## Verse Analysis – Acts 4:2

Acts 4:2

Categories	s:	Person:		Voice:		Case:		Gender:	
A C D I N P .	adjective conjunction adverb interjection noun preposition	1 2 3	first person second person third person	A M P	active middle passive	N G D A V	nominative genitive dative accusative vocative	M F N	masculine feminine neuter
DA DP	definite article demonstrative pronoun	Tense:		Mood:		Number:		Degree:	
IP PP RP V X	interrogative/indefinite pronoun personal pronoun relative pronoun verb particle	P I F A X Y	present imperfect future aorist perfect pluperfect	I D S O N P	indicative imperative subjunctive optative infinitive participle	S P Freqency:	singular plural	C S	comparative superlative

 $\rightarrow$  Memorizing all words used 150+ times will give you a handle on 70% of the NT.

 $\rightarrow$  Memorizing all words use 30+ times will give you a handle on 85% of the NT.

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.

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

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Dictionary Form of Word	Meaning	Freqency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
διαπονέομαι	<ol> <li>to work out laboriously, make complete by labour</li> <li>a) to exert one's self, strive b) to manage with</li> </ol>	R	V		Ρ	Μ	Ρ	N	Ρ	Μ	
διά	(gen.) through, by means of; (acc.) because of, for the sake of, therefore	Μ	Ρ								
6	(often not translated) the, this, that, who	Н	DA					A	5	N	
διδάσκω	to teach, instruct, to provide information in a manner intended to produce understanding, either	L	V		Ρ	A	N				
αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place; here,	Н	PP					A	Ρ	Μ	
6	(often not translated) the, this, that, who	Н	DA					A	5	Μ	
λαός	a body of people; a concourse of people, a multitude, Mt. 27:25; Lk. 8:47; the common people, Mt. 26:5;	Μ	N					A	5	Μ	
καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	Н	С								
	διαπονέομαι διά ό διδάσκω αὐτός ό λαός	διαπονέομαι       1) to work out laboriously, make complete by labour         a) to exert one's self, strive b) to manage with         διά       (gen.) through, by means of; (acc.) because of, for the sake of, therefore         δ       (often not translated) the, this, that, who         διδάσκω       to teach, instruct, to provide information in a manner intended to produce understanding, either         αὐτός       he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,         δ       (often not translated) the, this, that, who         λαός       a body of people; a concourse of people, a multitude, Mt. 27:25; Lk. 8:47; the common people, Mt. 26:5;         ναί       (as a connective) and; (connecting and continuing)	διαπονέομαι1) to work out laboriously, make complete by labour a) to exert one's self, strive b) to manage withRδιά(gen.) through, by means of; (acc.) because of, for the sake of, thereforeMδ(often not translated) the, this, that, whoHδιδάσκωto teach, instruct, to provide information in a manner intended to produce understanding, eitherLαὐτόςhe, she, it; 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(acc.) because of, for the sake of, therefore       M       P         δ       (often not translated) the, this, that, who       H       DA         διδάσκω       to teach, instruct, to provide information in a manner intended to produce understanding, either       L       V         αὐτός       he, she, it; also used as intenp, himself, herself, itself, themselves; the same one; also an adv. of place: here, M       H       DA         δ       (often not translated) the, this, that, who       H       DA	διαπονέομαι       1) to work out laboriously, make complete by labour a) to exert one's self, strive b) to manage with       R       V       P         διά       (gen) through, by means of; (acc) because of, for the sake of, therefore       M       P          δ       (often not translated) the, this, that, who       H       DA          διδάσκω       to teach, instruct, to provide information in a manner intended to produce understanding, either       L       V       P         αὐτός       he, she, it; also used as intenp, himself, herself, itself, themselves; the same one; also an adv. of place: here,       H       DA         δ       (often not translated) the, this, that, who       H       DA         καός       a body of people; a concourse of people, a multitude, Mt. 27:25; Lk. 8:47; the common people, Mt. 26:5;       M       N         ναί       (as a connective) and; (connecting and continuing)       L       C	διαπονέομαι       1) to work out laboriously, make complete by labour a) to exert one's self, strive b) to manage with       R       V       P       M         διά       (gen) through, by means of; (acc) because of, for the sake of, therefore       M       P          δ       (often not translated) the, this, that, who       H       DA          διδάσκω       to teach, instruct, to provide information in a manner intended to produce understanding, either       L       V       P       A         αὐτός       he, she, it; also used as intenp, himself, herself, itself, themselves; the same one; also an adv. of place: here,       H       DA          δ       (often not translated) the, this, that, who       H       DA           κο       to teach, instruct, to provide information in a manner intended to produce understanding, either       L       V       P       A         αὐτός       he, she, it; also used as intenp, himself, herself, itself, themselves; the same one; also an adv. of place: here,       H       PP          δ       (often not translated) the, this, that, who       H       DA           λαός       a body of people; a concourse of people, at multitude, Mt. 27:25; Lk. 8:47; the common people, Mt. 26:5;       M       N          ναί       (as a connective) and; (conne	διαπονέομαι       1) to work out laboriously, make complete by labour a) to exert one's self, strive b) to manage with       R       V       P       M       P         διά       (gen) through, by means of; (acc.) because of, for the sake of, therefore       M       P           διά       (gen) through, by means of; (acc.) because of, for the sake of, therefore       M       P           διά       (often not translated) the, this, that, who       H       DA            διδάσκω       to teach, instruct, to provide information in a manner intended to produce understanding, either       L       V       P       A       N         αὐτός       he, she, it; also used as intenp, himself, herself, itself, themselves; the same one; also an adv. of place: here, M       H       PP           δ       (often not translated) the, this, that, who       H       DA           αὐτός       he she, she, it; also used as intenp, himself, herself, itself, themselves; the same one; also an adv. of place: here, M       H       PP           δ       (often not translated) the, this, that, who       H       DA           λαός       a body of people; a concourse of people, at multitude, Mt. 27:25; Lk. 8:47; the common people, Mt. 2	διαπονέομαι       1) to work out laboriously, make complete by labour a) to exert one's self, strive b) to manage with       R       V       P       M       P       N         διά       (gen) through, by means of; (acc.) because of, for the sake of, therefore       M       P            δ       (often not translated) the, this, that, who       H       DA        A         διδάσκω       to teach, instruct, to provide information in a manner intended to produce understanding, either       L       V       P       A       N         αὐτός       he, she, it; also used as intenp, himself, herself, itself, themselves; the same one; also an adv. of place: here, δ       H       DA        A         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	διαπονέομαι       1) to work out laboriously, make complete by labour a) to exert one's self, strive b) to manage with a) to exert one's self, strive b) to manage with Bita       R       V       P       M       P       N       P         διά       (gen) through, by means of; (acc) because of, for the sake of, therefore       M       P       M       P       N       P         διά       (gen) through, by means of; (acc) because of, for the sake of, therefore       M       P       Image: Self (acc) because of (ac	διαπονέομαι       1) to work out laboriously, make complete by labour a) to exert ones self, strive b) to manage with       R       V       P       M       P       N       P       M         διά       (gen) through, by means of; (acc) because of, for the sake of, therefore       M       P       Image: Complete by labour M       R       V       P       M       P       N       P       M         διά       (gen) through, by means of; (acc) because of, for the 

