

Notes on the Greek New Testament Day 156 – June 5th – Acts 3:1-26

Works frequently referenced in these notes on Acts

Bruce, FF, *The Acts of the Apostles*, London, 2nd ed. 1952

Polhill, John B, *Acts: The New American Commentary*, Nashville, 1992

Stott, John R W, *The Message of Acts*, IVP (The Bible Speaks Today), Leicester, 1990

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 ἀνέβαινον εἰς τὸ ἱερόν ἐπὶ τὴν ὄραν τῆς προσευχῆς τὴν ἐνάτην,
ἀναβαινω go up, come up, ascend

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

ἱερόν οὐ n temple, temple precincts
ἐνάτος η ὄν 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 Ὠραιάν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν,

χωλος η ὄν 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 εἰμι)
βασταζω carry, bear
ἐτίθουν Verb, imperf act indic, 1 s & 3 pl
τιθημι place, set
καθ' ἡμεραν see 2:46
θυρα ας f door, gate
ὠραιος α ὄν 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
ἐλεημοσύνη ης f giving money to a needy person, money given to a needy person, gift

Verse 3

ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσεῖναι εἰς τὸ ἱερόν ἠρώτα ἐλεημοσύνην λαβεῖν.

ἰδὼν Verb, aor act ptc, m nom s ὄραω trans see, observe

μελλω (before an infin) be going, be about
εἰσεῖμι enter, go in
ἠρωταω ask, request, beg
λαβεῖν Verb, aor act infin λαμβανω

Verse 4

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

ἀτενίζω 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 ἐπέιχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν.

ἐπέιχεν 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 περιπάτει.

ἀργυριον ου n silver coin, money, silver
χρυσιον ου n gold
ὑπαρχω be (equivalent to εἰμι), 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
περιπατεω walk, walk about, live

Cf. Mk 2:9.

Verse 7

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

πιάζω seize, arrest
δεξιός α on right
χειρ χειρός 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.

βάσις εως f foot
σφυδρον ου n ankle

βάσις 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 ἱερὸν περιπατῶν καὶ ἀλλόμενος καὶ αἰνῶν τὸν θεόν.

ἐξαλλομαι jump up
ἴστημι and ἴστανω 2 aor stand, stand firm
εἰσερχομαι enter, go in, come in
ἱερων 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.

ἄλλομαι 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.

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 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ 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.

ὄραιος α on 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
συμβαίω happen, come about

Verse 11

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

κρατεω hold, hold fast, sieze, hold back
συνέδραμεν Verb, aor act indic, 3 s συντρεχω
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 Ἰσραηλίται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδία δυνάμει ἢ εὐσεβείᾳ πεποηκόσιν τοῦ περιπατεῖν αὐτόν;

ἀποκρίνομαι answer, reply, say

θαυμάζω wonder, be amazed

ἢ οἱ, (ἢ ... ἢ either ... or)

ἀτενίζω see 1:10

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

ἰδιος α ον one's own

δυνάμει Noun, dat s δύναμις

εὐσεβεία ας f godliness, godly life

πεποηκόσιν Verb, perf act ptc, m/n dat pl ποιέω

"The final use of τοῦ 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 Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν·

ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ 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."

δοξάζω 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

παραδίδωμι hand or give over, deliver up

ἠρνήσασθε Verb, aor midd dep indic, 2 pl

ἄρνεομαι deny, disown, renounce

κατὰ πρόσωπον before

κρίναντος Verb, aor act ptc, m gen s κρίνω

judge, pass judgement on, condemn

ἐκεῖνος ἢ ο demonstrative adj. that, that one

ἀπολύω release, set free

Verse 14

ὕμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε καὶ ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,

δίκαιος α ον righteous, just

"Both ὁ ἅγιος and ὁ δίκαιος are Messianic titles. For the former cf. Mk 1:24 = Lk 4:34; 1 Jn 2:20 also Ac 4:27,30 (cf. further ὁσῖος 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 αἰτέω

ask, request, demand; midd ask for

oneself, request

φονέα Noun, acc s φονεύς εως m murderer

χαρισθῆναι Verb, aor pass infin χαρίζομαι

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

ἀποκτείνω and ἀποκτενῶ -ννω 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 οἴδατε 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

θεωρεω see, observe, notice
 οἶδα (verb perf in form but with present meaning) know, understand
 στερεω strengthen, make strong
 ἔδωκεν Verb, aor act indic, 3 s δίδωμι
 ὀλοκληρια ας f full health, soundness

Here alone in NT.

ἄπεναντι prep with gen before, in full view of

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

ἄρχων 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
 προκαταγγελλω 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 οὕτος thus, in this way

Verse 19

μετανοήσατε οὖν καὶ ἐπιστρέψατε πρὸς 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 χριστὸν 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

ὃν 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

αιων αιωνος 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).

Verse 22

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

ἀναστησει fut ἀνιστημι raise, raise up
 ὅσος ἂν whoever, whatever
 λαλήσῃ Verb, aor act subj, 3 s λαλεω 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 ψυχή ἣτις ἂν 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 εἰμι
 ψυχή, ἡς f living being, person
 ὅστις, ἣτις, ὅτι who, whoever, anyone
 ἐκεῖνος, ἡ, ο demonstrative adj. that, those
 ἐξολεθρευθήσεται Verb, fut pass indic, 3 s
 ἐξολεθρευω destroy, put to death
 λαός, οὐ m people, a people

Verse 24

καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθ' ἑξῆς ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταύτας.

καθ' ἑξῆς adv. in order, in sequence; ὅτι κ
 the successors

καταγγελλω proclaim, make known

The Greek of this sentence is awkward. "The best sense is given if we translate καὶ before καταγγελλαν 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

ὁμοίως ἐστε οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἣς διέθετο ὁ θεὸς πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.

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

ὕιοι 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

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

ὁμοίως 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

ἕκαστος, ἡ, ον each, every

πονηρός, α, ον evil, bad, wicked