

Verse Analysis – Acts 3:11

Categories:

A	adjective
C	conjunction
D	adverb
I	interjection
N	noun
P	preposition
DA	definite article
DP	demonstrative pronoun
IP	interrogative/indefinite pronoun
PP	personal pronoun
RP	relative pronoun
V	verb
X	particle

Person:

1	first person
2	second person
3	third person

Voice:

A	active
M	middle
P	passive

Case:

N	nominative
G	genitive
D	dative
A	accusative
V	vocative

Gender:

M	masculine
F	feminine
N	neuter

Tense:

P	present
I	imperfect
F	future
A	aorist
X	perfect
Y	pluperfect

Mood:

I	indicative
D	imperative
S	subjunctive
O	optative
N	infinitive
P	participle

Number:

S	singular
P	plural

Degree:

C	comparative
S	superlative

Frequency:

Number of times the word is used in the NT. Words with freq. < 30 are not worth memorizing. They are why God made the Internet.

H	High frequency – used more than 750 times
M	Medium frequency – Used from 101 to 750 times
L	Low frequency – Used from 30 to 100 times
R	Rare – Used less than 30 times

→ Memorizing all words used 150+ times will give you a handle on 70% of the NT.
 → Memorizing all words use 30+ times will give you a handle on 85% of the NT.

Acts 3:11

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Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
Κρατοῦντος	κρατέω	pr. to be strong; to be superior to any one, subdue, vanquish, Acts 2:24; to get into one's power, lay	L	V		P	A	P	G	S	M	
δέ	δέ	but, and, then, rather	H	C								
αὐτοῦ	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					G	S	M	
τὸν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	M	
Πέτρον	Πέτρος	Peter; this has the designative meaning rock or individual stone, rock, stone	M	N					A	S	M	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
τὸν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	M	
Ἰωάννην	Ἰωάννης	John	M	N					A	S	M	

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
συνέδραμεν	συντρέχω	to run together, flock together, Mk. 6:33; Acts 3:11; to run in company with others, met. 1 Pet. 4:4*	R	V	3	A	A	I		S		
πᾶς	πᾶς	all, every (thing, one), whole; always	H	A					N	S	M	
ὁ	ὁ	(often not translated) the, this, that, who	H	DA					N	S	M	
λαός	λαός	a body of people; a concourse of people, a multitude, Mt. 27:25; Lk. 8:47; the common people, Mt. 26:5;	M	N					N	S	M	
πρός	πρός	(gen.) to, for; (dat.) on, at, near, by; (acc.) to, toward; with; in order to; against	M	P								
αὐτοῦς	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					A	P	M	
ἐπί	ἐπί	(gen.) on, over, when; (dat.) on, at, in, while; (acc.) across, over, on, to, for, while	H	P								
τῆ	ὁ	(often not translated) the, this, that, who	H	DA					D	S	F	
στοᾶ	στοά	a colonnade, cloister, covered walk supported by columns, Jn. 5:2; 10:23; Acts 3:11; 5:12* → porch.	R	N					D	S	F	
τῆ	ὁ	(often not translated) the, this, that, who	H	DA					D	S	F	
καλουμένη	καλέω	to call, invite, summon. The authority of the speaker dictates the nature of the calling (friends	M	V		P	P	P	D	S	F	
Σολομώντος	Σολομών	Solomon	R	N					G	S	M	
ἐκθαμβοί	ἐκθαμβος	utterly astounded:--greatly wondering.	R	A					N	P	M	

Greek Verse

Acts 3:11 κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος ἑκθαμβοί.

Word-for-Word
Translation

Proper Translation

While he clung to Peter and John, everybody rushed over to them — completely astounded — in the covered walkway called Solomon's Portico.

Comments and
Questions

This verse starts with a genitive absolute, where the genitive αὐτοῦ is the subject of the clause.

It almost seems as though the man was hugging Peter and John, and simply would not let go. This was a happy guy!! Indeed yes!!!

Κρατοῦντος → present participle. Action takes place at the same time as the main verb, the aorist συνέδραμεν they ran together.

πᾶς ὁ λαὸς → literally "all the people". I translated it as "everybody".

ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος → ἐπὶ + dative = "in" → καλουμένη is a participle with a definite article following a noun. It is functioning as an adjective, describing that noun. They rushed over to the covered walkway — the one called Solomon's.

Solomon's courtyard was the colonnade in the Outer Court. This is yet another indication that there were both men and women present...which influences how we understand ἀδελφοί.

The translation "covered walkway" (a descriptive translation) was used here because the architectural term "portico" or "colonnade" is less familiar. However, the more technical term "portico" was retained in the actual name that follows.

Biblical Studies Press, *The NET Bible, Second Edition*. (Denmark: Thomas Nelson, 2019).

It is usually conjectured that it was the colonnade that ran the length of the east side of the outer court

Barclay Moon Newman and Eugene Albert Nida, *A Handbook on the Acts of the Apostles, UBS Handbook Series* (New York: United Bible Societies, 1972), 75.

This place became a regular meeting place for Christians. Acts 5:12 Now many signs and wonders were regularly done among the people by the hands of the apostles. And they were all together in Solomon's Portico.

The word στοά (in the NT, here, at 5:12, and at Jn. 5:2; 10:23) 'is applied to various types of building with a roof supported by columns, but principally to a long open colonnade ... It was employed especially in shrines and in the agora ... The stoa was the general purpose building of the Greeks. It offered shelter from sun, wind, and rain. It could be used as council-chamber or court-house, market-hall or class-room; and also for informal conversation as in several Socratic dialogues'.

C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, International Critical Commentary* (Edinburgh: T&T Clark, 2004), 191.

See the picture at <https://i.pinimg.com/originals/50/6e/39/506e391b9b36100f428047542e2bcfeb.jpg>

To the right side of the modern walkway in the middle is the στοά in ancient Ephesus. You can see where there would have been a covered walkway, with one edge supported by the columns, and the other by the