

Notes on the Greek New Testament Day 171 – June 20th – Acts 13:16-41

Works frequently referenced in these notes on Acts

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

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

Verse 16

ἀναστὰς δὲ Παῦλος καὶ κατασεΐσας τῇ χειρὶ εἶπεν· Ἄνδρες Ἰσραηλῖται καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε.

ἀνιστημι intrans (in 2 aor & all midd) rise, stand up
κατασειω make a sign, motion with the hand

Cf. 12:17; 21:40 also 26:2.

οἱ φοβούμενοι τὸν θεόν were Gentiles who attended the synagogue but who were not proselytes. It was amongst this group that Paul's preaching had its greatest impact.

Verse 17

ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῆ Αἰγύπτου, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς,

Paul's sermon laid special stress on God's goodness and mercy to his people Israel, leading up to the sending of Jesus Christ.

λαος, ου m people, a people
ἐξελέξατο Verb, aor midd dep indic, 3 s
ἐκλεγομαι choose, select

ὑψωω exalt, lift up, raise
παροικια, ας f stay (among strangers)
βραχιων, ονος m arm
ὑψηλος, η, ον high, uplifted
ἐξήγαγεν Verb, aor act indic, 3 s ἐξαγω
lead or bring out

Cf. Ex 6:1,6; Ps 134:11f. (135 LXX).

Verse 18

καί, ὡς τεσσαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ,

τεσσαρακονταετης, ες forty years
τροποφορεω put up with (someone's conduct)

The textual evidence here is finely balanced between ἐτροποφορησεν, 'he bore with them' and ἐτροφοφορησεν, 'he cared for them'. The same variation is found in the LXX text of Deut 1:31 from which Paul is here quoting. The Hebrew *nasa* can carry either meaning.

ἐρημος, ου f deserted place, desert

Verse 19

καὶ καθελῶν ἔθνη ἑπτὰ ἐν γῆ Χανάαν κατακληρονόμησεν τὴν γῆν αὐτῶν

καθελων Verb, aor act ptc, m nom s
καθαίρω pull down, overthrow
ἔθνη Noun, nom & acc pl ἔθνος, ους n
nation, people
ἑπτα seven

They are enumerated in Deut 7:1.

κατακληρονομεω make (someone) the owner

Cf. Josh 14:1; Jer 3:18.

Verse 20

ὡς ἔτεσι τετρακοσίοις καὶ πενήκοντα. καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.

ἔτεσιν dat pl ἔτος, ους n year

ὡς ἔτεσιν τετρακοσίοις καὶ πενήκοντα 'in the period of about 450 years'. This should probably be understood as 400 years in Egypt + 40 years in the wilderness + 10 years from the time of entering Canaan to the distribution of the land in Joshua 14 (so Bruce).

ἔδωκεν Verb, aor act indic, 3 s διδομι
κριτης, ου m judge

Samuel was regarded as the last of the Judges and first of the prophets (after Moses). He is the last of the Judges because his oversight marks the introduction of kingship. From this point on Israel's history is dominated by prophets and kings: prophets act as keepers of the covenant and critics of the kings.

Verse 21

κάκειθεν ἠτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμίν, ἔτη τεσσεράκοντα·

κάκειθεν and from there - formed from καὶ ἐκειθεν

ἠτήσαντο Verb, aor midd indic, 3 pl αἰτεῶ ask; midd ask for oneself, request
βασιλέα Noun, acc s βασιλευς, εως m king

Cf. 1 Sam 8:6.

ἔδωκεν Verb, aor act indic, 3 s διδωμι
φυλη, ης f tribe, nation, people
τεσσερακοντα forty

So Josephus.

Verse 22

καὶ μεταστήσας αὐτὸν ἡγειρεν τὸν Δαυὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας· Εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

μεταστησας aor ptc μεθιστημι remove
ἐγειρω raise

μαρτυρεω bear witness, testify
εὗρον Verb, aor act indic, 1 s & 3 pl εὕρισκω

Cf. 1 Sam 13:14 (LXX 1 Ki).

