

Verse Analysis – Acts 4:5

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 4:5

Page 1 of 5

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
Ἐγένετο	γίνομαι	to be, become, happen; to come into existence, be born. It is used in certain contexts to introduce a	M	V	3	A	M	I		S		
δὲ	δέ	but, and, then, rather	H	C								
ἐπὶ	ἐπί	(gen.) on, over, when; (dat.) on, at, in, while; (acc.) across, over, on, to, for, while	H	P								
τὴν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	F	
αὔριον	αὔριον	tomorrow, Mt. 6:30; ἡ αὔριον, ie. ἡμέρα, the next	R	D								
συναχθῆναι	συνάγω	to bring together, collect, gather, as grain, fruits, etc., Mt. 3:12 6:26; 13:30, 47; to collect an assembly;	L	V		A	P	N				
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	
τούς	ὁ	(often not translated) the, this, that, who	H	DA					A	P	M	

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ἄρχοντας	ἄρχων	one invested with power and dignity, chief, ruler, prince, magistrate, Mt. 9:23; 20:25 → leader;	L	N					A	P	M	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
τοὺς	ὁ	(often not translated) the, this, that, who	H	DA					A	P	M	
πρεσβυτέρους	πρεσβύτερος	elder, senior; older, more advanced in years, Lk. 15:25; Jn. 8:9; Acts 2:17; an elder in respect of age,	L	A					A	P	M	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
τοὺς	ὁ	(often not translated) the, this, that, who	H	DA					A	P	M	
γραμματεῖς	γραμματεὺς	a scribe; a clerk, town-clerk, registrar, recorder, Acts 19:35; one skilled in the Jewish law, a teacher or	L	N					A	P	M	
ἐν	ἐν	Spatially: in, inside, at, among, with; logically: by means of, with, because of; of time: during, while	H	P								
Ἱερουσαλήμ	Ἱερουσαλήμ	Jerusalem	L	N					D	S	F	

Greek Verse

Acts 4:5 Ἐγένετο δὲ ἐπὶ τὴν αὐριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν Ἱερουσαλήμ

Word-for-Word
Translation

Proper Translation

The next day, their rulers, elders and rabbis were gathered together in Jerusalem

Comments and
Questions

Lit: It happened that on the next day.... NtB: "It happened that on the next day." The introductory phrase ἐγένετο, common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

Ἐγένετο δὲ ἐπὶ τὴν αὐριον συναχθῆναι with the infinitive at the end is grammatically difficult in Greek. But Luke is trying to echo a phrase from Hebrew via the LXX ("And it came to pass")...and so this would give a "Jewish feel" to this verse.

Luke makes an effort in Acts to give a Jewish feel to his writing, as long as events in Jerusalem and Palestine are being described. Once Paul says "I have had it with you Jews. I'm going to devote myself to missions to Gentiles" then Luke changes his writing style.

συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς It is very common to have accusative nouns act as the subjects of an infinitive verb.

(This is basically the case, even though technically there IS no subject to an infinitive verb.)

Re "rabbis" - NtB: The traditional rendering of γραμματεὺς as "scribe" does not communicate much to the

modern English reader, for whom the term might mean "professional copyist," if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus "expert in the law" comes closer to the meaning for the modern reader.

Bob's addition: A good modern equivalent of "expert in the law" is "rabbi". It is not clear to me why this sturdy, servicable word in English gets avoided by professional Bible translators.

This group would have represented most of the key players in 1st c. Jewishness. The scribes/rabbis were mostly Pharisees and were influential in the synagog movement. Some, however, had teaching areas that they used in the Temple precincts.

Lk 2:46 After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions.

Πρεσβύτεροι was 'a general designation applicable to both priests and laymen'.

ἀρχιερεῖς has been understood to mean members of highpriestly families, i.e., the High Priest together with previous High Priests and members of the noble families from whom the High Priests were drawn.

Undoubtedly Luke is thinking of a meeting of the Sanhedrin, which he describes correctly in the period in which rabbinic (Pharisaic) scholars were finding their way into what had previously been a predominantly Sadducean assembly.

After the end of political independence (or semi-independence) in AD 70; then the Sanhedrin consisted entirely of rabbinic scholars (γραμματεῖς).

C. K. Barrett, A Critical and Exegetical Commentary on the Acts of the Apostles, International Critical Commentary (Edinburgh: T&T Clark, 2004), 223.

According to Josephus, the "lawyers" associated themselves with the Pharisees.

The Sanhedrin had gotten rid of Jesus not very many weeks prior to this. If they hoped that would be the