

Notes on the Greek New Testament
Week 34 – Acts 2:37-3:21

Day 166: Acts 2:37-42**Verse 37**

Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, τί ποιήσωμεν, ἄνδρες ἀδελφοί;

κατενύγησαν Verb, aor pass dep indic, 3 pl
κατανυσσομαι be stabbed, be deeply troubled

Cf. Ps 109:16 (LXX 108). "The phrase is used here of that conviction of guilt which leads to repentance." Bruce.

τε enclitic particle and, and so
λοιπος, η, ον rest, remaining, other

Verse 38

Πέτρος δὲ πρὸς αὐτούς, Μετανοήσατε, [φησίν,] καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος·

Πετρος δε προς αυτους The verb of saying is implied rather than being explicit – though some MSS have a form of the verb φημι, say. Metzger argues that only the original absence of the verb (as reflected in B) accounts for the diverse forms in other MSS. The UBS Committee, however, preferred to include φησίν but enclose it in square brackets to reflect doubts over its originality.

μετανοεω repent, have a change of heart, turn from one's sins

Cf. Mt 3:2; 4:17. Repentance was an essential aspect of Gospel preaching from the days of its first announcement.

φησίν Verb, pres act indic, 3 s φημι say
βαπτισθητω aor pass imperat βαπτιζω baptise

Baptism as an outward sign of repentance and remission of sins was not a new idea to those who heard Peter. In particular, they would have known of John's baptism. The new feature of Christian baptism is that it is 'in the name of Jesus' and is associated with 'the gift of the Holy Spirit'.

ἕκαστος, η, ον each, every
ὄνομα, τος n name, person, authority
ἄφεσις, εως f forgiveness, cancellation (of sins)

εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν should be taken with μετανοήσατε as well as with βαπτισθητω cf. 3:19; 5:31; Lk 24:47.

ἁμαρτια, ας f sin
λήψεσθε Verb, fut midd dep indic, 2 pl
λαμβάνω receive
δωρεα, ας f gift

Cf. 8:20; 10:45; 11:17 also Jn 4:10.

Verse 39

ὑμῖν γὰρ ἔστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσιν τοῖς εἰς μακρὰν ὄσους ἂν προσκαλέσεται κύριος ὁ θεὸς ἡμῶν.

ἐπαγγελια, ας f promise, what is promised

τεκνον, ου n child; pl descendants
μακραν far, far off, at some distance

The promise is for all, regardless of generation or location. The words may imply that the promise is first to Jews and to their children (generations to come), but then equally it is for Gentiles – those far off (cf. Isa 57:19; Eph 2:13).

ὄσος, η, ον correlative pronoun, as much as; pl. as many as, all
ἂν particle indicating contingency
προσκαλέσεται Verb, aor midd dep subj, 3 s προσκαλεομαι call to oneself, summon, invite

Though the promise is for all, yet its effective application is through God's act of calling men and women to himself.

Verse 40

ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο, καὶ παρεκάλει αὐτοὺς λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

ἕτερος, α, ον other, another, different
τε enclitic particle and, and so
πλειοσιν dat pl πλειων more, many
διαμαρτυρομαι declare solemnly and emphatically, charge

'testify by argument', cf. 8:25; 10:42; 18:5; 20:21,23,24; 23:11; 28:23; Lk 16:28.

παρακαλεω exhort, encourage, urge
σώθητε Verb, aor pass imperat, 2 pl σωζω save, rescue, heal
γενεα, ας f generation, contemporaries, age

σκολιος, α, ον crooked, perverse,
dishonest

Cf. Dt 32:5; Ps 78:8 (LXX 77); Phil 2:15. By rejecting the Messiah (Lk 17:25) this 'generation' had come under the judgement of God (Mt 23:36; Lk 11:54). The only way of escape was to accept the good news, and with it, accept the Messiah. Stott adds, "Commitment to the Messiah implied commitment to the Messianic community, that is, the church. Indeed, they would have to change communities, transferring their membership from the one that was old and *corrupt* to the one that was new and *being saved* (47)."

