

Notes on the Greek New Testament Day 161 – June 10th – Acts 7:30-50

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

Verse 30

Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ὄφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος ἐν φλογὶ πυρὸς βάλτου·

πληρωθέντων Verb, aor pass ptc, gen pl

πληρωω see v.23

ἐτος, ους n year

τεσσαράκοντα forty

ὄφθη see v.2

ὄρος, ους n mountain, hill

The mountain is called Horeb in Ex 3:1; its identity with Sinai is implied by Ex 3:12; Dt 1:6, etc., alongside Ex 19:1 ff.

The angel referred to is 'the angel of the Lord'. "In Ex 3 the Person who speaks to Moses is called ἄγγελος Κυρίου, ο κυριος, and ὁ θεος; so here the angel speaks with the voice of the Lord (v.31), claims to be God (v.32), and is called ὁ κυριος (v.33)." Bruce.

φλοξ, φλογος f flame

πυρ, ος n fire

βατος, ου m & f bush, thornbush

Verse 31

ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασεν τὸ ὄραμα. προσερχομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο φωνὴ κυρίου·

θαυμαζω wonder, be amazed

ὄραμα, τος n vision, sight

κατανοεω consider, think of, observe

Verse 32

Ἐγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ. ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι.

ἐντρομος, ον trembling, full of fear

τολμαω dare, be brave

Verse 33

εἶπεν δὲ αὐτῷ ὁ κύριος· Λύσον τὸ ὑπόδημα τῶν ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ ἕστηκας γῆ ἁγία ἐστίν.

Cf. Ex 3:5.

λυω loose, untie

ὑπόδημα, τος n sandal

πους, ποδος m foot

ἕστηκας perf ptc ἵστημι and ἵστανω stand

ἅγιος, α, ον holy, consecrated, set apart

to/by God

"Stephen's inclusion of this detail may have been a subtle reminder to his hearers that there was holy ground elsewhere, far from the temple in Jerusalem." Polhill. Stott comments, "Wherever God is, is holy."

Verse 34

ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτοῦ ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε εἰς Αἴγυπτον.

ἰδων εἶδον (aor ptc & indic ὄραω) 'seeing I have seen', a Semitism representing the Hebrew infinitive absolute which serves to give emphasis to the verb.

κακωσις, εως f cruel suffering, oppression

στεναγμος, ου m groaning, sigh

κατέβην Verb, aor act indic, 1 s καταβαινω come or go down

ἐξελέσθαι Verb, aor midd infin ἐξαιρεω midd rescue, deliver, save

δευρο adv. come, come here

ἀποστείλω futuristic use of the subjunctive of ἀποστελλω

Verse 35

Τοῦτον τὸν Μωϋσῆν, ὃν ἠρνήσαντο εἰπόντες· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν, τοῦτον ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάλτῳ.

ἀρνεομαι deny, disown, refuse

τις σε κατεστησεν ... see v.27

λυτρωτης, ου m liberator, deliverer

ἀπέσταλκεν Verb, perf act indic, 3 s

ἀποστελλω send, send out

Cf. what is said of Jesus in 5:31.

χειρ, χειρος f hand, power

ὀφθέντος Verb, aor pass ptc, m nom s ὄραω pass. appear

Verse 36

οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῆ Αἰγύπτῳ καὶ ἐν Ἐρυθρᾷ Θαλάσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.

ἐξήγαγεν Verb, aor act indic, 3 s ἐξαγω
lead or bring out

τερατα καὶ σημεια see 6:8

Cf. Ex 7:3; Ps 105:27 (LXX 104). Doing 'wonders and signs' is another point of resemblance between Moses and Jesus – and also what was being now done through the apostles.

ἐρυθρος, α, ον red

θαλασσα, ης f sea

Verse 37

οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ· Προφήτην ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ.

ἀνίστημι trans (in fut and 1 aor act) raise

Cf. Dt 18:15; Acts 3:2.

