Σκληροτράχηλοι καὶ ἀπερίτμητοι καρδίας καὶ τοῖς ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς.

'Stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit! As your fathers did, so do you.'

DIRECT CONFRONTATION — THE INDICTMENT **ASYNDETON** The turn from historical narrative to direct accusation is abrupt and shattering. The three charges: (1) σκληροτράχηλοι ('stiff-necked' — Exod 33:3,5; 34:9; Deut 9:6,13 — the ultimate OT insult for covenant apostasy); (2) ἀπερίτμητοι καρδίας καὶ τοῖς ὠσίν ('uncircumcised in heart and ears' — Lev 26:41; Jer 6:10; 9:26 — the prophetic charge that external covenant marks mean nothing without inner transformation); (3) ἀντιπίπτετε τῷ πνεύματι τῷ ἁγίῳ ('you resist the Holy Spirit' — the ultimate offense). The pattern links audience to ancestors: 'as your fathers did, so do you.'

Σκληροτράχηλοι

stiff-necked

Vocative

vocative of direct address (accusatory)

σκληροτράχηλος: 'stiff-necked'; from σκληρός ('hard') + τράχηλος ('neck'); the ox-metaphor for stubborn refusal to be led; the standard OT epithet for Israel in apostasy (LXX Exod 33:3,5).

καὶ

and

coordinating conjunction

ἀπερίτμητοι

uncircumcised

Vocative

vocative (second charge in direct address)

ἀπερίτμητος: 'uncircumcised'; the ultimate reversal: the covenant people are declared uncircumcised — in heart and ear.

καρδίας

in hearts

Dative

dative of respect (sphere of uncircumcision)

καρδία: the uncircumcised heart echoes Jer 4:4; 9:26; Deut 10:16; 30:6 LXX.

καὶ
and

coordinating conjunction

τοῖς
the

Dative
article

ὠσίν
ears

Dative
dative of respect (second sphere)

οὖς: 'ear'; uncircumcised ears = ears that do not truly hear (cf. Jer 6:10 LXX).

ὕμεῖς
you

Nominative
nominative subject (emphatic pronoun)

ἀεὶ
always

temporal adverb (universal extent)

ἀεὶ: 'always, ever'; the resistance is not occasional but constant — a character trait.

τῷ
the

Dative
article

πνεύματι
Spirit

Dative
dative (object of ἀντιπίπτετε — resisting the Spirit)

πνεῦμα: 'Spirit'; the Spirit who spoke through the prophets (cf. 2 Pet 1:21); to resist the prophets is to resist the Spirit.

τῷ
the

Dative
article

ἅγιω
Holy

Dative
adjective modifying πνεύματι

ἅγιος: 'holy'; resisting the Holy Spirit is the ultimate covenant offense (cf. Isa 63:10 LXX).

ἀντιπίπτετε
you resist / fall against

Pres Act Indic 2 Pl · ἀντιπίπτω
main verb (the ongoing offense)

→ progressive present (continuous resistance)

ἀντιπίπτω: 'to fall against, resist, oppose'; hapax NT; a vivid physical metaphor — throwing oneself against.

ὡς
as / just as

comparative conjunction (linking audience to ancestors)

οἱ
the

Nominative
article

πατέρες
fathers

Nominative
nominative subject of implicit verb (ἀντέπιπτον)

ὑμῶν
your

Genitive
genitive of relationship

καὶ
so / also

coordinating conjunction (resumptive: 'and so do')

ὕμεῖς
you

Nominative
nominative subject (emphatic — the parallelism is complete)

The parallelism 'your fathers ... and you' is the rhetorical climax: audience = fathers in their sin.

52 τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδότες καὶ φονεῖς ἐγένεσθε·

Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, of whom you have now become the betrayers and murderers,

HISTORICAL CHARGE: PROPHETS PERSECUTED, RIGHTEOUS ONE BETRAYED ASYNDETON The rhetorical question 'which prophet did they not persecute?' is universal — the entire prophetic tradition is invoked. The fathers killed those who προκαταγγείλαντας ('announced beforehand') the coming of τοῦ δικαίου ('the Righteous One') — a title for Jesus (Acts 3:14; 22:14; 1 Jn 2:1). The audience are accused as 'betrayers and murderers' (προδότες καὶ φονεῖς) — echoing Acts 3:13–15 in Peter's speech. The term δίκαιος carries both the legal sense (the innocent/just one) and the messianic sense.

