

Notes on the Greek New Testament Week 36 – Acts 4:32-5:24

Day 176: Acts 4:32-37

Verses 32-37

Stott comments, "Just as after the first coming of the Spirit [Luke] describes the characteristics of the Spirit-filled community (2:42-47), so after they are again filled with the Spirit he provides a second description (4:32-37). Moreover in both cases his emphasis is the same. *All the believers*, he begins, in 4:32 as in 2:44, formed a closely knit group. They 'were together' (2:44), as they devoted themselves to 'the fellowship' (2:42), and they *were one in heart and mind* (4:32). This was the fundamental solidarity of love which the believers enjoyed, and their economic sharing was but one expression of the union of their hearts and minds."

Verse 32

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.

Cf. 2:43,44.

πληθος, ους n crowd, multitude

Here meaning 'congregation'.

πιστευω believe (in), have faith (in)

καρδια, ας f heart

ψυχη, ης f self, life, 'soul'

εἷς, μια, ἐν gen ἐνος, μιας, ἐνος one, single

οὐδε neither

ὑπαρχω be at one's disposal (τα ὑ. possessions).

ἴδιος, α, ον one's own

εἶναι Verb, pres infin εἶμι

κοινος, α, ον common, in common

Verse 33

καὶ δυνάμει μεγάλη ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.

δυνάμει Noun, dat s δυναμις

μεγας, μεγαλη, μεγα large, great

ἀποδιδωμι give, render

μαρτυριον, ου n testimony, witness

ἀναστασις, εως f resurrection, raising up

"Thus they ignored the Sanhedrin's ban, and their witness was characterised by both boldness and power." Stott.

χαρις, ιτος f grace

"An expression which may describe their 'wonderful spirit of generosity' (JBP), or refer to the fact that they were 'held in high esteem' (NEB), or be a more general statement that God's grace was sustaining them." Stott.

Verse 34

οὐδὲ γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκῶν ὑπήρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων

ἐνδεης, ες needy, poor

Compare Dt 15:4. The commonwealth promised to Israel under the Old Covenant found expression among these first Christians.

ὅσος, η, ον as much as; pl. as many as, all

κτητωρ, ορος m owner, possessor

χωριον, ου n piece of land, field, place

ἢ or

οἰκια, ας f house, home, household

ὑπηρχον see v.32

πωλεω sell, barter

φερω bring, carry, bear

Suggests habit – ongoing action as necessity arose.

τιμη, ης f price

πιπρασκω sell

Verse 35

καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίκετο δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν.

ἐτίθουν Verb, imperf act indic, 1 s & 3 pl

τιθημι place, set

πόδας Noun, acc pl πους, ποδος m foot

διεδίκετο Verb, imperf pass indic, 3 s

διαδιδωμι distribute, divide

ἐκαστος, η, ον each, every

καθοτι because, for, as, insofar as

ἂν particle indicating contingency

χρεια, ας f need, want

εἶχεν Verb, imperf act indic, 3 s ἔχω

Postscript

Stott writes, "In seeking to evaluate the so-called 'Jerusalem experiment', we shall be wise to avoid extreme positions. We have no liberty to dismiss it as a rash and foolish mistake, motivated by the false expectation of an imminent Parousia and causing the poverty which Paul had later to remedy by his collection from the Greek churches. Luke gives no hint of these things. Nor can we say, however, that the Jerusalem church, being filled with the Spirit, laid down an obligatory model – a kind of primitive Christian 'communism' – which God wants all Spirit-filled communities to copy. The fact that the selling and giving were voluntary is enough to dispose of this. What we should surely do, instead, is to note and seek to imitate the care of the needy and the sacrificial generosity which the Holy Spirit created."

4:36-5:11

The description of the community of goods is now followed by two examples of the way it worked out in practice, in the one happily, in the other disasterously.