Verse 41

οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλιαι.

μεν οὖν see Acts 1:6

ἀποδεχομαι welcome, receive, accept
προσετεθησαν aor pass, 3 pl προστιθημι
add, add to

ψυχη, ης f life, 'soul', person
ὡσει like, as, about, approximately
τρισχιλιοι, αι, α three thousand

There is no mention of supernatural signs accompanying the receiving of the Spirit by the 3000.

Verse 42

ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.

προσκαρτερω devote oneself to,
continue in

διδαχη, ης f teaching, what is taught

"For NT testimony to the authority of the apostolic teaching cf 1 Cor 12:28; 14:37; Eph 2:20; 3:5. The apostles' teaching was authoritative because it was delivered as the teaching of the Lord *through* the apostles." Bruce.

Stott comments that the receiving of the Spirit did not mean that the 3000 needed no other teacher but rather that they had a desire to learn more of Christ from the apostles. He adds, "Since the teaching of the apostles has come down to us in its definitive form in the New Testament, contemporary devotion to the apostles' teaching will mean submission to the authority of the New Testament. A Spirit-filled church is a New Testament church, in the sense that it studies and submits to New Testament instruction. The Spirit of God leads the people of God to submit to the Word of God."

κοινωνια, ας f fellowship, sharing in,
participation

"Its basic meaning is 'association, communion, fellowship, close relationship.' In secular Greek it could involve the sharing of goods, and Paul seems to have used it this way in 2 Cor 9:13. It was also used of communion with a god, especially in the context of a sacred meal; and Paul used it in that sense in 1 Cor 10:16. Since it appears in a list in Acts 2:42, it is not easy to determine its exact nuance in this context. The key may be to see the terms 'breaking of bread' and 'prayer' in apposition to 'fellowship.' The meaning would then be that they devoted themselves to a fellowship that was expressed in their mutual meals and in their prayer life together." Polhill.

κλασις, εως f breaking (of bread)
ἄρτος, ου m bread, a loaf, food

In all probability, a reference to the Lord's Supper, but probably also in the context of more general eating together – an *agape* meal.

προσευχη prayer

Day 167: Acts 2:43-47

Verse 43

Ἐγένετο δὲ πάση ψυχῇ φόβος, πολλὰ τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο.

ἐγένετο imperf γινομαι

The imperfect implies that the fear which affected them was not momentary.

ψυχη, ης f see v.41.

φοβος, ου m fear

πολυς, πολλη, πολυ gen πολλου, ης, ου
much

τε enclitic particle and, and so

τέρατα καὶ σημεῖα see v.22. The signs and wonders performed by the apostles are illustrated in the following chapters. "The apostles' miracles, like those of their Lord, were 'signs' of the advent of the Messianic Age." Bruce.

Verse 44

πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινά,
ἐπὶ τὸ αὐτὸ altogether

Compare 1:15. The phrase seems to mean 'together in Christian fellowship'

πιστεῦω believe (in), have faith (in)
ἅπας, ασα, αν (alternative form of πας) all,
whole; pl everyone, everything
κοινός, α, ον common, in common

For description of their common life, see 4:32ff.

Philip Hughes, reflecting on Acts 2:44,45, writes in his commentary on 2 Corinthians, "From its earliest days the Christian community at Jerusalem was extremely poor. The preaching of the apostles at Pentecost and in subsequent days led to the conversion of thousands of Jews. The material cost to these people of becoming Christians must have been immense.

"Coming as they did from the background of Jewish fervour and exclusivism, in view of their conversion to Christianity they became victims of social and economic ostracism, ecclesiastical excommunication and national disinheritance. Their business enterprises must in most cases have collapsed in ruins and family bonds been heart-breakingly severed. "The situation to which this led was met by the touching and spontaneous manner in which the members of this young fellowship demonstrated their oneness of heart and soul by sharing their possessions and resources with each other.