τίνα

which / whom

Accusative

interrogative pronoun (accusative direct object — fronted)

τῶν

of the

Genitive

article

προφητῶν

prophets

Genitive

partitive genitive with τίνα

προφήτης: the question implies 'none' — every prophet was persecuted.

οὐκ

not

negative adverb

ἐδίωξαν

did they persecute

Aor Act Indic 3 Pl · διώκω

main verb of rhetorical question

→ constative aorist

διώκω: 'to pursue, persecute'; the standard term for persecution of the prophets — and of the early church (cf. Acts 8:1; 9:4).

οἱ

the

Nominative

article

πατέρες

fathers

Nominative

nominative subject

ὑμῶν

your

Genitive

genitive of relationship

καὶ
and

coordinating conjunction (escalation)

ἀπέκτειναν
they killed

Aor Act Indic 3 Pl · ἀποκτείνω

main verb (escalating charge)

→ constative aorist

ἀποκτείνω: 'to kill'; persecution culminates in murder — not mere opposition but death.

τούς
those

Accusative

article (substantival)

προκαταγγείλαντας
who announced beforehand

Aor Act Ptc Acc Pl Masc · προκαταγγέλλω

attributive participle (substantival: 'those who had proclaimed beforehand')

→ constative aorist participle

προκαταγγέλλω: 'to announce beforehand, foretell'; only here and Acts 3:18 in NT; the prophets as predictors of the Messiah.

περὶ

concerning / about

preposition + genitive (topic)

τῆς
the

Genitive

article

ἐλεύσεως
coming

Genitive

genitive (object of περὶ)

ἔλευσις: 'coming, arrival'; hapax NT; the prophets' message was about the coming of the Righteous One.

τοῦ
the

Genitive

article

δικαίου

Righteous One

Genitive

genitive (objective with ἔλευσις)

δικαίος: 'righteous, just'; ὁ δίκαιος as a messianic title: Acts 3:14; 22:14; 1 Jn 2:1; Jas 5:6. The title carries both innocence (legal) and messianic identity.

οὗ

of whom

Genitive

relative pronoun (genitive — linking to following predicate)

νῦν

now

temporal adverb (present moment — the ultimate escalation)

ὕμεῖς

you

Nominative

nominative subject (emphatic pronoun — full accusation)

προδότες

betrayers

Nominative

predicate nominative (first of two)

προδότης: 'traitor, betrayer'; cf. Lk 6:16 (Judas as προδότης); now applied to the whole council.

καὶ

and

coordinating conjunction

φονεῖς

murderers

Nominative

predicate nominative (second of two)

φονεὺς: 'murderer'; from φόνος 'murder'; echoing Acts 3:15 'you killed the Author of life!'

ἐγένεσθε

have become

Aor Mid Indic 2 Pl · γίνομαι

main verb (culminating charge)

→ constative aorist (the becoming is complete — they stand as guilty)

γίνομαι: 'to become'; the aorist marks the accomplished fact of their guilt.

53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε.

you who received the law as delivered by angels and did not keep it.

FINAL CHARGE: BREAKING THE LAW THEY RECEIVED THROUGH ANGELS **οἵτινες** The final accusation closes the argument with devastating irony: they received the law through the very angels who mediated it at Sinai (cf. vv.35,38,53; Gal 3:19; Heb 2:2) — the most honoured channel of revelation — and did not keep it. The same angelic mediation that gave the law authoritative weight now witnesses against them. Their charge against Stephen (6:13–14 — 'speaking against the law') is turned back on themselves.

οἵτινες

you who

Nominative

relative pronoun (nominative — characterizing the audience)

οἵτινες: 'who indeed / you of the sort who'; a qualitative relative, not just identifying — characterizing the audience as a class.