Verse 36

Ἰωσήφ δὲ ὁ ἐπικληθεὶς Βαρναβᾶς ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν μεθερμηνευόμενον υἱὸς παρακλήσεως, Λευίτης, Κύπριος τῷ γένει,

ἐπικληθεὶς Verb, aor pass ptc, m nom s
ἐπικαλεῶ call, name, surname
μεθερμηνεῦω translate
παρακλησις, εως f encouragement, help, counsel

The idiom υἱὸς παρακλήσεως is Semitic and identifies a key characteristic of a person: see Lk 5:34; 10:6; 16:8; 20:34,36.

"He was the encourager, the advocate, the *paraclete* par excellence of all the characters in Acts. When the Christians in Jerusalem shied away from Paul after his conversion, Barnabas interceded and introduced him to them (9:26f.). When Paul refused to take Mark on his second missionary journey, Barnabas took up for Mark (15:36-39). When the Christians of Jerusalem became concerned over the orthodoxy of the Antiochene Christians in their witness to Greeks, Barnabas again served as intercessor, saw the gracious work of the Antiochene Christians, and encouraged them (11:20-23). Indeed, 11:24 well sums up the portrait of this 'Son of Encouragement': 'He was a good man, full of the Holy Spirit and of faith.'" Polhill.

Λευίτης Levite

"Despite the provisions of Num 18:24 and Dt 10:9, priests and Levites do not seem in practice to have been debarred from owning landed estates." Bruce.

γενος, ους n family

τῷ γένει "Dative of reference, 'by family'." Bruce.

Verse 37

ὑπάρχοντος αὐτῷ ἀγροῦ πωλήσας ἤνεγκεν τὸ χρῆμα καὶ ἔθηκεν πρὸς τοὺς πόδας τῶν ἀποστόλων.

ἄγρος, ου m field, farm, countryside
ἤνεγκεν Verb, aor act indic, 3 s φερω
χρημα, τος n mostly pl possessions, wealth, money

Day 177: Acts 5:1-6

"The growing church had many painful discoveries to make: first the hatred of the world; then – and far more painful – the appearance of sin within, the discovery that as into Eden, so into the kingdom of the Messiah, sin could find an entrance." Rackham. And Stott comments, "Having failed to destroy the church from outside, [Satan] attempted through Ananias and Sapphira to insinuate evil into its interior life, and so ruin the Christian fellowship."

Verse 1

Ἄνῆρ δὲ τις Ἀνανίας ὀνόματι σὺν Σαπφίρῃ τῇ γυναικὶ αὐτοῦ ἐπωλησεν κτῆμα

πωλεῶ sell, barter
κτημα, τος n possession, property, piece of land

Verse 2

καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυῖης καὶ τῆς γυναικός, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.

νοσφιζομαι keep back for oneself, embezzle
τιμη, ης f price

Cf. Josh 7:1 of Achan's action LXX
ἐνοσφισατο ἀπο του ἀναθεματος
Bruce comments, "The story of Ananias is to the book of Acts what the story of Achan is to the book of Joshua. In both narratives an act of deceit interrupts the victorious progress of the people of God."

συνειδυίης Verb, perf act ptc, f gen s
 συνοιδα (verb perf in form but pres in
 meaning) share knowledge with, be
 aware of
 ἐνέγκας Verb, aor act ptc, m nom s φερω
 bring
 μερος, ους n part, piece, in part, partly
 ἔθηκεν Verb, aor act indic, 3 s τιθημι

Verse 4 makes it clear that Ananias' sin was not in keeping back part of the money but in pretending that he had given it all. Noting the strong word ἐνοσφίσατο, Stott comments, "We have to assume, therefore, that before the sale Ananias and Sapphira had entered into some kind of contract to give the church the total amount raised. Because of this, when they brought only some instead of all, they were guilty of embezzlement."

Verse 3

εἶπεν δὲ ὁ Πέτρος, Ἀνανία, διὰ τί
 ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου
 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ
 νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;

Stott comments, "Here the Holy Spirit and that evil spirit often called the devil stand in opposition to one another. According to outward appearance, two men faced each other, and one of them lied to the other, but Peter had the spiritual discernment to see behind the appearance to the unseen reality: Satan lied to God (5:3-4). Indeed, Satan had 'filled' Ananias' heart to induce him to do so – a kind of diabolical equivalent to Peter's being filled with the Spirit."

