

Verse Analysis – Acts 4:13

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 4:13

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Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
θεωροῦντες	θεωρέω	to be a spectator, to gaze on, contemplate; to behold, view with interest and attention, Mt.	L	V		P	A	P	N	P	M	
δὲ	δέ	but, and, then, rather	H	C								
τὴν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	F	
τοῦ	ὁ	(often not translated) the, this, that, who	H	DA					G	S	M	
Πέτρον	Πέτρος	Peter; this has the designative meaning rock or individual stone, rock, stone	M	N					G	S	M	
παρρησίαν	παρρησία	confidence, boldness; openness; παρρησία (dat. sg. used adverbially): openly, plainly, freely	L	N					A	S	F	
καὶ	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
Ἰωάννου	Ἰωάννης	John	M	N					G	S	M	

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καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
καταλαβόμενοι	καταλαμβάνω	to lay hold of, grasp; to obtain, attain, Rom. 9:30; 1 Cor. 9:24; Phil. 3:12, 13; to seize, to take possession	R	V		A	M	P	N	P	M	
ὅτι	ὅτι	that; because, since; for	H	C								
ἄνθρωποι	ἄνθρωπος	a human being, Jn. 16:21; Phil. 2:7; an individual, Rom. 3:28, et al. freq.; used also pleonastically with other	M	N					N	P	M	
ἀγράμματοί	ἀγράμματος	illiterate, unlearned, Acts 4:13*	R	A					N	P	M	
εἶσιν	εἶμι	to be, exist, be present	H	V	3	P	A	I		P		
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
ιδιώται	ιδιώτης	pr. one in private life, one devoid of special learning or gifts, a plain person, Acts 4:13; 2 Cor. 11:6;	R	N					N	P	M	
ἐθαύμαζον	θαυμάζω	to be amazed (at), in wonder, astonished, surprised	L	V	3	I	A	I		P		
ἐπεγίνωσκόν	ἐπιγινώσκω	pr. to make a thing a subject of observation; hence, to arrive at knowledge from preliminaries; to attain	L	V	3	I	A	I		P		
τε	τέ	and, but (often not translated); with καί: both...and	M	C								
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	
ὅτι	ὅτι	that; because, since; for	H	C								
σὺν	σύν	with; as, besides, a marker which shows association with another thing or person	M	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	
ἦσαν	εἶμι	to be, exist, be present	H	V	3	I	A	I		P		

Greek Verse

Acts 4:13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν,

Word-for-Word
Translation

Proper Translation

When they observed the confidence that Peter and John had, and realized that they were uneducated, ordinary men they were astonished. They recognized that these men had been companions of Jesus.

Comments and
Questions

Θεωροῦντες and Θεωροῦντες are both used in a classic time-related sense: *When they observed...when they realized....*

I don't know exactly what to make of the tenses of the participles. Θεωροῦντες is a present while καταλαβόμενοι is aorist. Could the variation be a matter of literary style? The sound of the sentence to Greek ears?

ἄνθρωποι ἀγράμματοί Predicate nominative: *they were uneducated men*

ἰδιῶται later became the root of the English word 'Idiot'. However, in Ancient Greek:

Thucydides 2:48:2; Plato, Laws 830a, where it is clear that the ἰδιώτης is not in a general sense an ignorant person but one who in a particular field is not a professional.

C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, International Critical Commentary* (Edinburgh: T&T Clark, 2004), 233–234.

εἶσιν is present tense. We would use a past tense in English, but verbal aspect is dominant here rather than time in this use of a present...ongoing action.

ᾤσαν imperfect in Greek. English requires a pluperfect here: "had been".

Were they merely recognizing that these men had been companions of Jesus...or did it go further? Did they recognize something of Jesus' style in them?

Certainly in their capacity to speak cogently and in their confidence to not back down in the face of authority, they demonstrated some characteristics that were common to Jesus...and which these leaders had hoped they had put an end to some couple of months ago.

May it be that people recognize that I have "been with Jesus."

FFBg: ἀγράμματοί <> illiterate, but having received no formal, theological education.

Cf: Jn 7:15-16 The Jews therefore marveled, saying, "How is it that this man has learning, when he has never studied?" So Jesus answered them, "My teaching is not mine, but his who sent me.

Mk 1:22 And they were astonished at his teaching, for he taught them as one who had authority, and not as the scribes.

None could match Jesus in his sure handling of the scriptures, his unerring ability to go back to first principles for the confirming of his own teaching and the embarrassment of his opponents. And plainly he had imparted something of that same gift to his disciples. Not only so, but he had supported his teaching with the mighty works which he performed; now Peter and John were doing the same.

F. F. Bruce, *The Book of the Acts, The New International Commentary on the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1988), 95.

We can assume that John also spoke. As with so much of narrative accounts in Scripture, that which took an hour or more to unfold in real time gets recounted in just 30 words in a single verse which can be read in