ἐλάβετε

received

Aor Act Indic 2 Pl · λαμβάνω

main verb (reception of the law)

→ constative aorist

λαμβάνω: 'to receive, take'; Moses received (v.38 ἐδέξατο); now the audience received — they are the heirs of that reception.

τὸν

the

Accusative

article

νόμον

law

Accusative

accusative direct object

νόμος: 'the law'; the Torah given at Sinai through angelic mediation.

εἰς

as / for

preposition + accusative (manner/means: 'by way of')

διαταγὰς

ordinances / dispositions

Accusative

accusative (object of εἰς — manner of reception)

διαταγή: 'ordinance, arrangement, directive'; the law was given as a formal divine arrangement through angels — emphasizing its solemnity.

ἀγγέλων

of angels

Genitive

genitive of agency (through/by means of angels)

ἄγγελος: the final use of this word in the speech, capping the angelic-mediation theme of vv.30,35,38,53; cf. Gal 3:19; Heb 2:2.

καὶ

and yet / but

coordinating conjunction (adversative: 'and yet')

οὐκ

not

negative adverb

ἐφυλάξατε

did you keep / observe

Aor Act Indic 2 Pl · φυλάσσω

main verb (negated — the failure)

→ constative aorist (complete failure to obey)

φυλάσσω: 'to keep, guard, observe'; the standard word for law-observance — the accusation against Stephen was that he spoke against the law (6:13); Stephen's counter-accusation is that they have never kept it.

54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.

Now when they heard these things, they were cut to the heart and gnashed their teeth at him.

AUDIENCE REACTION — RAGE **δέ** The narrative resumes. The audience's response to the indictment is visceral fury — διεπρίοντο ('were cut through / sawn asunder') is the same word as Acts 5:33 (the Sanhedrin's earlier reaction to Peter). The gnashing of teeth (ἔβρυχον τοὺς ὀδόντας) is the idiom for murderous rage and eschatological anguish (Ps 35:16 LXX; Mt 8:12 etc.). Their reaction fulfills the pattern Stephen has just described.

Ἄκουοντες

hearing / as they heard

Pres Act Ptc Nom Pl Masc · ἀκούω

temporal/causal participle

→ progressive present participle (while hearing)

ἀκούω: 'to hear'; the irony: Stephen commanded them to ἀκούσατε (v.2); they do hear, but the response is rage.

δέ

now

post-positive connective (narrative advance)

ταῦτα

these things

Accusative

accusative direct object

διεπρίοντο

were cut through / enraged

Impf Pass Indic 3 Pl · διαπρίω

main verb (emotional state)

→ progressive/inceptive imperfect (growing fury)

διαπρίω: 'to cut through, saw asunder'; vivid metaphor for being pierced to the core with rage; cf. Acts 5:33.

ταῖς

the

Dative

article

καρδίας

hearts

Dative

dative of respect (location of the emotional cutting)

καρδία: echoes v.39 'in their hearts they turned to Egypt' and v.51 'uncircumcised in heart' — the heart continues to be the seat of rebellion.

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἔβρυχον

gnashed

Impf Act Indic 3 Pl · βρύχω

main verb (physical manifestation of rage)

→ progressive imperfect (continued gnashing)

βρύχω: 'to bite, gnash (teeth)'; only here in NT; cf. LXX Ps 35:16; Lam 2:16 — the gesture of murderous hatred.

τοῦς

the

Accusative

article

ὀδόντας

teeth

Accusative

accusative direct object

ὀδούς: 'tooth'; gnashing of teeth = murderous rage / eschatological condemnation.

ἐπ'

at

preposition + accusative (direction of hostility)

αὐτόν

him

Accusative

accusative (object of ἐπί)

55 ὑπάρχων δὲ πλήρης πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ θεοῦ,

But Stephen, full of the Holy Spirit, gazed into heaven and saw the glory of God and Jesus standing at the right hand of God,

STEPHEN'S VISION / HEAVENLY DISCLOSURE **δέ** The contrast between the council's earthly rage and Stephen's heavenly vision is total. The participles ὑπάρχων (being) and ἀτενίσας (gazing intently) frame Stephen's state and action. His vision sees δόξαν θεοῦ ('the glory of God') — the same divine glory that appeared to Abraham in v.2 — and Jesus standing (ἑστῶτα) at God's right hand. The word ἑστῶτα ('standing') rather than the usual 'sitting' (from Ps 110:1) is theologically significant and is the key crux of v.56.