Verse 38

οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν,

γενόμενος Verb, aor ptc, m nom s γινομαι
ἐκκλησια, ας f congregation, church
ἐρημος, ου f deserted place, desert

"In Dt 18:16, immediately following the words quoted in the previous verse, ἐκκλησια represents the Hebrew *qahal* ('congregation') referring to the meeting of the people to receive the Law. As Moses was with the old Ecclesia, so Christ is with the new, and it is still a pilgrim church, 'the church in the desert'" Bruce.

Cf. Ex 33:14, 'my presence will go with you' with Is 43:9 'the angel of his presence saved them'. "The tradition that Moses received the law through the mediation of angels is not found explicitly in the Old Testament, but it is found elsewhere among the New Testament writers (cf. Gal 3:19)." Polhill.

ὄρος, ους n mountain, hill

δεχομαι receive, accept, take, welcome,
bear with

λογια, ων n oracles, words, messages

ζωντα pres ptc ζω live, be alive

Cf. Rom 3:2; Heb 4:12; 1 Pet 1:23.

δοῦναι verb, aor act infin δίδωμι

Verse 39

ὃ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλὰ ἀπόσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,

ἠθέλησαν Verb, aor act indic, 3 pl θελω
wish, will

ὑπηκοος, ον obedient

ἀπόσαντο Verb, aor midd dep indic, 3 pl
ἀποθεομαι push aside, reject, fail to
listen to

ἐστράφησαν Verb, aor pass indic, 3 pl
στρεφω turn, turn around

Cf. Num 14:3f.

Verse 40

εἰπόντες τῷ Ἀαρὼν· Ποίησον ἡμῖν θεοὺς οἱ προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί ἐγένετο αὐτῷ.

προπορευομαι go before, go in front of
ἐξήγαγεν see v.36

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

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

Cf. Ex 32:1.

Verse 41

καὶ ἔμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.

μοσχοποιεω make a calf

Not found elsewhere.

ἀνήγαγον Verb, aor act indic, 1s & 3pl

ἀναγω bring up, lead up

θυσια, ας f sacrifice, victim

εἰδωλον, ου n idol

εὐφραινω make glad, rejoice

Verse 42

ἔστρεψεν δὲ ὁ θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν·

Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ;

στρεφω turn, turn away

παρέδωκεν aor παραδιδωμι deliver up

Compare Romans 1:24,26,28.

λατρευω serve, worship

στρατια, ας f army

I.e. the heavenly bodies, cf. Dt 4:19; 17:3; 2 Chr 33:3,5,; Jer 7:18; 8:2; Zeph 1:5.

γέγραπται Verb, perf pass indic, 3 s γραφω
σφαγιον, ου n sacrificial victim, offering

θυσια, ας f sacrifice, victim

προσηνέγκατέ Verb, aor act indic, 2 pl

προσφερω offer, present

ἔτη Noun, nom & acc pl ἔτος, ους n year
τεσσερακοντα forty

Bruce comments on this difficult quotation from Amos 5:25-27, "They offered sacrifices indeed, but as their hearts were rebellious against God, He could not regard them as offered to Him: a constant burden of OT prophecy. Cf Isa 1:10 ff.; Jer 7:22ff.; Hos 6:6; Mic 6:6ff.; Ps 50:8ff.; 51:16f. etc."

Verse 43

καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ Ῥαιφάν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς. καὶ μετοικίω ὑμᾶς ἐπέκεινα Βαβυλῶνος.

ἀναλαμβάνω take up
σκηνή, ης f tent, temporary shelter

As opposed to the σκηνή of v.44.

ἄστρον, ου n star, constellation
τύπος, ου m pattern, example, type
προσκυνεω worship, fall down and worship
μετοικίω Verb, fut act indic, 1 s μετοικίζω
make to move, send off

ἐπέκεινα prep with gen beyond

"Is there an implicit suggestion that his contemporaries could expect little better themselves if they did not turn from the same apostacy and rejection of God's appointed Christ?" Polhill.

