

Verse Analysis – Acts 4:1

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	aoist
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 4:1

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Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
λαλούντων	λαλέω	to speak, talk	M	V		P	A	P	G	P	M	
δὲ	δέ	but, and, then, rather	H	C								
αὐτῶν	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	P	M	
πρὸς	πρός	(gen.) to, for; (dat.) on, at, near, by; (acc.) to, toward; with; in order to; against	M	P								
τὸν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	M	
λαόν	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					A	S	M	
ἐπέστησαν	ἐπίστημι	trans. to place upon, over, close by; intrans. to stand by or near, Lk. 2:38; 4:39; to come suddenly upon,	R	V	3	A	A	I		P		
αὐτοῖς	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					D	P	M	

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
οἱ	ὁ	(often not translated) the, this, that, who	H	DA					N	P	M	
ἱερεῖς	ἱερεὺς	a priest, one who performs sacrificial rites, Mt. 8:4; Lk. 1:5; Jn. 1:19 → priest.	L	N					N	P	M	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
ὁ	ὁ	(often not translated) the, this, that, who	H	DA					N	S	M	
στρατηγός	στρατηγός	a leader or commander of an army, general; a Roman praetor, provincial magistrate, Acts 16:20,	R	N					N	S	M	
τοῦ	ὁ	(often not translated) the, this, that, who	H	DA					G	S	N	
ἱεροῦ	ἱερός	holy, divine, set apart, 2 Tim. 3:15; τὰ ἱερά, sacred rites, 1 Cor. 9:13; the temple, the temple area, the	L	A					G	S	N	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
οἱ	ὁ	(often not translated) the, this, that, who	H	DA					N	P	M	
Σαδδουκαῖοι	Σαδδουκαῖος	a Sadducee, one belonging to the sect of the Sadducees, which, according to the Talmudists, was	R	N					N	P	M	

Greek Verse

Acts 4:1 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,

Word-for-Word
Translation

Proper Translation

While they were speaking to the people, the priests, the commander of the temple guard, and the Sadducees came up to them,

Comments and
Questions

Translation Notes:

The main verb of the phrase is ἐπέστησαν (they came up). The participle is a present active participle. The present participle can be used—as it is here—to indicate the time of action relative to the main verb. The present indicates that they were speaking (Λαλούντων) at the same moment this group of people came up. Hence my translation, "While they were speaking...the priests...came up."

Had it been an aorist participle, the translation would have been "after they finished speaking, the priests came up."

Also, this first phrase is a genitive absolute: a phrase which appears to have a genitive as the subject of the participle. So αὐτῶν acts like the subject of the genitive participle Λαλούντων, which acts in this phrase the way a regular indicative verb acts in most sentences.

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NtB on Temple Guard: "the official of the temple," a title for the commander of the Jewish soldiers guarding the temple (thus the translation, "the commander of the temple guard"). See L&N 37.91.

FFBg: Σαδδουκαῖοι name was probably intended to indicate their loyalty to the priestly family of Zadok.

Ez 44:15-19 "But the Levitical priests, the sons of Zadok, who kept the charge of my sanctuary when the people of Israel went astray from me, shall come near to me to minister to me. And they shall stand before me to offer me the fat and the blood, declares the Lord God.

They shall enter my sanctuary, and they shall approach my table, to minister to me, and they shall keep my charge. When they enter the gates of the inner court, they shall wear linen garments. They shall have nothing of wool on them, while they minister at the gates of the inner court, and within. They shall have linen turbans on their heads, and linen undergarments around their waists. They shall not bind themselves with anything that causes sweat.

And when they go out into the outer court to the people, they shall put off the garments in which they have been ministering and lay them in the holy chambers. And they shall put on other garments, lest they transmit holiness to the people with their garments.

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Well, now. The wording of Ez 44:19 raises more questions than it answers.

At the very least, we do see the infectious model of holiness held up here. Generations of fundamentalists have raised their children assuming an infectious model of sin. It is also pretty clear in the NT (why does He allow her to touch Him? Does He not know what she is?) that Jesus did not adhere to this view of sin and holiness.

Back to FFBg: "They rejected as innovations belief in the world of spirit beings (angels and demons)...and in individual immortality or at least resurrection."

Acts 23:8 For the Sadducees say that there is no resurrection, nor angel, nor spirit, but the Pharisees