ὑπάρχων

being

Pres Act Ptc Nom Sg Masc · ὑπάρχω

circumstantial participle (state: 'being full of')

→ progressive present (ongoing state)

ὑπάρχω: 'to exist, be'; with πλήρης = 'being full of' — a stative condition.

δέ

but

post-positive adversative

πλήρης

full

Nominative

predicate adjective with ὑπάρχων

πλήρης: 'full'; cf. Acts 6:3,5 (Stephen described as full of the Spirit) — the Spirit-fullness is confirmed at the crisis moment.

πνεύματος

of the Spirit

Genitive

genitive of content (after πλήρης)

ἁγίου

Holy

Genitive

adjective modifying πνεύματος

ἀτενίσας

gazing intently

Aor Act Ptc Nom Sg Masc · ἀτενίζω

temporal participle (antecedent to εἶδεν)

→ ingressive aorist participle

ἀτενίζω: 'to gaze intently, fix the eyes'; a Lukan favorite (Acts 1:10; 3:4,12; 6:15; 7:55 etc.); indicates a deliberate, focused gaze — not a glance.

εἰς

into

preposition + accusative (direction of gaze)

τὸν

the

Accusative

article

οὐρανὸν

heaven

Accusative

accusative (object of εἰς)

οὐρανός: 'heaven'; Stephen looks where God dwells — not in a building (v.48–49) but in heaven.

εἶδεν

saw

Aor Act Indic 3 Sg · ὁράω

main verb (visionary experience)

→ constative aorist

ὁράω: 'to see'; the theophanic verb echoes throughout the speech (vv.2,26,30,31,35,44,55).

δόξαν

glory

Accusative

accusative direct object (first object of εἶδεν)

δόξα: 'glory'; the same 'God of glory' who appeared to Abraham in v.2 now appears to Stephen — the climax of the theophanic chain.

θεοῦ

of God

Genitive

genitive of source / characterization

καὶ

and

coordinating conjunction

Ἰησοῦν

Jesus

Accusative

accusative direct object (second object of εἶδεν)

Ἰησοῦς: the first explicit mention of Jesus by name in the speech; the rejected-and-vindicated one at God's right hand.

ἑστῶτα

standing

Perf Act Ptc Acc Sg Masc · ἵστημι

object complement participle (predicative with Ἰησοῦν)

→ intensive perfect (standing as his present posture)

ἵστημι perfect: 'standing'; the unusual posture (cf. Ps 110:1 seated); debated as arising, welcoming, or judicial witness for Stephen.

ἐκ

at

preposition + genitive (position: 'at the right hand of')

δεξιῶν

right hand

Genitive

genitive (object of ἐκ — position)

δεξιά: 'right (hand)'; ἐκ δεξιῶν = 'at the right hand'; the position of power, honour, and intercession (Ps 110:1).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

56 καὶ εἶπεν· Ἴδου θεωρῶ τοὺς οὐρανοὺς διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ θεοῦ.

And he said, 'Look! I see the heavens opened and the Son of Man standing at the right hand of God!'

STEPHEN'S REPORT OF THE VISION **καὶ** Stephen's declaration is the christological and narrative climax of the entire speech. The title 'the Son of Man' (τὸν υἱὸν τοῦ ἀνθρώπου) appears here as the only use of this title by anyone other than Jesus in the Gospels (and outside the Gospels: only Rev 1:13; 14:14). Stephen applies Dan 7:13–14's Son of Man, now seen ἐκ δεξιῶν ἐστῶτα — standing at God's right hand. The 'standing' (ἐστῶτα) rather than 'seated' (Ps 110:1) is the major crux: it may signal rising to welcome the martyr, or acting as advocate/witness, or standing in judicial readiness. The heavens opened (διηνοιγμένους — perfect passive) underscores that the vision is a permanent divine disclosure.

