

Notes on the Greek New Testament Week 35 – Acts 3:22-4:31

Day 171: Acts 3:22-26

Verse 22

Μωϋσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.

ἀναστήσει fut ἀνίστημι raise, raise up
ὅσος ἂν whoever, whatever
λαλήσῃ Verb, aor act subj, 3 s λαλεῶ
speak, talk

The quotation is from Deut 18:15 & 16. "The passage in Deuteronomy gives Moses' promise that after he is gone God will continue to speak to Israel by raising up prophets who will speak his word. Already before the coming of Christ, this passage was being interpreted messianically in some Jewish circles. Evidence exists, for instance, that the Qumran community expected a prophet like Moses as a part of their messianic expectation, and the Samaritans hoped in a prophet-messiah called Taheb. In his Gospel, Luke often linked Jesus to a prophet (cf. Luke 4:24; 7:16,39; 24:19), and in Stephen's speech the Mosaic-prophetic typology is treated in detail." Polhill. Jesus is a prophet like Moses, but is also greater than Moses, since he is *in himself* the revelation of God which fulfils the law and the prophets.

Verse 23

ἔσται δὲ πᾶσα ψυχὴ ἥτις ἐὰν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.

The quotation appears to be a conflation of Deut 18:19 and Lev 23:29.

ἔσται Verb, fut indic, 2 s εἶμι
ψυχή, ης f living being, person
ὅστις, ἥτις, ὅτι who, whoever, anyone
ἐκεῖνος, η, ο demonstrative adj. that, those
ἐξολεθρευθήσεται Verb, fut pass indic, 3 s
ἐξολεθρευω destroy, put to death
λαος, ου m people, a people

Verse 24

καὶ πάντες δὲ οἱ προφήται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταύτας.

καθεξῆς adv. in order, in sequence; ὅτι κ
the successors
καταγγελλῶ proclaim, make known

The Greek of this sentence is awkward. "The best sense is given if we translate και before καταγγειλαν as 'also': the meaning will then be, 'Yes, and all the prophets who spoke from Samuel and his successors, also announced these days'." Bruce.

Stott comments, "Although this is a very general statement, perhaps the chief reference is to God's promise, which began with Samuel, to establish the kingdom of David."

Verse 25

ὑμεῖς ἐστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς διέθετο ὁ θεὸς πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ, Καὶ ἐν τῷ σπέρματί σου [ἐν]ευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.

διαθήκη, ης covenant, will, testament
διέθετο Verb, 2 aor midd indic διατιθεμαι
make (of covenants or wills)

υἱοὶ των προφητων και της διαθηκης ...
the sense is 'heirs' of the prophets and the covenant (so NIV).

σπερμα, τος n seed, offspring
ἐνευλογηθήσονται Verb, fut pass indic, 3 pl
ἐνευλογεω bless
πατρια, ας f family, nation, people

The quotation is from Gen 12:3 (cf. Gen 18:18; 22:18). "In the present passage the 'seed' of Abraham is interpreted of Christ, through whom the blessing was being offered, as in the similar quotation in Gal 3:8." Bruce.

Verse 26

ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

ὑμῖν πρῶτον The gospel was first for the Jews, then for all others; cf. Rom 1:16; 2:10.

ἀναστήσας Verb, aor act ptc, m nom s,
ἀνίστημι raise, raise up

"Here perhaps not of the Resurrection, but in the sense of ἀναστήσει, ver 22, of His incarnation or the beginning of His public ministry." Bruce.

παῖδα Noun, acc s παις, παιδος m & f
servant, child

ἀπέστειλεν Verb, aor act indic, 3 s
ἀποστελλω send, send out
εὐλογεω speak well of, bless
ἀποστρεφω turn away

ἐκαστος, η, ον each, every
 πονηρος, α, ον evil, bad, wicked

Day 172: Acts 4:1-7

Verse 1

Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν
 ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ
 στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,
 ἐφιστημι come up to, approach
 ἱερεὺς, εὼς m priest
 στρατηγός, οὐ m chief magistrate; σ.
 τοῦ ἱεροῦ captain of the temple guard

"This officer ... came next in rank to the High Priest and superintended arrangements for the preservation of order in and around the Temple." Bruce.

Σαδδουκαῖοι "...They claimed to represent the ancient standpoint in religion and morals, and emphasised the priestly point of view. The priestly families belonged for the most part to this party, and as the continued enjoyment of the priestly prerogatives and, indeed, the peace of the land and political existence of the people depended on Roman goodwill, they tried to cooperate as far as possible with the Roman authorities, and set their face sternly against religious or nationalistic aspirations which might incur the wrath of the ruling power. They rejected as innovations belief in the world of spirit-beings ... and in individual immortality or at least resurrection." Bruce.