ἐπλήρωσεν Verb, aor act indic, 3 s πληρωω
 fill

Bruce includes the following note on the name 'Satan', "Originally a common noun, meaning 'adversary' (e.g., 1 Kings 11:14; Ps 109:6), appears as a personal name for the angel who in Job 1:6ff. and Zech 3:1ff. accuses men before God (cf. Rev 12:10) and who in 1 Chr 21:1 tempts them to evil (as here)... In NT he is identified with Baal-Zebul (lit. 'lord of the high place'), prince of the demons' (Mt 12:24ff.), and is referred to as 'the evil one' (cf. Mk 4:15 with Mt 13:19). He has his kingdom, angels, and children in opposition to the kingdom, angels, and children of God (Mt 12:26; 25:41; 1 Jn 3:10). He is the 'prince of this world' (Jn 16:11), the 'god of this age', who blinds the minds of the unbelieving (2 Cor 4:4), the 'prince of the power of the air, the spirit that now works in the sons of disobedience' (Eph 2:2). He is identified with the serpent which seduced Eve, and true to his pristine character, is still 'the deceiver of the whole world' (cf. Rom 16:20; 2 Cor 11:2f.; Rev 12:9; 20:2). The Gk equivalent of his name is διαβολος 'calumniator': see 10:38; 13:10."

ψεύσασθαί Verb, aor midd dep infin
 ψευδομαι lie, speak untruth, deceive
 νοσφίσασθαι Verb, aor midd infin
 νοσφιζομαι
 χωριον, ου n piece of land, field, place

"One must remember that the community was 'of one heart and mind' (4:32). This spiritual unity lay behind their not claiming their possessions as their own, their sharing everything they had. They were the community of the Holy Spirit, and in this community they placed all their trust, found their identity and security. But this was not so with Ananias. His heart was divided. He had one foot in the community and the other still groping for a foothold on the worldly security of earthly possessions. To lie with regard to the sharing was to belie the unity of the community, to belie the Spirit that undergirded that unity." Polhill. Stott comments, "Their motive in giving was not to relieve the poor, but to fatten their own ego."
 The Holy Spirit is here clearly viewed as personal.

Verse 4

οὐχὶ μένον σοὶ ἔμενεν καὶ πραθὲν ἐν τῇ σῆ
 ἔξουσίᾳ ὑπήρχεν; τί ὅτι ἔθου ἐν τῇ καρδίᾳ
 σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω
 ἄνθρωποις ἀλλὰ τῷ θεῷ.

οὐχὶ (emphatic form of οὐ) not, no; used
 in questions expecting an affirmative
 answer.

μενω trans remain, stay, abide

μενον neut pres ptc μενω, ούχι μενον σοι
έμενεν 'while you had it, did it not belong to
you?'

πραθέν Verb, aor pass ptc, m acc & n
nom/acc s πιπρασκω sell
σος, ση, σον possessive adj. your, yours
έξουσια, ας f authority, right, power
ύπαρχω be (equivalent to είμι), be at one's
disposal (τα ύ. possessions).

ύπαρχω can be little more than the
equivalent of είμι or it can have its proper
sense of 'be at one's disposal' (see 4:32). Here
it is the former with a flavour of the latter.

τί ότι the verb έστιν is implied, 'Why (is it)
that ...'

έθου Verb, aor midd indic, 2 s τιθημι τ.
έν καρδια think, decide
πραγμα, τος n matter, thing, event, deed
έψεύσω Verb, aor midd dep indic
ψευδομαι lie

The parallelism with verse 3 indicates that the
Holy Spirit is God. "It was to God that the lie
was told because it was to Him that the gift
was offered." Bruce.

Verse 5

άκούων δέ ο Άνανίας τούς λόγους
τούτους πεσων έξέψυξεν· και έγένητο
φρόβος μέγας επί πάντας τούς άκούοντας.