καὶ

and

coordinating conjunction

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb

→ constative aorist

Ἴδου

behold / look

interjection (directing attention — call to observe)

ἰδοῦ: 'behold, look!'; a formula of urgent attention, often at moments of divine disclosure.

θεωρῶ

I see / am beholding

Pres Act Indic 1 Sg · θεωρέω

main verb (visionary present)

→ progressive present (active vision in progress)

θεωρέω: 'to behold, observe, see'; more deliberate than simply ὁράω — the contemplative, attentive gaze.

τούς

the

Accusative

article

οὐρανοῦς

heavens

Accusative

accusative direct object (first)

οὐρανός: 'heaven'; the opened heavens are the divine guarantee that what Stephen sees is real.

διηνοιγμένους

opened / standing open

Perf Pass Ptc Acc Pl Masc · διανοίγω

object complement participle (predicative with οὐρανοῦς)

→ intensive perfect (permanently open – the disclosure endures)

διανοίγω: 'to open wide'; the perfect passive participle marks a standing-open state – the heavens are and remain opened. Cf. Mt 3:16; Jn 1:51; Rev 19:11.

καὶ

and

coordinating conjunction

τόν

the

Accusative

article

υἱόν

Son

Accusative

accusative direct object (second)

υἱός: 'Son'; the first member of the title 'Son of Man.'

τοῦ

of the

Genitive

article

ἀνθρώπου

Man

Genitive

genitive (completing the title 'Son of Man')

ἄνθρωπος: 'man'; ὁ υἱὸς τοῦ ἀνθρώπου: the Danielic title (Dan 7:13 LXX); used by Jesus of himself throughout the Gospels; here the only occurrence on others' lips (outside Gospels) in the NT.

ἐκ

at

preposition + genitive (position)

δεξιῶν

right hand

Genitive

genitive (object of ἐκ)

ἑστῶτα

standing

Perf Act Ptc Acc Sg Masc · ἵστημι

object complement participle (predicative with υἱόν)

→ intensive perfect (standing as present posture)

ἵστημι: the key crux – standing rather than seated (Ps 110:1). Interpretations: (a) rising to welcome the martyr; (b) standing as heavenly witness/advocate (cf. Zech 3:1); (c) standing ready to act as eschatological judge; (d) the contrast is not with Ps 110:1 but simply the position of the vision.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of relationship

57 κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν καὶ ὤρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν,

But they cried out with a loud voice and stopped their ears and rushed together at him,

MOB RESPONSE — THE RUSH TO SILENCE AND KILL **δέ** The reaction to Stephen's vision is a mob action in three steps: shouting (to drown out the blasphemy), covering their ears (a ritualized gesture of refusing to hear blasphemy), and rushing together (ὁμοθυμαδόν — 'with one accord' — the same word used positively of the early church in Acts 1:14; 2:46; 4:24; 5:12). The Sanhedrin acts as a united lynch mob. This is the third and final rejection of the deliverer in Acts 7: they rejected Moses (v.27), they rejected Jesus (v.52), and now they rush against Stephen.

κράξαντες

crying out / shouting

Aor Act Ptc Nom Pl Masc · κράζω

temporal participle (first mob action)

→ constative aorist participle

κράζω: 'to cry out, shout'; an instinctive vocal reaction of horror/rage.

δέ

but

post-positive adversative

φωνῇ

voice

Dative

dative of manner

μεγάλῃ

loud / great

Dative

attributive adjective modifying φωνῇ

μέγας: a loud collective voice — the mob shouts together.

συνέσχον

held / stopped

Aor Act Indic 3 Pl · συνέχω

main verb (second action — covering ears)

→ constative aorist

συνέχω: 'to hold together, press, stop'; τὰ ὦτα συνέχω = 'to stop up one's ears'; a gesture of refusing to hear what is considered blasphemy (cf. Num 14:6 LXX).

τὰ

the

Accusative

article

ὦτα

ears

Accusative

accusative direct object

οὔς: 'ear'; cf. v.51 'uncircumcised in ears' — now they literally stop their ears.