"Many interpreters, ancient and modern, have propounded the strange view that this community of goods was the *cause* of the impoverishment of the Jerusalem church, as though it were a mistaken and harmful venture. But surely it is far more reasonable to understand it as an *effect* of the want of the majority – a response to needs and poverty, not the cause of it. Luke, moreover, utters no word of disapproval or disappointment; on the contrary he records that 'great grace was upon all' (Acts 2:33)."

Verse 45

καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις
ἐπίπρασκον καὶ διεμέριζον αὐτὰ πᾶσιν
καθὸτι ἂν τις χρεῖαν εἶχεν

κτῆμα, τος n property, piece of land
ὑπαρξις, εως f possession, property

If any distinction is intended between these two terms, the former probably refers to property and the latter to personal possessions.

πίπρασκω sell
διεμερίζω divide, distribute, divide
among

The imperfects indicate regular practice.

καθὸτι because, for
ἂν particle indicating contingency
χρεῖα, ας f need, want
εἶχεν Verb, imperf act indic, 3 s ἔχω

The selling and giving was in response to need, cf. 1 Jn 3:17. Stott comments, "It is part of the responsibility of Spirit-filled believers to alleviate need and abolish destitution in the new community of Jesus."

Verse 46

καθ· ἡμέραν τε προσκαρτεροῦντες
ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλώντες τε κατ·
οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν
ἀγαλλιάσει καὶ ἀφελότητι καρδίας,

καθ· ἡμέραν daily

Applies to all of this sentence which describes the general character of their life.

προσκαρτερεῶ devote oneself to,
continue in
ὁμοθυμαδὸν adv with one mind, by
common consent, together

"Single-mindedness is not always a good thing. The same word is used of the angry mobs that rushed upon Stephen (7:57) and Paul (19:29). For the Christian community, fellowship and unity of purpose are salutary only when rooted in fellowship with Christ and in the unity of his Spirit. The structure of Acts should remind us of this – the unity of the Christian community derives from and is guided by the gift of the Spirit that lies at the heart of its life together." Polhill.

ἱερον, ου n temple, temple precincts
κλαῶ break (only of bread)

κατ· οἶκον could mean 'by households', though the words that follow indicate that this was a corporate activity – groups of Christians meeting in homes.

μεταλαμβάνω receive, share in
τροφή, ης f food, nourishment
ἀγαλλιασις, εως f great joy

ἀφελότης, ἡτος f simplicity, humility

Here alone in NT. Bruce says that ἀφελότητι καρδιας probably means generosity.

Verse 47

αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν
πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος
προσετίθει τοὺς σωζομένους καθ' ἡμέραν
ἐπὶ τὸ αὐτό.

αἶνεω praise

ἔχοντες χάριν 'enjoying favour'

ὅλος, η, ον whole, all, entire

λαος, ου m people, a people

Cf. Lk 2:52.

προσετίθει Verb, imperf act indic, 3 s

προστιθημι add, add to, increase

The word 'daily' and the imperfect verb indicate that that converts were continually being added. Doubtless they were drawn in through the witness of these believers in word and in life, yet it was the Lord Jesus who was at work building his church. "The Lord himself reserves the prerogative of adding new members to his community; the duty of believers is to receive those whom God has received (Rom 15:7)." Bruce.

σωζω save, rescue, heal

τοὺς σωζομένους 'as they were being saved'

For ἐπὶ τὸ αὐτό see on v.44 – 'in church fellowship'. The TR joint this phrase with what follows, as the opening words of 3:1.

"The subsequent narrative of Acts will show that it did not always remain so [harmonious]. Sincerity sometimes gave way to dishonesty, joy was blotched by rifts in the fellowship, and the favour of the people was overshadowed by persecutions from Jewish officials. Luke's summaries present an ideal for the Christian community which it must always strive for, constantly return to, and discover anew if it is to have that unity of spirit and purpose essential for an effective witness." Polhill.

Day 168: Acts 3:1-8

Acts 3-4

Stott comments, "It is noteworthy that the structure Luke adopts in chapters 3 and 4 is the same as in chapter 2. First, he describes from a spectator's viewpoint a miraculous event – in chapter 2 the coming of the Spirit (2:1-13), in chapter 3 the healing of a cripple (3:1-10).