πεσων Verb, aor act ptc, m nom s πιπτω
fall, fall down
έκψυχω die

A medical term found in the NT only here and
in v.10 and 12:23.

έγένετο Verb, aor midd dep indic, 3 s
γίνομαι

Verse 6

άναστάντες δέ οί νεωτεροι συνέστειλαν
αυτόν και έξενέγκαντες έθαψαν.

νεωτερος, α, ον younger, young
συνέστειλαν Verb, aor act indic, 3 pl
συστελλω carry out or wrap up (of
the dead)

έξενέγκαντες Verb, aor act ptc, m nom pl
έκφερω carry or bring out
θαπτω bury

Day 178: Acts 5:7-11

Verse 7

Έγένετο δέ ώς ώρων τριών διάστημα και
ή γυνή αυτού μή είδυια τó γεγονός
είσήλθεν.

ώρα, ας f hour, period of time
τρεις, τρια gen τριων dat τρισιν three
διάστημα, τος n interval

I.e. 'And there elapsed (lit. took place) an
interval of about three hours'

είδυια Verb, perf act ptc, f nom s οίδα
(verb perf in form but with present
meaning) know, understand

γεγονός Verb, perf act ptc, n nom/acc s
γίνομαι

Verse 8

άπεκρίθη δέ πρός αυτήν Πέτρος, Είπέ
μοι, εί τοσούτου τó χωρίον άπέδοοθε; ή
δέ είπεν, Ναί, τοσούτου.

άπεκρίθη Verb, aor midd dep indic, 3 s
άποκρινομαι reply, say
τοσούτος, αυτη, ουτον correlative adj so
much, so great, so large

The genitive is a genitive of price.

χωριον, ου n piece of land, field
άπέδοοθε Verb, aor midd indic, 2 pl
άποδιδωμι give, pay
ναι yes, yes indeed

Verse 9

ό δέ Πέτρος πρός αυτήν, Τί ότι
συνεφωνήθη ύμίν πειράσαι τó πνεύμα
κυρίου; ίδου οί πόδες τών θαψάντων τόν
άνδρα σου επί τή θύρα και έξοίσουσίν σε.

τί ότι see v.4

συνεφωνήθη Verb, aor pass indic, 2 s
συμφωνεω agree with, be in
agreement with, agree
πειραζω put to the test, tempt

For testing/tempting the Lord, see Ex 17:2; Dt
6:16 quoted by Jesus when tempted by Satan.
The idea of testing is here perhaps 'seeing how
far you can go' (Lake and Cadbury).

πόδες Noun, nom pl πους, ποδος m foot
θαψαντων aor ptc θαπτω bury
θυρα, ας f door, gate
έξοίσουσίν Verb, fut act indic, 3 pl έκφερω
carry or bring out

She had joined her husband in his act of
deception, she would now join him in
judgment and the grave.

Verse 10

ἔπεσεν δὲ παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.

ἔπεσεν Verb, aor act indic, 3 s πιπτω fall, fall down

παραχρῆμα immediately, at once
πόδας Noun, acc pl πους, ποδος m ἐκψυχω die

See v.5.

νεανίσκος, ου m young man
εὗρον Verb, aor act indic, 1 s & 3 pl εὕρισκω
νεκρός, α, ον dead
ἐξενέγκαντες see v.6

"Of all the Gospel writers [Luke] gave the strongest treatment of money's dangers. Ultimately the temptations of money ensnared Judas (Luke 22:5; Acts 1:18), the rich young man (Luke 18:18-23), and the rich fool (Luke 12:15-21). The same quest for material security trapped Ananias and Sapphira. Not only was it their undoing, but it also threatened the church. Then, as now, the mark of any Christian fellowship is the relationship of its members to material matters. That is where its real heart and mind are revealed." Polhill.

Verse 11

καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

Cf. v.5; 2:43.