θελημα, ατος n will, wish, desire

Cf. Isa 44:28 where the same phrase is used of Cyrus.

Verse 23

τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἡγαγεν τῷ Ἰσραὴλ σωτήρα Ἰησοῦν,

σπερμα, τος n seed, offspring

Cf. Rom 1:3.

ἐπαγγελια, ας f promise, what is promised

Cf. 2:30; 2 Sam 22:51; Ps 132:11,17.

ἡγαγεν Verb, aor act indic, 3 s ἀγω

Other texts have ἡγειρεν 'raised up'

σωτηρ, ηρος m saviour

"Perhaps there is an allusion here to the etymology of the name Jesus ('Yahweh saves'): cf. Mt 1:21." Bruce.

The messianic deliverer of David's house has now been raised up in accordance with God's promise, and this deliverer is Jesus.

Verse 24-31

An outline of the kerygma similar to that in 10:36-43 from the preaching of John to the appearance of the risen Christ.

Verse 24

προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ.

προκηρυσσω preach beforehand
προσωπον, ου n face, presence

προ προσωπου is a Semitic idiom meaning the same as the simple προ cf. Lk 1:76; 7:27; 9:52; 10:1, also Mal 3:1f.

εἰσοδος, ου f visit, arrival

βαπτισμα μετανοια The baptism was the outward sign of repentance.

Verse 25

ὧς δὲ ἐπλήρου Ἰωάννης τὸν δρόμον, ἔλεγεν· Τί ἐμὲ ὑπονοεῖτε εἶναι; οὐκ εἰμι ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμι ἄξιος τὸ ὑπόδημα τῶν ποδῶν λύσαι.

ἐπληρου imperf πληρωω make full, fulfill
δρομος, ου m course (of life)

Cf. 20:24; 2 Tim 4:7.

Note the imperfect ἔλεγεν 'he used to say'

ἐμὲ Pronoun, acc s ἐγώ
ὑπονοεω suppose, think, suspect
εἶναι Verb, pres infin εἰμι

Cf. Jn 1:20 ἐγώ οὐκ εἰμι ὁ χριστος

ἄξιος, α, ον worthy, deserving, fitting
ὑποδημα, τος n sandal
πους, ποδος m foot
λυω loose, untie

Cf. Mt. 3:11; Mk 1:7; Lk 3:16; Jn 1:27.

Verse 26

Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἡμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη.

Ἄνδρες introduces the beginning of the application.

γενος, ους n family, race, people, offspring
φοβεομαι be afraid (of), reverence
ἐξαποστελλω send out, send away, send forth

Verse 27

οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας κρίναντες ἐπλήρωσαν,

κατοικεω live, settle, inhabit
ἀρχων, οντος m ruler, official, authority
ἀγνοεω not know, be ignorant, fail to understand

Cf. 3:17 for similar emphasis upon ignorance.

ἀναγινωσκω read, read in public worship
πληρωω fill, fulfill

The construction of this verse and the next is awkward and has generated many textual variants. The sense is, "... failing to recognise him, they, by judging him, fulfilled the words of the prophets that are read every Sabbath. And though they found [he had done] nothing worthy of death, they asked Pilate ..."

Verse 28

καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες
ἤτησαντο Πιλάτον ἀναρεθῆναι αὐτόν·

μηδεις, μηδεμια, μηδεν no one, nothing
αἰτια, ας f reason, cause
θανατος, ου m death

Cf. 3:13; Lk 23:4.

ἤτησαντο Verb, aor midd indic, 3 pl αἰτεω
midd ask for oneself, request
ἀναρεθῆναι Verb, aor pass infin ἀναιρεω
do away with, kill

Verse 29

ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ
γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου
ἔθηκαν εἰς μνημεῖον.

τελεω complete, finish, fulfill
γεγραμμένα Verb, perf pass ptc, n nom/acc pl
γραφω

Cf. Lk 22:37; Jn 19:28.