The story is told in an objective, matter-of-fact way, although in both cases the crowd are said to have been utterly amazed and 'unable to explain' what had happened. Secondly, Luke records a speech by Peter which takes the miraculous event as its text and interprets it in such a way as to glorify Christ, whom his hearers had killed, but God had raised, as the apostles had witnessed. In addition, the now-exalted Christ had both poured out the Spirit and healed the cripple, thus demonstrating the power of his name to those who believe (2:23-39; 3:13-16; 4:12). In each case Peter concluded his speech with an appeal to the crowd to repent, so that they might receive the promised blessings (2:38ff. and 3:17ff.).

Thirdly, Luke describes the consequences of the miraculous event and Peter's explanation of it, namely a Spirit-filled church which in the first case learns, worships, shares and witnesses (2:42-47) and in the second is persecuted, but also prays and shares (4:1-37)."

Verses 1-11

On the healing of the lame man, cf. Jesus' healing of the paralytic (Lk 5:17-26) and Paul's healing of the lame man at Lystra (Acts 14:8-11)." Polhill.

Verse 1

Πέτρος δὲ καὶ Ἰωάννης ἀνάβαινον εἰς τὸ ἱερόν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἑνάτην.

ἀναβαινω go up, come up, ascend

The imperfect suggests that they were in the act of going up when the incident occurred.

ἱερον, ου n temple, temple precincts

ἑνατος, η, ον ninth

I.e. about 3 pm, the time of the evening sacrifice.

Verse 2

καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραϊάν τοῦ αἰτεῖν ἔλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν·

χωλος, η, ον lame, crippled
κοιλια, ας f stomach, womb

"In Luke's writings κοιλια always means 'womb', as also in Mt 19:12; Jn 3:4; Gal 1:15. Elsewhere in the NT it is used of the digestive organs." Bruce.

ὑπαρχω be (equivalent to εἶμι)
βασταζω carry, bear
ἐτίθουν Verb, imperf act indic, 1 s & 3 pl
τιθημι place, set
καθ' ημεραν see 2:46
θυρα, ας f door, gate
ὡραιος, α, ον beautiful, attractive

"The proper identification of this gate is a matter of some dispute, but the weight of available evidence is in favour of identifying it with the Nicanor Gate (as it is called in the Mishna, *Middoth* 2.3), leading from the Court of the Gentiles into the Women's Court, and with the gate of Corinthian bronze described by Josephus ... as 'far exceeding in value those plated with silver and set in gold'." Bruce.

αἰτεω ask, request
ἐλεημοσυνη, ης f giving money to a needy person, money given to a needy person, gift

Verse 3

ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερόν ἠρώτα ἔλεημοσύνην λαβεῖν.

ἰδὼν Verb, aor act ptc, m nom s ὄραω trans see, observe
μέλλω (before an infin) be going, be about
εἰσειμι enter, go in
ἔρωταω ask, request, beg
λαβεῖν Verb, aor act infin λαμβανω

Verse 4

ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπεν, Βλέψον εἰς ἡμᾶς.

ἀτενιζω fix eyes on, look intently at, fasten attention on
βλεπω see, look

The beggar would probably not normally have paid much attention to those giving alms.

Verse 5

ὁ δὲ ἐπεῖχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν.

ἐπεῖχεν Verb, imperf act indic, 3 s ἐπεχω intrans notice, give close attention to
προσδοκαω wait, wait for, expect

Verse 6

εἶπεν δὲ Πέτρος, Ἄργυριον καὶ χρυσίον οὐχ ὑπάρχει μοι, ὃ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου [ἐγειρε καὶ] περιπάτει.

ἀργυριον, ου n silver coin, money, silver
χρυσιον, ου n gold
ὑπαρχω be (equivalent to εἶμι), be at one's disposal (τα ὑ. possessions).

Can be taken here in its true sense of 'what one has in store', 'possess' (cf its use in v.2 and elsewhere).

