

# Verse Analysis – Acts 4:31

## 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 4:31

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Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
δεηθέντων	δέομαι	to be in want, to need; to ask, request, Mt. 9:38; Lk. 5:12; 8:28, 38; in NT absol. to pray, offer prayer,	R	V		A	P	P	G	P	M	
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	
ἔσαλεύθη	σαλεύω	to make to rock, to shake, Mt. 11:7; 24:29; Mk. 13:25; Lk. 6:38, 48; 7:24; 21:26; Acts 4:31; 16:26;	R	V	3	A	P	I		S		
ὁ	ὁ	(often not translated) the, this, that, who	H	DA					N	S	M	
τόπος	τόπος	place, location; passage (in a book); position; possibility, opportunity	L	N					N	S	M	
ἐν	ἐν	Spatially: in, inside, at, among, with; logically: by means of, with, because of; of time: during, while	H	P								
ὧς	ὅς	who, which, what, that; anyone, someone, a certain one	H	RP					D	S	M	

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ἦσαν	εἶμι	to be, exist, be present	H	V	3	I	A	I		P		
συνηγμένοι	συνάγω	to bring together, collect, gather, as grain, fruits, etc., Mt. 3:12 6:26; 13:30, 47; to collect an assembly;	L	V		χ	P	P	N	P	M	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
ἐπλήσθησαν	πίμπλημι	to fill; (pass.) to be filled, completed	R	V	3	A	P	I		P		
ἅπαντες	ἅπας	all, the whole → all; everyone.	L	A					N	P	M	
τοῦ	ὁ	(often not translated) the, this, that, who	H	DA					G	S	N	
ἁγίου	ἅγιος	holy (moral quality), consecrated ([ceremonially] acceptable to God); holy person/people = saint(s), holy	M	A					G	S	N	
πνεύματος	πνεῦμα	wind, breath, things which are commonly perceived as having no material substance; by extension: spirit,	M	N					G	S	N	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
ἐλάλουν	λαλέω	to speak, talk	M	V	3	I	A	I		P		
τὸν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	M	
λόγον	λόγος	word, spoken or written	M	N					A	S	M	
τοῦ	ὁ	(often not translated) the, this, that, who	H	DA					G	S	M	
θεοῦ	θεός	God, usually refers to the one true God; in a very few contexts it refers to a (pagan) god or goddess.	H	N					G	S	M	
μετά	μετά	(gen.) with, among, a marker of association of various kinds and meanings; (acc.) after, later, a	M	P								
παρρησίας	παρρησία	confidence, boldness; openness; παρρησία (dat. sg. used adverbially): openly, plainly, freely	L	N					G	S	F	

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Greek Verse

Acts 4:31 καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

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Word-for-Word  
Translation

Proper Translation

*When they finished praying, the place in which they were gathered was shaken. They were all filled with the Holy Spirit and began to speak the word of God with boldness.*

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Comments and  
Questions

*One area of focal point of interest for Luke, more than of Matt, Mark, or John, was around prayer. He makes more reference to it in Luke/Acts than any of the other gospel writers.*

*Cf. Luke 1:10, 13; 2:37; 3:21; 5:16; 6:12, 28; etc.*

*Acts 1:14, 2:42, 4:31, 6:4, 10:2, 13:3, 14:23, 16:13, 25, 28:8.*

*He was both the most highly educated of the gospel writers, and also the most focused on prayer.*

*Verse starts with a genitive absolute, where αὐτῶν is the subject of the verb δεηθέντων.*

*Once again, understanding the participle δεηθέντων to have a temporal (time-related) function. And as an aorist participle, its action took place before the action of the main verb ἐσαλεύθη.*

*The shaking did not happen *while* they were praying, but *afterwards*...rather like an indication that God had heard and was responding to their prayers.*

*My one experience of an earthquake, in Japan, left me (once I became convinced that my house was not going to fall down on me) overwhelmed with a sense of God's power: taking all these uncounted trillions of*

tons of earth and water, and making them go "whack-whack" back and forth. And this was just God's finger at work.

This would have impressed them similarly, I'm sure.

There are many in N. America who would deny the miraculous. Of this, Chrysostom said:

"If you deny miracles, you make it all the more marvellous that they should obtain such moral victories—these illiterate men!"

*W. Robertson Nicoll, The Expositor's Greek Testament: Commentary, vol. 2 (New York: George H. Doran Company, n.d.), 137.*

Began to speak: trying to capture here the ongoing action of the imperfect tense-form.

began to speak the word of God with boldness: this points to a passage of time...taking hours/days/weeks