ἐκκλησία, ας f congregation, church

This is the first occurrence of this word in Acts.
"The word ἐκκλησία has both a Gentile and a Jewish background. In Attic Greek it was the name of the citizen body in its legislative capacity; this usage obtained in many other Greek cities (e.g. Ephesus: cf. 19:32, 39, 41). But it is against the Jewish background only that we can understand the early Christian usage. In LXX it is used for the 'congregation' of Israel, the nation in its theocratic aspect, organised as a religious community (cf. Dt 9:10; 18:16; 23:1f.; 31:30; Josh 8:35, where ἐκκλησία represents Heb *qahal*, frequently also rendered by συναγωγή." Bruce.

Stott comments, "If the hypocrisy of Ananias and Sapphira had not been publicly exposed and punished, the Christian ideal of an open fellowship would not have been preserved, and the modern cry 'there are so many hypocrites in the church' would have been heard from the beginning."

Day 179: Acts 5:12-16**Verse 12**

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ Στοᾷ Σολομῶντος.

χειρ, χειρος f hand, power
τερας, ατος n wonder, object of wonder

Cf 2:23.

ὁμοθυμαδον adv with one mind, by common consent

Cf 2:44, 46.

ἅπας, ασα, αν (alternative form of πας) all, whole

στοα, ας f porch, portico

Cf. 3:11 This seems to have been their public meeting place.

Verse 13

τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός·

λοιπος, η, ον rest, remaining

The reference here is to unbelievers in the city.

οὐδεὶς, οὐδεμα, οὐδεν no one, nothing
τολμαω dare, be brave
κολλᾶσθαι Verb, pres midd/pass infin
κολλαομαι unite oneself with

κολλαομαι means 'join oneself to' (Acts 8:29; 9:26). Blass suggests that it may here have the sense 'interfere with', but Bruce says that there is no evidence of the word bearing this sense. We should not lose the link between this verse and v. 11.

μεγαλυνω enlarge, magnify

Verse 14

μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ γυναικῶν,

μαλλον adv more; rather
προσετίθεντο Verb, imperf pass indic, 3 pl
προστιθημι add to, increase

Cf. 2:41, 47. Does τῷ κυρίῳ belong with προστιθεντο or with πιστευοντες? "For the former cf. 11:24; for the latter cf. 18:8. Formally, it is probably to be taken with πιστευοντες, but in sense it may go with either or both." Bruce.

πληθος, ους n crowd, multitude

Drawing attention to the contrast between vv. 13 and 14 Stott comments, "On the one hand an awestruck reserve', as Haenchen puts it, and 'on the other great missionary success'. This paradoxical situation has often recurred since then. The presence of the living God, whether manifest through preaching or miracles or both, is alarming to some and appealing to others. Some are frightened away, while others are drawn to faith."

Verse 15

ὥστε καὶ εἰς τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλιναρίων καὶ κραβάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ τινὲς αὐτῶν.

πλατεια wide street, main street

ἐκφερω carry or bring out

ἀσθενεῖς Adjective, m nom pl ἀσθενής, ες sick, weak

τιθέναι Verb, pres act infin τιθημι place, set

κλιναριον, ου n small bed, cot

κραβάτος, ου m bed, cot, stretcher

καν (καὶ ἐάν) even if, and if, even

σκια, ας f shadow, shade,

foreshadowing

overshadow, fall upon

Cf. the effect of Paul's handkerchiefs and aprons, 19:12 (see also Lk 8:44). Stott adds, "It may be significant that the verb ἐπισκιάζω, which Luke chooses, meaning to 'overshadow', he has used twice in his Gospel of the overshadowing of God's presence."

Verse 16

συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ πόλεων Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

συνερχομαι come together, assemble

πληθος, ους n crowd, multitude

περὶ adv around, in the vicinity

The word occurs here only in the NT

ὀχλομαι trouble, harrass

ἀκαθαροσ, ον unclean

Note that Luke clearly distinguishes between sickness and demon possession.