Word	Dictionary Form of Word	Meaning	Freqency	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 $\rightarrow$ announce; make public;	R	V		Ρ	A	N				
έv	έv	Spatially: in, inside, at, among, with; logically: by means of, with, because of; of time: during, while	Н	Ρ								
τŵ	ó	(often not translated) the, this, that, who	Н	DA					D	5	Μ	
Ίησοῦ	Ίησοῦς	Jesus, Joshua, Yahweh sa∨es	Н	N					D	5	Μ	
τήν	ò	(often not translated) the, this, that, who	Н	DA					A	5	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	5	F	
τήν	ò	(often not translated) the, this, that, who	Н	DA					A	5	F	
ἐκ	ἐĸ	of, out of; from, away from. Spatially: extension from a space to a goal outer in reference,	Н	Ρ								
νεκρών	νεκρός	dead, without life, Mt. 11:5; 22:31; met. νεκρός τινι, dead to a thing, no longer devoted to, or under the	Μ	Ą					G	Ρ	Μ	
			+						1	1	1	

ll worked up because of what they were saying to the people, as they preached about the resurrection of esus from the dead.							
hillips unpacks a bit just why this should have so exercised the Sadducees, who never would allow facts to tand 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 καταγγέλλεινThe construction of καταγγέλλειν έν 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							
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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 διά τὸ διδάσκειν αὐτοὺς.

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 ininitive. A parallel to this is the genitive sbsolute, where the nun or pronoun in the genitive acts as if it were the subject of 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. Usuall 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.

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.

ėv. 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.