ὄνομα, τος n name, title, authority

"To invoke the name of Jesus is to call upon his authority and power." Polhill.

ἐγειρω raise

The words in square brackets are omitted by a few significant MSS, namely \aleph B D it^d cop^{sa} Athanasius.

περιπατεω walk, walk about, live

Cf. Mk 2:9.

Verse 7

καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρεν αὐτόν· παραχρῆμα δὲ ἔστερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά,

πιαζω seize, arrest
δεξιος, α, ον right
χειρ, χειρος f hand

Thomas Walker comments, "The power was Christ's but the hand was Peter's." Stott adds, "It was not a gesture of unbelief, but of love. Besides, it was something Peter had seen Jesus do when he took Jairus' daughter by the hand." Cf. Lk 8:54.

παραχρημα immediately, at once
στερεωω strengthen, make strong

Used as a medical term, particularly of bones.

βασις, εως f foot
σφυδρον, ου n ankle

βασις and σφυδρον are anatomical terms which reflect the medical background of the writer.

Verse 8

καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει,
καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερόν
περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν
θεόν.

ἐξαλλομαι jump up

ἴστημι and ἴστανω 2 aor stand, stand
firm

εἰσερχομαι enter, go in, come in

ἱερόν, ου n cf. v.1

As a cripple he would not have been permitted to enter the inner courts (Lev. 21:17-20; 2 Sam 5:8). Now, for the first time he could enter and he entered leaping and praising.

ἀλλομαι leap

αἰνεω see 2:47

"It was an outstanding fulfilment of the Messianic prophecy: 'Then will the lame leap like a deer' [Is 35:6]." Stott.

Day 169: Acts 3:9-16**Verse 9**

καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν
περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν,

εἶδεν Verb, aor act indic, 3 s ὄραω see

λαος, ου m people, a people

Verse 10

ἐπεγίνωσκον δὲ αὐτὸν ὅτι αὐτὸς ἦν ὁ
πρὸς τὴν ἐλεημοσύνην καθημένος ἐπὶ τῇ
Ὠραία Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν
θάμβους καὶ ἐκστάσεως ἐπὶ τῷ
συμβεβηκότι αὐτῷ.

ἐπιγινωσκω perceive, recognise

ἐλεημοσυνη, ης f see v.2

καθημαι sit, sit down, live

The present participle here has imperfect force.

ὠραῖος, α, ον see v.2

πυλη, ης f gate, door

ἐπλήσθησαν Verb, aor pas indic, 3 pl

πιμπλημι fill

θαμβος, ους n amazement, wonder

ἐκστασις, εως f amazement

συμβεβηκότι Verb, perf act ptc, m dat s

συμβαίνω happen, come about

Verse 11

Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ
τὸν Ἰωάννην συνέδραμεν πᾶς ὁ λαὸς
πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ
Σολομῶντος ἔκθαμβοι.

κρατεω hold, hold fast, sieze, hold back

συνέδραμεν Verb, aor act indic, 3 s

συντρέχω run together

στοα, ας f porch, portico

"The apostles and the healed man, after worshipping in the Temple, emerged (probably through the Beautiful Gate) into the Outer Court, and made their way to its eastern side, the man still shouting his praise. The populace gathered to watch them as they approached Solomon's colonnade, which ran the whole length of the eastern side of the Outer Court. Solomon's colonnade, in which Jesus walked at the feast of the Dedication, perhaps less than a year previously (Jn 10:23), became the regular meeting place of the Jerusalem Christians (v.12)." Bruce.

The topological complexities have given rise to a number of textual variants.

ἐκθαμβος, ον greatly surprised or
alarmed

Verse 12

ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν
λαόν, Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε
ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ
δυνάμει ἢ εὐσεβείᾳ πεπονηκόσιν τοῦ
περιπατεῖν αὐτόν;

ἀποκρινομαι answer, reply, say

θαυμαζω wonder, be amazed

ἢ or, (ἢ ... ἢ either ... or)

ἀτενίζω see 1:10

ὡς ... πεπονηκόσιν For ὡς with participle meaning 'as though', cf. 23:15,20; 27:30.

