

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
καταγγέλλειν	καταγγέλλω	to announce, proclaim, Acts 13:38; in NT to laud, celebrate, Rom. 1:8 → announce; make public;	R	V		P	A	N				
ἐν	ἐν	Spatially: in, inside, at, among, with; logically: by means of, with, because of; of time: during, while	H	P								
τῷ	ὁ	(often not translated) the, this, that, who	H	DA					D	S	M	
Ἰησοῦ	Ἰησοῦς	Jesus, Joshua, Yahweh saves	H	N					D	S	M	
τὴν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	F	
ἀνάστασιν	ἀνάστασις	resurrection, rising to life; from the base meaning of the act of rising from a prone or sitting position to	L	N					A	S	F	
τὴν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	F	
ἐκ	ἐκ	of, out of; from, away from. Spatially: extension from a space to a goal outer in reference,	H	P								
νεκρῶν	νεκρός	dead, without life, Mt. 11:5; 22:31; met. νεκρός τι, dead to a thing, no longer devoted to, or under the	M	A					G	P	M	

Greek Verse

Acts 4:2 διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν,

Word-for-Word
Translation

Proper Translation

all worked up because of what they were saying to the people, as they preached about the resurrection of Jesus from the dead.

Comments and
Questions

Phillips unpacks a bit just why this should have so exercised the Sadducees, who never would allow facts to stand in the way of their theology.

...thoroughly incensed that they should be teaching the people and should assure them that the resurrection of the dead had been proved through the rising of Jesus.

There is no ground for drawing a sharp distinction between διδάσκειν and καταγγέλλειν....The construction of καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν is far from clear.... Luke's language loses clarity because he tries to say several things in one sentence. These may be set out separately as follows.

- 1. The basic thought is that the Sadducees, who according to Luke (Acts 23:8) did not believe in the resurrection on any terms, were annoyed because the apostles were affirming what they denied.*
- 2.*
- 3. The apostles themselves, whatever their previous convictions may have been, now associated belief in the resurrection with Jesus, whom they knew to have been dead and now believed to be alive.*
- 4.*
- 5. The resurrection of Jesus set the seal on his unique relation with God, and may therefore have carried*

implications (which Luke had certainly not thought out as Paul did) if not for the rest of mankind at least for his adherents.

C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, International Critical Commentary* (Edinburgh: T&T Clark, 2004), 219.

Infinitives are used as verbal nouns. The authorities were upset at the preaching and announcing.

An accusative can act as the subject of an infinitive, and does so in the phrase διὰ τὸ διδάσκειν αὐτοῦς.

Because an infinitive is not a finite verbal form, it technically cannot have a subject. However, there is often a noun *in the accusative* that acts as if it were the subject of the infinitive. A parallel to this is the genitive absolute, where the noun or pronoun in the genitive acts as if it were the subject of the participle.

If the infinitive has a direct object, it can sometimes become interesting to determine which word in the accusative is the "subject" and which is the direct object. Usually the context will make it clear. As a general rule, the first accusative will be the "subject" and the second the direct object.

William D. Mounce, *Basics of Biblical Greek* (Grand Rapids: Zondervan), 2003, p. 302.

ἐν. The preposition probably denotes reference/respect, "with reference to Jesus," though it may (perhaps) be understood instrumentally, "by means of (the story of) Jesus". τὴν ἐκ νεκρῶν. The article functions as an adjectivizer, changing the prepositional phrase to an attributive modifier.

Martin M. Culy and Mikeal C. Parsons, *Acts: A Handbook on the Greek Text, Baylor Handbook on the Greek New Testament* (Waco, TX: Baylor University Press, 2003), 64.