καθελόντες Verb, aor act ptc, m nom pl
καθαίρω take down
ξύλον, ου n wood, tree, cross

ξύλος is often used of the cross so as to stress the connection with Deut 21:23; cf. 5:30; 10:39.

ἔθηκαν Verb, aor act indic, 3 s τιθεμι place,
set

μνημειον, ου n grave, tomb, monument

"Note the early emphasis on the burial of Jesus, as helping to prove the reality of His death, and therefore of His resurrection (cf. 1 Cor 15:4)." Bruce.

Verse 30

ὁ δὲ θεὸς ἤγειρεν αὐτόν ἐκ νεκρῶν·

ἐγειρω raise
νεκρος, α, ου dead

"In these verses, as in 1 Cor 15:3ff., we have the elements of the Gospel preached by Paul – the death, burial and resurrection of Christ, with the evidence of His resurrection." Bruce

Verse 31

ὃς ὄφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβάσιν
αὐτῶ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ,
οἵτινες νῦν εἰσὶ μάρτυρες αὐτοῦ πρὸς τὸν
λαόν.

ὄφθη Verb, aor pass indic, 3 s ὄραω see,
perceive; pass. appear
πλειων, πλειον οἱ πλεον more

πλειων is the comparative of πολλος, but is here used without its comparative force. ἐπὶ ἡμερας πλειους 'for many days'

συναναβασιν aor ptc, m dat pl συναναβαινω
come up together with, travel with
οἵτινες Pronoun, m nom pl ὅστις, ἡτις, ὁ τι
who, which

νυν is omitted by B Byz

μαρτυς, μαρτυρος dat pl μαρτυσιν m
witness

λαος, ου m people, a people

Verse 32

καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς
πατέρας ἐπαγγελίαν γενομένην

εὐαγγελιζόμεθα here has 3 objects:

- i) ὑμας;
- ii) τὴν ἐπαγγελίαν;
- iii) the ὅτι clause of v.33.

'and we tell you the good news of the promise made to the fathers, that God has fulfilled...'

ἐπαγγελια, ας f promise, what is promised

Verse 33

ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις
ἡμῶν ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ ψαλμῷ
γέγραπται τῷ δευτέρῳ· Υἱὸς μου εἶ σύ, ἐγὼ
σήμερον γεγέννηκά σε.

ἐκπεπλήρωκεν Verb, perf act indic, 3 s
ἐκπληρωω fulfil, make come true
τεκνον, ου n child; pl descendants

[αὐτῶν] ἡμῖν – ἡμῶν has the weighty support of \aleph A B C* D vg eth, but 'to our children' gives an impossible sense. C³ E 81 byz pesh hcl arm read αὐτῶν ἡμῖν. WH state "It can hardly be doubted that ἡμῶν is a primitive corruption of ἡμῖν". Hence the current text which reads ἡμῖν with αὐτῶν preceding it in square brackets.

ἀναστησας Bruce, comparing this verse with Lk 3:32, argues that this refers to sending Christ – raising up a Saviour as he raised up David as King over Israel – rather than to Christ's resurrection from the dead. However, the following verse might be thought to cast doubt on this interpretation. Polhill says the context suggests the reference is to Jesus' resurrection from the dead.

δευτερος, α, ον second
 σημερον today
 γεγέννηκά Verb, perf act indic, 1 s γενναω
 be father of, bear, give birth to

Cf. Ps 2:7; Heb. 1:5; 5:5. "Jesus was indeed the Son of God from all eternity and recognised as such throughout his earthly life (Luke 1:35; 3:22; 9:35). But it was through the resurrection that he was exalted to God's right hand, enthroned as Son of God, and recognised as such by believing humans. It was through the resurrection that he was declared Son of God *with power* (Rom 1:4)." Polhill

Verse 34

ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἶρηκεν ὅτι Δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά.