Verse 2

διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς
 τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ
 τὴν ἀνάστασιν τὴν ἐκ νεκρῶν,
 διαπονεομαι be greatly annoyed

A word found elsewhere in the NT only in 16:18.

διδασκω teach
 καταγγελλω proclaim, make known,
 preach
 ἀνάστασις, εὼς f resurrection, raising up
 νεκρός, α, ον dead

"The meaning seems to be that they proved from the fact of Jesus' resurrection (ἐν τῷ Ἰησοῦ, 'in the case of Jesus') the general principle of resurrection, which the Sadducees denied. Cf. Paul's argument in 1 Cor 15:12ff.; also Ac 23:6ff.; 24:15; 26:6ff." Bruce.

"The idea of a general resurrection was an apocalyptic concept with all sorts of messianic overtones. Messianic ideas among the Jews of that day meant revolt, overthrow of the foreign overlords, and restoration of the Davidic kingdom." Polhill.

Verse 3

καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ
 ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ
 ἑσπέρα ἤδη.

ἐπιβάλλω lay (hands) on
 χεῖρ, χεῖρος f hand
 ἔθεντο Verb, aor act indic, 3 pl τιθεμι
 place, set

τήρησις, εὼς f keeping, custody, prison
 αὔριον Adv. tomorrow, the next day
 ἑσπερα, ας f evening
 ἤδη adv now, already

Verse 4

πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον
 ἐπίστευσαν, καὶ ἐγενήθη [ὁ] ἀριθμὸς τῶν
 ἀνδρῶν [ὡς] χιλιάδες πέντε.

ἐγενήθη Verb, aor indic, 3 s γινομαι
 ἀριθμός, οὐ m number, total
 χιλίας, ἀδος f (group of) a thousand
 πέντε (indeclinable) five

An increase on the 3000 of 2:41. The opposition of the authorities could not suppress the power of the gospel message.

Verse 5

Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι
 αὐτῶν τοὺς ἄρχοντας καὶ τοὺς
 πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν
 Ἱερουσαλὴμ

συναχθῆναι Verb, aor pass infin συναγω
 gather, gather together
 ἀρχων, οντος m ruler, official

Here an alternative to ἀρχιερεῖς.

πρεσβυτερος, α, ον elder, old
 man/woman

This term was commonly used for members of the Sanhedrin (cf. 22:5; Lk 22:66). It is particularly used of the 'lay' members who, along with ἀρχιερεῖς and γραμματεῖς made up the Sanhedrin (cf. Mk 14:53 etc.). πρεσβυτεροὶ came to be applied to the leaders of the Jerusalem church (cf. 11:30) and later to leaders of Gentile churches (cf. 14:23).

γραμματεὺς, εὼς m scribe, expert in
 Jewish law

"The 'scribes' were the professional students and teachers of the Scriptures, and they belonged mostly to the Pharisaic party." Bruce.

Verse 6

(καὶ Ἄννας ὁ ἀρχιερεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ)

καὶ is here used for 'including in particular'.

ἀρχιερεὺς, εὼς m high priest, member of high priestly family

Καϊάφας son in law to Annas (see Jn 18:13)

Annas was appointed High Priest by Quirinius in AD 6 and held office until AD 15. "Even after his deposition Annas enjoyed great privilege, and by the time we are dealing with he was the senior ex-High Priest... His prestige is reflected in the NT by his being coupled with Caiaphas in Lk 3:2 as High Priest (ἐπὶ ἀρχιερεὼς Ἄννα καὶ Καϊάφας), and by our Lord's appearance before him for a private examination before He was led before the Sanhedrin in the palace of Caiaphas."

Caiaphas "was appointed to the High Priesthood by the procurator Valerius Gratus in AD 18, and held it for eighteen years, a longer period than any other High Priest in NT times. The fact that Pilate left him in office during his ten years' procuratorship suggests that the two had an understanding. As High Priest he would be President of the Sanhedrin, though he may have deferred to the seniority of Annas when the latter was present." Bruce. Ἰωάννης could refer to Jonathan, son of Annas, who succeeded Caiaphas in 36 but who was succeeded a year later by his brother Theophilus.

Ἀλέξανδρος is otherwise unknown.