αὐτῶν

their

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ῥρμησαν

rushed

Aor Act Indic 3 Pl · ῥρμάω

main verb (third action — mob rush)

→ ingressive aorist (sudden violent movement)

ῥρμάω: 'to rush, surge'; cf. Acts 19:29 (mob rush in Ephesus); Mark 5:13 (the pigs rushing); a word of violent collective momentum.

ὁμοθυμαδόν

with one accord / together

adverb of manner (unanimous action)

ὁμοθυμαδόν: 'with one mind/accord'; used eleven times in Acts; here the sinister 'unity' of a lynch mob contrasting the genuine unity of the church.

ἐπ'

at / against

preposition + accusative (hostile direction)

αὐτόν

him

Accusative

accusative (object of ἐπί)

58 καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν· καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου τινὸς καλουμένου Σαύλου,

And casting him out of the city, they stoned him. And the witnesses laid down their garments at the feet of a young man named Saul,

THE STONING / FIRST MENTION OF SAUL **καὶ** Stephen is cast out of the city — echoing the OT law that stoning must occur outside the camp/city (Lev 24:14; Num 15:35–36). The stoning follows legal forms: the witnesses (who cast the first stones per Deut 17:7) lay their outer garments at the feet of Saul. This is Luke's carefully crafted introduction of Saul/Paul — his first appearance in Acts, as a consenting witness. The detail of the garments at his feet implicates him in the death.

καὶ
and

coordinating conjunction

ἐκβαλόντες
having cast out

Aor Act Ptc Nom Pl Masc · ἐκβάλλω
temporal/modal participle (antecedent action to the stoning)

→ *constative aorist participle*

ἐκβάλλω: 'to throw out, cast out'; the same word for casting out demons — now used for the righteous martyr.

ἔξω
outside

adverb of place

τῆς
the

*Genitive
article*

πόλεως

city

Genitive

genitive (object of ἔξω — outside the city)

πόλις; Jerusalem; the stoning must take place outside the city walls (Lev 24:14; Num 15:35; Heb 13:12).

ἐλιθοβόλουν

they stoned / were stoning

Impf Act Indic 3 Pl · λιθοβολέω
main verb (the ongoing stoning)

→ *progressive/inceptive imperfect (the stoning begins and continues)*

λιθοβολέω: 'to stone'; the prescribed method of execution for blasphemy (Lev 24:16); the imperfect captures the duration.

καὶ
and

coordinating conjunction

οἱ

the

*Nominative
article*

μάρτυρες

witnesses

Nominative

nominative subject

μάρτυς: 'witness'; the legal witnesses who testify against the accused must cast the first stones (Deut 17:7); by v.58 they have become executioners.

ἀπέθεντο

laid aside / put down

Aor Mid Indic 3 Pl · ἀποτίθημι

main verb (the gesture of entrusting garments)

→ constative aorist

ἀποτίθημι middle: 'to put aside for oneself'; the witnesses remove outer robes to have freedom of movement for casting stones.

τὰ

the

Accusative

article

ἱμάτια

garments

Accusative

accusative direct object

ἱμάτιον: 'garment, outer robe'; the entrusting of the garments to Saul implicates him in oversight of the execution.

αὐτῶν

their

Genitive

genitive of possession

παρά

at / beside

preposition + accusative (proximity)

τούς

the

Accusative

article

πόδας

feet

Accusative

accusative (object of παρά)

πούς: 'foot!'; at his feet — the posture of a guardian; Saul stood there watching (v.58b / v.60 reference; confirmed Acts 8:1).

νεανίου

young man

Genitive

genitive (object of παρά with τούς πόδας — 'at the feet of a young man')

νεανίας: 'young man'; Saul is presented as a neanias — a man in early adulthood, perhaps late 20s; the diminutive of youth.

τινός

a certain

Genitive

indefinite pronoun (modifying νεανίου — 'a certain young man')

καλουμένου

named / called

Pres Pass Ptc Gen Sg Masc · καλέω

attributive participle (identifying by name)

→ progressive present (his current name)

καλέω: 'to call, name'; the careful, understated introduction of the one who will become the missionary to the Gentiles.