ἴδιος, α, ον one's own

δυνάμει Noun, dat s δυναμις

εὐσεβεια, ας f godliness, godly life

πεπονηκόσιν Verb, perf act ptc, m/n dat pl

ποιεω

"The final use of του with infin. is characteristic of Lk-Ac. cf. 9:15; 10:25; 14:18; 15:20; 20:3,27; 27:1; Lk 17:1; 21:22. Paul is the only other NT writer who makes any marked use of this construction." Bruce.

Verse 13

ὁ θεὸς Ἀβραὰμ καὶ [ὁ θεὸς] Ἰσαὰκ καὶ [ὁ
θεὸς] Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν,
ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν
ὕμεις μὲν παρεδώκατε καὶ ἠρνήσασθε
κατὰ πρόσωπον Πιλάτου, κρίναντος
ἐκείνου ἀπολύειν.

ὁ θεὸς Ἀβραὰμ καὶ [ὁ θεὸς] Ἰσαὰκ καὶ [ὁ
θεὸς] Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν
cf. Ex 3:6.

Stott comments, "Peter's designation of God expressed his conviction that what was new in Jesus nevertheless enjoyed a direct continuity with the Old Testament."

δοξαζω praise, honour, glorify, exalt
 παῖδα Noun, acc s παις, παιδος m & f
 servant, slave, child

There are allusions here to Is 52:13 – the
 Isaianic Servant of the Lord.

παρεδώκατε Verb, aor act indic, 2 pl
 παραδιδωμι hand or give over, deliver
 up

ἤρνησασθε Verb, aor midd dep indic, 2 pl
 ἄρνεομαι deny, disown, renounce

κατα προσωπον before

κρίναντος Verb, aor act ptc, m gen s
 κρινω judge, pass judgement on,
 condemn

ἐκεινος, η, ο demonstrative adj. that, that
 one

ἀπολυω release, set free

Verse 14

ὁμοῖς δὲ τὸν ἅγιον καὶ δίκαιον
 ἤρνησασθε, καὶ ἠτήσασθε ἄνδρα φονέα
 χαρισθῆναι ὑμῖν,

δικαιος, α, ον righteous, just

"Both ὁ ἅγιος and ὁ δικαίος are Messianic titles. For the former cf. Mk 1:24 = Lk 4:34; 1 Jn 2:20 also Ac 4:27,30 (cf. further ὁστος in 2:27...; 13:35). For the latter, cf. 7:52; 22:14; Jas 5:6; 1 Jn 2:1; also Mt 27:19,24; Lk 23:47. The emphasis on Messiah's righteousness has its roots in OT: cf. e.g., 2 Sam 23:3; Isa 32:1; 53:11; Zech 9:9." Bruce.

ἠτήσασθε Verb, aor midd indic, 2 pl αἰτεω
 ask, request, demand; midd ask for
 oneself, request

φονέα Noun, acc s φονευσ, εως m
 murderer

χαρισθῆναι Verb, aor pass infin
 χαριζομαι grant, give

Verse 15

τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε,
 ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς
 μάρτυρές ἐσμεν.

ἀρχηγος, ου m leader, pioneer,
 originator

The only other occurrences of this word in the
 NT are in 5:31; Heb 2:10; 12:2.

ζωη, ης f life

ἀπεκτείνετε Verb, aor act indic, 2 pl
 ἀποκτεινω and ἀποκτενω, -νυω
 kill, put to death

"A striking oxymoron." Stott.

ἐγειρω raise

νεκρος, α, ον dead

μαρτυς, μαρτυρος dat pl μαρτυσιν m
 witness

Verse 16

καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ
 τοῦτον ὃν θεωρεῖτε καὶ οἶδατε
 ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ
 πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν
 ὀλοκληρίαν ταύτην ἀπέναντι πάντων
 ὑμῶν.

The Greek here is awkward. The sense seems
 to be 'And by faith in his name he has made
 whole this man whom you see and know.'