ὅσος, η, ον as much as, as many as, all γένος, οὺς n family

ἀρχιερατικός, ον high priestly

"After Herod deprived the Hasmonian dynasty of the high priesthood, the High Priests were chosen from a few families, among which the families of Boethus and Annas were pre-eminent" Bruce.

Verse 7

καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;

στήσαντες Verb, 2 aor act ptc, m nom pl

ἵστημι stand, stop, stand firm

μέσος, η, ον middle

ἐπυνθάνομαι inquire, ask, question

ποιός, α, ον what, of what kind

δυνάμει Noun, dat s δυναμις

ἢ or

ὄνομα, τος n name, authority

Cf. the question asked of Jesus in Lk 20:1-2. ὑμεῖς is "Scornfully emphatic, the more so by its position at the end of the sentence: 'people like you'" Bruce.

Day 173: Acts 4:8-14

Verse 8

τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτούς, Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι,

τοτε then, at that time

πλησθεὶς Verb, aor pass ptc, m nom s

πιμπλημι fill

"The permanent indwelling of the Holy Spirit in a believer must be contrasted with special moments of inspiration, such as the present, which was a fulfilment of our Lord's promise in Mk 13:11 and parallel passages." Bruce.

λαός, ον m people, a people

Many MSS include the words τοῦ Ἰσραὴλ after πρεσβύτεροι. Metzger suggests an addition in the interest of symmetry.

Verse 9

εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσεται,

σημερον today

ἀνακρινω examine, question, judge

εὐεργεσία, ας f service, act of kindness

ἀσθενής, ες sick, weak, helpless

ἐν τίνι here = 'by what means'

σέσεται Verb, perf pass indic, 3 s σωζω save, heal

σωζω is used both of physical healing and of spiritual salvation. Here the intent is primarily physical, though there is a shift of emphasis in v.12.

Verse 10

γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρωσατε, ὃν ὁ θεὸς ἠγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνωπιον ὑμῶν ὑγιής.

γνωστός, η, ον known

ἔστω Verb, pres act imperat, 3s εἶμι

γνωστον ἔστω see 1:19.

σταυρω crucify

Cf. 2:36.

ἐγείρω raise
νεκρός, α, ον dead

Stott comments, "This is the third time that Peter has used the graphic formula 'you killed him, but God raised him' (2:23-24; 3:15)."

παρέστηκεν Verb, perf act indic, 3 s
παριστημι and παριστανω bring into
one's presence; perf = stand, be
present, stand before

ἐνώπιον prep with gen before, in front of
ύγιης, ες sound, healthy, well, cured

Verse 11

οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.

λίθος, ου m stone, precious stone
ἐξουθενηθεὶς Verb, aor pass ptc, m nom s
ἐξουθενεω despise, treat with
contempt

οἰκοδομος, ου m builder
γενόμενος Verb, aor ptc, m nom s γινομαι
κεφαλή, ης f head
γωνία, ας f corner; κεφαλή γωνίας
main corner stone, keystone

The quotation is from Ps 118:22 (LXX 117) and is quoted by Jesus in Mk 12:10 (and parallels). See also 1 Peter 2:7.

Verse 12

καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία, οὐδὲ γὰρ ὄνομα ἐστὶν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

ἄλλος, η, ο another, other
οὐδεις, οὐδεμα, οὐδεν no one, nothing
σωτηρία, ας f salvation
ὄνομα, τος n name
ἕτερος, α, ον other, different

"Implies a difference in kind, which is not involved in ἄλλος" J.B.Lightfoot on Gal 1:6.

δεδομένον Verb, perf pass ptc, m acc & n
nom/acc s διδωμι
δεῖ impersonal verb it is necessary, should
σωθῆναι aor pass infin σωζω

Verse 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·

θεωρεω see, watch, observe, notice
παρρησία, ας f openness, boldness

καταλαβόμενοι Verb, aor midd ptc, m nom
πι καταλαμβάνω midd. realise,
understand

ἀγράμματος, ον uneducated

The meaning here would seem to be 'lacking formal rabbinic training', cf. Jn 7:15.

ἰδιώτης, ου m untrained, unskilled man
θαύμαζω wonder, be amazed
ἐπιγινώσκω perceive, recognise
τε enclitic particle and, and so

They knew this beforehand, but Peter's manner of speech brought this fact particularly back to mind as Peter reminded them of Jesus who had taught with authority and not as the scribes.

Verse 14

τόν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον ἀντιπεῖν.