Σαύλου

Saul

Genitive

genitive (complement of καλουμένου)

Σαῦλος: Saul of Tarsus; his Hebrew name (= Shaul); the name Παῦλος (Paul) will replace it at Acts 13:9.

59 καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.

And they stoned Stephen as he was calling out and saying, 'Lord Jesus, receive my spirit.'

STEPHEN'S PRAYER DURING THE STONING **καί** The prayer 'Lord Jesus, receive my spirit' deliberately echoes Ps 31:5 LXX (Jesus' last words in Lk 23:46: 'Into your hands I commit my spirit') — but Stephen prays to Jesus where Jesus prayed to the Father. This is the earliest direct prayer addressed to Jesus in the NT narrative, and it is a prayer that only God could receive. The present participles (ἐπικαλούμενον, λέγοντα) mark the prayer as continuing even under the stones.

καὶ

and

coordinating conjunction

ἐλιθοβόλουν

were stoning

Impf Act Indic 3 Pl · λιθοβολέω

main verb (continued action)

→ progressive imperfect

λιθοβολέω: repeating v.58's verb — the stoning continues.

τὸν

the

Accusative

article

Στέφανον

Stephen

Accusative

accusative direct object

Στέφανος: 'Stephen'; from στέφανος 'crown' — the proto-martyr's name means 'crown,' an ironic foreshadowing of the martyr's crown.

ἐπικαλούμενον

calling out / invoking

Pres Mid Ptc Acc Sg Masc · ἐπικαλέω

circumstantial participle (manner — simultaneous action)

→ progressive present (ongoing invocation)

ἐπικαλέω middle: 'to call upon, invoke'; the standard term for prayer/invocation (Acts 2:21; 9:14; 22:16; Rom 10:12–14); Stephen invokes Jesus as Lord.

καὶ

and

coordinating conjunction

λέγοντα

saying

Pres Act Ptc Acc Sg Masc · λέγω

circumstantial participle (content of invocation)

→ progressive present (ongoing speech)

Κύριε

Lord

Vocative

vocative of address

κύριος: addressed to Jesus — the divine title. Stephen prays to Jesus as Lord, the same title by which God is addressed in Ps 31:5.

Ἰησοῦ

Jesus

Vocative

vocative (appositional name — 'Lord Jesus')

Ἰησοῦς; the exalted Jesus whom Stephen just saw standing at God's right hand — and to whom he now prays.

δέξαι

receive

Aor Mid Impv 2 Sg · δέχομαι

imperative of petition

→ ingressive aorist imperative

δέχομαι: 'to receive, welcome'; cf. Lk 23:46 where Jesus uses Ps 31:5 (to the Father); Stephen addresses the same petition to Jesus — a high Christology.

τὸ

the

Accusative

article

πνεῦμά

spirit

Accusative

accusative direct object

πνεῦμα: 'spirit'; 'receive my spirit' = receive me at death; echoes Ps 31:5 LXX and Lk 23:46.

μου

my

Genitive

genitive of possession

60 θεὸς δὲ τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ· Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην· καὶ τοῦτο εἰπὼν ἐκοιμήθη.

And kneeling down he cried out with a loud voice, 'Lord, do not hold this sin against them.' And when he had said this, he fell asleep.

STEPHEN'S FINAL PRAYER — INTERCESSION FOR HIS KILLERS **δέ** Stephen's death mirrors Christ's (Lk 23:34: 'Father, forgive them') — the deliberate Lukan parallel is unmistakable. Kneeling in prayer (τὰ γόνατα θεῖς — a Lukan gesture, Acts 9:40; 20:36; 21:5), he cries with a loud voice (φωνῇ μεγάλῃ — cf. v.57 of the mob) and intercedes for his murderers. The verb ἐκοιμήθη ('fell asleep') is the Christian euphemism for death, used of believers' deaths in the NT (Jn 11:11; 1 Cor 15:6,18,20,51; 1 Thess 4:13–15).

θεῖς

having placed / kneeling

Aor Act Ptc Nom Sg Masc · τίθημι

temporal participle (antecedent action)

→ constative aorist participle

τίθημι: 'to place'; τὰ γόνατα τίθημι = 'to place the knees' = to kneel; the gesture of humble intercessory prayer.