πίστει Noun, dat s πιστις, εως f faith,
 trust, belief

θεωρω see, observe, notice

οἶδα (verb perf in form but with present
 meaning) know, understand

στερεωω strengthen, make strong

ἔδωκεν Verb, aor act indic, 3 s διδωμι
 ὀλοκληρια, ας f full health, soundness

Here alone in NT.

ἀπέναντι prep with gen before, in full
 view of

Day 170: Acts 3:17-21

Verse 17

καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν
 ἐπράξατε, ὡσπερ καὶ οἱ ἄρχοντες ὑμῶν·
 ἄγνοια, ας f ignorance, unawareness
 πρασσω practice, do

Cf. Lk 23:34; 1 Cor 2:8; 1 Tim 1:13.

ὡσπερ as, even as

ἀρχων, οντος m ruler, official

Verse 18

ὁ δὲ θεὸς ἃ προκατήγγειλεν διὰ
 στόματος πάντων τῶν προφητῶν παθεῖν
 τὸν Χριστὸν αὐτοῦ ἐπλήρωσεν οὕτως.

προκατήγγειλεν Verb, aor act indic, 3 s
 προκαταγγελω announce
 beforehand or long ago

στομα, τος n mouth, testimony

παθεῖν Verb, aor act infin πασχω suffer

"The Messiah as such is not represented as
 suffering in the OT. The Isaianic Servant is so
 represented, and the apostles followed Jesus
 himself in interpreting his Messiahship in
 terms of the Servant prophecies." Bruce.
 Cf. Lk 24:46; Acts 17:3; 26:22f. also 1 Peter
 2:21f.

ἐπλήρωσεν Verb, aor act indic, 3 s πληρωω
 fulfill, accomplish

οὕτως adv. formed from οὗτος thus, in this
 way

Verse 19

μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ
ἐξαλειφθῆναι ὑμῶν τὰς ἀμαρτίας,

μετανοεω **repent, have a change of heart**
ἐπιστρεφω **turn back, return, turn**
ἐξαλειφθῆναι **Verb, aor pass infin**
ἐξαλειφω **wipe away or out, remove,
cancel**

Cf. Rev 7:17; 21:4.

ἀμαρτια, ας f **sin**

Verse 20

ὅπως ἂν ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ
προσώπου τοῦ κυρίου καὶ ἀποστείλῃ τὸν
προκεχειρισμένον ὑμῖν Χριστόν, Ἰησοῦν,

ὅπως (or ὅπως ἂν) **that, in order that**
ἂν **particle indicating contingency**
καιρος, ου m **time (viewed as occasion
rather than an extent), appointed/proper
time, season, age**
ἀναψυξις, εως f **refreshment, spiritual
strength**

A rare word occurring only here in the NT and in the LXX only in Ex 8:11 where it refers to the relief that came to Egypt after the plague of frogs. It occurs in Jewish apocalyptic in 4 Ezra 11:46 where it refers to the final messianic times of Israel's redemption.

προσωπον, ου n **face, presence**

Cf. Rom 11:12,15.

ἀποστείλῃ **Verb, aor act subj, 3 s**
ἀποστελλω **send, send out**
προκεχειρισμένον **Verb, perf pass ptc, m
acc & n nom/acc s προχειριζομαι
midd choose; pass be chosen or
appointed**

'And that he may send Jesus, who has been appointed Messiah for you.'

Verse 21

ὄν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι
χρόνων ἀποκαταστάσεως πάντων ὧν
ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων
ἀπ· αἰῶνος αὐτοῦ προφητῶν.

δει **impersonal verb it is necessary, must**
δεχομαι **receive, accept**
ἄχρι (and ἄχρις) **until**
χρονος, ου m **time, period of time**
ἀποκαταστασις, εως **restoration**

Cf. Mal 4:5; Mt 19:28.

λαλεω **speak, talk**
αἰων, αἰωνος m **age**

This promise of restoration at the return of the Saviour encompasses the whole of creation (see Gen 3:17-19; Rom 8:19-23; 2 Peter 3:13).