ἐστῶτα Verb, perf act ptc, n nom/acc pl
ἵστημι pf stand
τεθεραπευμένον pf pass ptc θεραπευω
heal

ἀντιπεῖν Verb, aor act infin ἀντιλεγω
object to, oppose

"The irony can scarcely be missed – the accused spoke with utter boldness and freedom; their accusers sat in stony silence." Polhill.

Day 174: Acts 4:15-22**Verse 15**

κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλλον πρὸς ἀλλήλους

κελευω order, command
ἔξω out, outside, away
συνεδριον, ου n Sanhedrin (the highest
Jewish council in religious and civil
matters)

συμβαλλω think about, consider
ἀλλήλων, οἰς, οὖς reciprocal pronoun one
another

Verse 16

λέγοντες, τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι·

γνωστος, η, ον known, notable
γέγονεν Verb, perf act indic, 3s γινομαι
κατοικεω live, settle, inhabit
φανερος, α, ον known, evident, plain

ἀρνεῖσθαι Verb, aor midd dep infin
ἀρνεομαι deny

Verse 17

ἀλλ• ἵνα μὴ ἐπὶ πλεον διανεμηθῆ εἰς τὸν λαόν, ἀπειλησωμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρωπων.

πλειων, πλειον οἱ πλεον more; ἐπὶ π.
further, more and more

διανεμηθῆ Verb, aor pass subj, 3 s
διανεμω spread

λαος, ου m see v.8

ἀπειλησωμεθα Verb, aor midd subj, 1 pl
ἀπειλεω threaten, warn

μηκετι no longer

ὄνομα, τος n see v.12

μηδεις, μηδεμια, μηδεν no one, nothing

Verse 18

καὶ καλέσαντες αὐτοὺς παρήγγειλαν τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.

καλεω call

παραγγελλω command, instruct
καθόλου adv completely, altogether; κ.

μη under no circumstances

φθεγγομαι speak

μηδε negative particle nor

διδασκω teach

The present infinitives imply that they should not *carry on* speaking and teaching – they should stop doing something which they had been doing.

Verse 19

ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπον πρὸς αὐτούς, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μάλλον ἢ τοῦ θεοῦ, κρίνατε,

ἀποκριθέντες Verb, aor pass dep ptc, m
nom pl ἀποκρινομαι reply, say

εἶπον Verb, aor act indic, 1s & 3pl λεγω

δικαιος, α, ον righteous, just

ἐνώπιον before, in front of

μαλλον more, rather

ἢ or, than

κρινω judge

Verse 20

οὐ δυνάμεθα γὰρ ἡμεῖς ἂ εἶδαμεν καὶ ἠκούσαμεν μὴ λαλεῖν.

οὐ δυναμεθα ... μη λαλειν 'we cannot give up speaking'

εἶδαμεν Verb, aor act indic, 1 pl ὄραω
see, observe

They refer to themselves as *witnesses* of all that has happened, particularly Jesus' resurrection.

Verse 21

οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι·

προσαπειλησάμενοι Verb, aor midd dep
ptc, m nom pl προσαπειλεομαι
threaten further

Here alone in the NT.

ἀπολυω release, set free, dismiss
κολάσωνται Verb, aor midd subj κολαζω
act & midd punish

μηδεν εὐρίσκοντες τὸ πῶς κολασωνται αὐτους 'Not being able to find any way in which to punish them'.

δοξαζω praise, honour, glorify, exalt
γεγονότι Verb, perf act ptc, m/n dat s
γινομαι

Verse 22

ἐτῶν γὰρ ἦν πλειόνων τεσσεράκοντα ὁ ἄνθρωπος ἐφ• ὃν γέγονει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

ἔτος, ους n year

πλειων, πλειον οἱ πλεον more

τεσσερακοντα forty

γεγόνει Verb, perf act indic, 3 s γινομαι
ἰασις, εως f healing

It would seem impossible that someone who had been lame so long should now be able to walk. It was an evident miracle and sign.

Day 175: Acts 4:23-31**Verse 23**

Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπαν.

ἀπολυω release, set free
ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι
ἴδιος, α, ον one's own

Cf. 24:23; Jn 1:11; 13:1.

ἀπήγγειλαν Verb, aor act indic, 3 pl

ἀπαγγελλω announce, proclaim

ὅσος, η, ον correlative pronoun, as much
as, how much; neut pl all

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

πρεσβυτερος, α, ον elder, old
man/woman

Verse 24

οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν, Δέσποτα, σὺ ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς,

ὁμοθυμαδὸν adv with one mind, by common consent, together

See 1:14. "Here is the Christian *koinonia* in action." Stott.