μηκετι no longer
 μελλω (before an infin) be going, be about
 υποστρεφω return, turn back
 διαφθορα, ας f decay, rotting

From Psalm 16:10, quoted in the following verse.

οὕτως thus, in this way
 εἶρηκεν Verb, perf act indic, 3 s λεγω
 δωσω Verb, fut act indic, 1 s διδωμι
 ὅσιος, α, ον holy (τα ὅσια sacred promises or blessings)
 πιστος, η, ον faithful, trustworthy, reliable

Cf. Is 55:3. "Paul regards the resurrection of Christ as the fulfilment of the 'sure mercies' or 'holy and true blessings' (RV) promised to David." Bruce

Verse 35

διότι καὶ ἐν ἑτέρῳ λέγει· Οὐ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν·

διοτι because, for, therefore
 ετερος, α, ον other, another, different
 δωσεις Verb, fut act indic, 2 s διδωμι
 ἰδεῖν Verb, aor act infin ὄραω trans see

Verse 36

Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν,

The argument is much the same as in 2:27ff. where the same text is quoted by Peter in his Pentecost sermon.

ιδιος, α, ον one's own
 γενεα, ας f generation, contemporaries
 υπηρετω serve, render service
 βουλη, ης f purpose, plan
 ἐκοιμήθη Verb, aor pass dep indic, 3 s
 κοιμαομαι sleep, fall asleep, die

προσετέθη Verb, aor pass indic, 3s
 προστιθημι add, add to

Cf. 1 Kings (LXX 3 Kings) 2:10.

εἶδεν Verb, aor act indic, 3 s ὄραω

Verse 37

ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.

ἐγειρω raise

Verse 38

γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιοθῆναι

γνωστος, η, ον known, what can be known
 ἔστω Verb, pres act imperat, 3s εἰμι

For the phrase γνωστον ουν εστω υμιν, cf. 2:14; 4:10; 28:28

ἄφεσις, εως f forgiveness
 καταγγελλω proclaim, make known
 ἠδυνήθητε Verb, aor pass dep indic, 2 pl
 δυναμαι

δικαιοθῆναι Verb, aor pass infin δικαιοω
 justify, acquit, declare & treat as righteous

και απο παντων ... Grammatically the sentence is capable of one of two interpretations:

- i) The Mosaic law provided justification for *some* things but Christ justifies those who believe in him from those additional things that the law could not;
- ii) The law could never justify anyone from anything. Christ alone is the source of justification.

The latter interpretation is to be preferred, although some (perverse) interpreters argue for the first and then point out that it is contrary to Paul's views elsewhere!

Verse 39

ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται.

δικαιοῦται Verb, pres pass indic, 3s δικαιοω

Verse 40

βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προφήταις·

ἐπελθη aor subj ἐπερχομαι come, come upon

εἰρημένον Verb, perf pass ptc, n nom/acc s
 λεγω

Verse 41

Ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε ἐάν τις ἐκδιηγῆται ὑμῖν.

The quotation is from Habakkuk 1:5, the book from which Paul takes a key text concerning justification by faith (Hab 2:4 quoted in Rom 1:17 and Gal 3:11 – also Heb 10:38).

ἴδετε Verb, aor act imperat, 2 s ὄραω see, observe, perceive

"The words, as used by Habakkuk, referred to the immanent Chaldean invasion. Paul uses them in an eschatological sense of the judgement about to fall (cf. 2:40)" Bruce

καταφρονητής, οὐ μ scoffer, scorner
θαυμάζω wonder, be amazed
ἀφανίζω ruin, destroy; pass perish

There is nothing in the Hebrew corresponding to the word ἀφανίσθητε which appears in the LXX.

ἐργάζομαι work, do, perform
πιστεύσητε Verb, aor act subj, 2 pl πιστεῦω
ἐκδιηγέομαι tell or relate (fully)

"Thus ends the first reported sermon of Paul. Its theology is definitely Pauline, though not so developed as his later teaching. It forms a bridge between the primitive preaching of the early chapters of Acts and the mature doctrine of the Epistles." Bruce