Verse 44

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατέραςιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῆ ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακεῖ,

μαρτυριον, ου n testimony, witness

In contrast with the 'tabernacle of Moloch', v.43. "The μαρτυριον consisted of the tables of the Law, which also gave the name κιβωτος μαρτυριου to the Ark in which they were kept." Bruce.

πατήρ, πατρός m father
ἐρημος, ου f deserted place, desert
διατασσω command, give instructions
τύπος, ου see v.43
ἐώρακεῖ Verb, pluperf act indic, 3 s ὄρω
see

Cf. Ex 25:9.

Verse 45

ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν ὧν ἐξῴσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαβὶδ·

εἰσήγαγον Verb, aor act indic, 1 s & 3 pl
εἰσαγω bring into, lead into

διαδεξάμενοι Verb, aor midd dep ptc, m nom
pl διαδεχομαι receive possession of

Bruce says that the meaning is 'receive in turn' – "Successive generations received the tent until David's time (cf. 2 Sam 7:6), after which it was replaced by Solomon's temple."

Ἰησοῦ Joshua

Bruce comments, "Cf. Heb 4:8. It was felt to be appropriately significant that the leader into the earthly Canaan should have borne the same name as the Leader into the heavenly rest."

κατασχέσις, εως f possession, act of
possessing; κ. τῶν ἐθνῶν
dispossessing the nations

ἐξῴσεν Verb, aor act indic, 3 s ἐξῴθεω
drive out

προσωπον, ου n face, presence

Verse 46

ὃς εὔρεν χάριν ἐνώπιον τοῦ θεοῦ καὶ ἠτήσατο εὔρεῖν σκηνῶμα τῷ θεῷ Ἰακώβ.

αἰτέω ask, request

σκηνῶμα, τος n house, dwelling place

οἶκῳ Ἰακώβ and θεῷ Ἰακώβ are two textual variants in this verse. οἶκῳ is preferred by Nestle and the UBS text. If οἶκῳ is read, the meaning must be that David wished to build a house, not for God, but for the household of Jacob, i.e. a place where God's people could come to worship him. Bruce prefers the reading θεῷ Ἰακώβ.

Verse 47

Σολομῶν δὲ οἰκοδόμησεν αὐτῷ οἶκον.

οἰκοδόμησεν Verb, aor act indic, 3 s

οἰκοδομεω build, build up

Verse 48

ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατοικεῖ· καθὼς ὁ προφήτης λέγει·

ὑψιστος, η, ον highest, most high

"Other deities might be conceived of as so dwelling, but not the Most High." Bruce. Cf. 1 Kings 8:27; Acts 17:24.

χειροποιητος, ον made by human hands
κατοικεω live, settle, inhabit

Verse 49

Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι, λέγει κύριος, ἢ τίς τόπος τῆς καταπαύσεώς μου;

Quotation from Isaiah 66:1,2.

ὑποποδιον, ου n footstool
πους, ποδος m foot
ποιος, α, ον interrog pro. what kind

τοπος, ου m place
καταπαυσις, εως f place of rest, rest

Verse 50

οὐχὶ ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα;

Postscript

"Stephen was a reformer, standing in a long line of prophets who criticized Israel's tendency to substitute man-made institutions for a living relationship with God. Had he 'blasphemed' the temple as he was charged? Certainly not. Had he predicted its destruction? Probably so. Likely the most accurate of the Jewish charges levelled at Stephen's teaching on the temple was the reference to his propounding Jesus' prophecy of the temple's destruction (6:14; cf. Mark 13:2). Standing in the line of his Master's prophetic critique, Stephen saw that the temple of his day had become something other than a house of prayer. It had become a symbol of Jewish exclusivism and a rallying place for Jewish nationalism." Polhill.