αἶρω raise

δεσποτης, ου m Lord, Master (of God and of Christ)

For the use of this term of God and of Christ, see Lk 2:29; Rev 6:10; 2 Tim 2:21; 2 Peter 2:1; Jude 4. It emphasises absolute right, rule and power.

θαλασσα, ης f sea

For the form of this prayer, compare Hezekiah's prayer in Isa 37:16-20.

Verse 25

ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδὸς σου εἶπων, Ἰνατί ἐφράξαζαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά;

στομα, τος n mouth, testimony

παις, παιδος m & f servant, slave, child εἶπων Verb, aor act ptc, m nom s λεγω

The Greek here is obscure (Westcott and Hort suggest it contains a primitive error). There are several textual variants which seem to be attempts to 'correct' the text. It is perhaps best to understand the genitive του πατρος as belonging with στοματος Δαυειδ and having an instrumental sense. This would produce the sense expressed by the NIV, "You spoke by the Holy Spirit through the mouth of your servant, our father, David..."

ἵνατι why? for what reason?

φρουασσω rage, be furious

ἔθνη Noun, nom & acc pl ἔθνος, ους n nation, people; τα ἔ. Gentiles

λαος, ου m people, a people

μελεταω practice, plot, think about

κενος, η, ον empty, to no purpose, senseless

The quotation is from Psalm 2:1. This psalm is interpreted of Christ in 13:33 and in Heb 1:5; 5:5; Rev 2:27; 12:5; 19:15.

Verse 26

παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

παριστημι and παριστανω stand before, stand together

βασιλευς, εως m king

ἀρχων, οντος m ruler, official, authority, judge

συνήχθησαν Verb, aor pass indic, 3 pl

συναγω gather, assemble

ἐπὶ το αὐτο together

Verse 27

συνήχθησαν γὰρ ἐπὶ ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραήλ,

ἀληθεια, ας f truth, reality; ἐπ ἀληθειας 'of a truth', truly

πολις, εως f city, town

παις, παιδος see v.25

χρω anoint

"Referring to Χριστου, v 26... The reference is probably to his baptism, when he was publicly manifested to Israel and addressed as the Son of God." Bruce.

τε enclitic particle and; τε και and also

Verse 28

ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή [σου] προωρισεν γενέσθαι.

ὅσος, η, ον see v.23.

χειρ, χειρος f hand, power

βουλη, ης f purpose, intention, plan

προοριζω decide from the beginning, decide beforehand, predestine

Cf. 2:23; 3:18.

Verse 29

καὶ τὰ νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλάς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου,

τα νυν but now, and now

ἐπιδε Verb, aor act imperat, 2 s ἐφοραω take notice of, concern oneself with

In NT only here and in Lk 1:25.

Stott comments, "It was not a prayer that their threats would fall under divine judgment, nor even that they would remain unfulfilled, so that the church would be preserved in peace and safety, but only that God would *consider* them, would bear them in his mind."

ἀπειλη, ης f threat, threatening

δὸς Verse, aor act imperat, 2 s διδομι

παρρησια, ας f see v.13

Verse 30

ἐν τῷ τὴν χεῖρά [σου] ἐκτείνειν σε εἰς
 ἰασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ
 τοῦ ὀνόματος τοῦ ἁγίου παιδός σου
 Ἰησοῦ.

ἐν τῷ with infinitive used of instrument
 χεῖρ, χεῖρος see v.28
 ἐκτείνω stretch out, extend
 ἰασις, εως f healing
 τερας, ατος n wonder, object of wonder

Verse 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.

δεηθέντων Verb, aor pass dep ptc, gen pl
 δεομαι ask, pray
 σαλευω shake, disturb
 τοπος, ου m place
 συνηγμένοι Verb, perf pass ptc, m nom pl
 συναγω gather, gather together
 ἐπλήσθησαν Verb, aor pas indic, 3 pl
 πιμπλημι fill
 ἅπας, ασα, αν (alternative form of πας) all,
 whole

"Their prayer was fulfilled at once. Immediately they were filled with the Holy Spirit and began to speak the word with boldness, just as they had petitioned. This was not a 'second Pentecost'. They had already received the Spirit. The Spirit had helped Peter and John in a mighty way before the Sanhedrin. It was a fresh filling, a renewed awareness of the Spirit's power and presence in their life and witness. This was not an ephemeral ecstatic manifestation but a fresh endowment of power for witness that would continue (cf. 4:33)." Polhill.