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὅτι who, which, whoever, whichever

θεραπευω heal, cure

"At this point the apostles were still confined to Jerusalem. The people came to them from the outlying villages. Only later would they go forth from Jerusalem and take their gospel and their healing ministry into the villages of Judea (cf. 9:32-43)." Polhill.

Day 180: Acts 5:17-24

Verse 17

Ἀναστάς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἢ οὕσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου

ἀνιστημι trans (in fut and 1 aor act) raise; intrans (in 2 aor & all midd) rise, stand up

ἀρχιερευς, εως m high priest, member of high priestly family

αἵρεσις, εως f religious party, faction

ἢ οὕσα αἵρεσις 'the local party', cf. 11:22; 13:1; 14:13; 28:17.

ἐπλήσθησαν Verb, aor pas indic, 3 pl

πιμπλημι fill

ζηλος, ου m, and ους n zeal, jealousy

Verse 18

καὶ ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.

ἐπιβάλλω lay (hands) on

Most, if not all of the apostles (cf. v.29).

ἔθεντο Verb, aor act indic, 3 pl τιθημι place

τηρησις, εως f custody, prison

δημοσιος, α, ον public

Verse 19

ἄγγελος δὲ κυρίου διὰ νυκτὸς ἀνοίξας τὰς θύρας τῆς φυλακῆς ἐξαγαγων τε αὐτοὺς εἶπεν,

νυξ, νυκτος f night

ἀνοιγω open

θυρα, ας f door, gate

φυλακη, ης f prison, imprisonment

ἐξαγαγων Verb, aor act ptc, m nom s

ἐξαγω lead or bring out

"Perhaps there is irony in their deliverance by the angel. Sadducees did not believe in angels." Polhill.

Verse 20

Πορεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

σταθέντες Verb, aor pass ptc, m nom pl
ἴστημι and ἵστανω pass stand, stand firm

Suggests steadfastness.

ἱερον, ου n temple, temple precincts
ῥημα, ατος n word, thing, matter
ζωη, ης f life

'Life' is here equivalent to 'salvation'.

Verse 21

ἀκούσαντες δὲ εἰσήλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμοτήριον ἀχθῆναι αὐτούς.

ὄρθρος, ου m early morning; ὑπο τον ὄρθρον at daybreak

διδασκω teach

παραγενόμενος Verb, aor midd dep ptc, m nom s παραγινομαι come, arrive

συγκαλεω call together; midd call to oneself

συνεδριον, ου n Sanhedrin (the highest Jewish council in religious and civil matters); pl local city councils

γερουσια, ας f Council (i.e. the Sanhedrin)

The και is exegetical, 'even the council of the sons of Israel'.

δεσμοτηριον, ου n prison

ἀχθῆναι Verb, aor pass infin ἄγω

Verse 22

οἱ δὲ παραγενόμενοι ὑπηρεταὶ οὐχ εὗρον αὐτούς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ ἀπήγγειλαν

παραγινομαι come, arrive

ὑπηρετης, ου m attendant, assistant, servant

Probably Levites of the Temple watch.

εὗρον Verb, aor act indic, 1 s & 3 pl
εὕρισκω

φυλακη, ης f prison

ἀναστρεφω return

ἀπήγγειλαν Verb, aor act indic, 3 pl
ἀπαγγελλω announce, proclaim

Verse 23

λέγοντες ὅτι Τὸ δεσμοτήριον εὗρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω, οὐδένα εὗρομεν.

κεκλεισμένον Verb, perf pass ptc, m acc & n nom/acc s κλειω shut, shut up, lock

ἀσφαλεια, ας f security, safety, certainty
φυλαξ, ακος m guard, sentry

ἐστῶτας Verb, perf act ptc, m acc pl ἴστημι and ἵστανω pf stand, stand firm

θυρα, ας f see v.19

ἀνοιγω see v.19

ἔσω adv inside, within

Verse 24

ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο.

στρατηγος, ου m chief magistrate; σ.

του ἱεροῦ captain of the temple guard

διαπορευω be very confused, wonder

γένειτο Verb, aor opt, 3s γινομαι