δέ

and

post-positive connective

τὰ

the

Accusative

article

γόνατα

knees

Accusative

accusative direct object of θεῖς

γόνα: 'knee'; τὰ γόνατα τίθημι = prostration in prayer; Acts 9:40; 20:36; 21:5.

ἔκραζεν

cried out

Aor Act Indic 3 Sg · κράζω

main verb

→ constative aorist

κράζω: 'to cry out'; cf. v.57 where the mob cried out — now the martyr cries out in prayer, not rage.

φωνῆ

voice

Dative

dative of manner

μεγάλη

loud / great

Dative

attributive adjective modifying φωνῆ

Κύριε

Lord

Vocative

vocative of address

κύριος: here likely addressed to Jesus (as in v.59), though some read it as addressed to God the Father.

μή

not

negative particle with subjunctive (prohibitive)

στήσης

hold against / charge

Aor Act Subj 2 Sg · ἵστημι

main verb of petition (aorist prohibitive subjunctive)

→ constative aorist subjunctive (prohibitive — 'do not count')

ἵστημι: 'to stand / hold'; μή στήσης αὐτοῖς = 'do not stand this against them' = 'do not count this sin against them'; a legal metaphor — do not register it to their account.

αὐτοῖς

them

Dative

dative of disadvantage (the ones against whom the sin would be held)

τήν

the

Accusative

article

ἁμαρτίαν

sin

Accusative

accusative direct object

ἁμαρτία: 'sin'; the murder of Stephen is a sin — Stephen acknowledges this even as he forgives it.

ταύτην

this

Accusative

demonstrative adjective

καὶ
and

coordinating conjunction

τοῦτο

this

Accusative

accusative direct object (resumptive demonstrative)

εἰπὼν

having said

Aor Act Ptc Nom Sg Masc · λέγω

temporal participle (immediately antecedent to death)

→ constative aorist participle

λέγω: the prayer is the last act before death.

έκοιμήθη

fell asleep / died

Aor Pass Indic 3 Sg · κοιμάω

main verb (Stephen's death)

→ constative aorist (the single event of death)

κοιμάω passive: 'to fall asleep'; the Christian euphemism for death in hope of resurrection (Jn 11:11; 1 Cor 15:6,18,20,51; 1 Thess 4:13); Stephen dies as he lived — in prayer and in the Spirit.

On the text. Acts 7 preserves Stephen's speech before the Sanhedrin — the longest single address in Acts and among the longest in the NT — a sweeping rehearsal of salvation history from Abraham through the wilderness generation to Solomon's temple, culminating in a sharp christological and prophetic indictment. The speech is broadly Hellenistic-Jewish in its use of the LXX and parallels Diaspora homiletic practice; Luke has shaped it into the theological pivot of the Jerusalem narrative. Several textual and geographical notes merit attention. At v.4 the text follows the majority in reading 'after his father died' with Haran as the departure point (aligning Gen 11:32 and 12:4 by a chronological harmonization known also to Philo). At v.16 'the tomb that Abraham bought from the sons of Hamor in Shechem' conflates two OT traditions (Abraham's purchase of Machpelah in Gen 23 and Jacob's purchase of a plot at Shechem in Gen 33:19); this is frequently noted as a historical crux, and the present text preserves it without harmonization. At v.32 the divine self-identification quotes Exod 3:6 LXX; the variant 'the God of Isaac and the God of Jacob' follows the longer LXX form supported by most manuscripts. At v.43 the quotation of Amos 5:25–

27 LXX reads 'Babylon' where the MT has 'Damascus,' following the LXX, which Stephen cites directly. At v.56 Stephen's unique christological formula — 'the Son of Man standing at the right hand of God' — is the only NT use of 'Son of Man' outside the Gospels and Revelation, and 'standing' (ἑστῶτα) rather than 'seated' is a debated crux. The speech closes with Stephen's martyrdom and the first mention of Saul as consenting witness (v.58, 60), linking the chapter to the Pauline mission narrative.

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.