

Verse Analysis – Acts 3:13

Categories:

A	adjective
C	conjunction
D	adverb
I	interjection
N	noun
P	preposition
DA	definite article
DP	demonstrative pronoun
IP	interrogative/indefinite pronoun
PP	personal pronoun
RP	relative pronoun
V	verb
X	particle

Person:

1	first person
2	second person
3	third person

Voice:

A	active
M	middle
P	passive

Case:

N	nominative
G	genitive
D	dative
A	accusative
V	vocative

Gender:

M	masculine
F	feminine
N	neuter

Tense:

P	present
I	imperfect
F	future
A	aorist
X	perfect
Y	pluperfect

Mood:

I	indicative
D	imperative
S	subjunctive
O	optative
N	infinitive
P	participle

Number:

S	singular
P	plural

Degree:

C	comparative
S	superlative

Frequency:

Number of times the word is used in the NT. Words with freq. < 30 are not worth memorizing. They are why God made the Internet.

H	High frequency – used more than 750 times
M	Medium frequency – Used from 101 to 750 times
L	Low frequency – Used from 30 to 100 times
R	Rare – Used less than 30 times

→ Memorizing all words used 150+ times will give you a handle on 70% of the NT.
 → Memorizing all words use 30+ times will give you a handle on 85% of the NT.

Acts 3:13

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Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ὁ	ὁ	(often not translated) the, this, that, who	H	DA					N	S	M	
θεός	θεός	God, usually refers to the one true God; in a very few contexts it refers to a (pagan) god or goddess.	H	N					N	S	M	
Ἀβραάμ	Ἀβραάμ	Abraham, pr. name indecl.	L	N					G	S	M	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
Ἰσαάκ	Ἰσαάκ	Isaac, pr. name, indecl., Mt. 1:2; 8:11; 23:32; Acts 3:13; Rom. 9:7f; Gal. 4:28; Heb. 11:9ff; Jas. 2:21	R	N					G	S	M	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
Ἰακώβ	Ἰακώβ	Jacob, pr. name, indecl. (1) Son of Issac, Matt 1:2. (2) Father of Joseph, Mary's husband, Matt 1:15, 16	R	N					G	S	M	
ὁ	ὁ	(often not translated) the, this, that, who	H	DA					N	S	M	

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θεός	θεός	God, usually refers to the one true God; in a very few contexts it refers to a (pagan) god or goddess.	H	N					N	S	M	
τῶν	ὁ	(often not translated) the, this, that, who	H	DA					G	P	M	
πατέρων	πατήρ	father, a male parent or ancestor; by extension: an honorific title, leader, archetype; (pl.) parents,	M	N					G	P	M	
ἡμῶν	ἐγώ	I, me, my; we, us, our; often added for emphasis: myself, ourselves	H	PP					G	P		
ἐδόξασεν	δοξάζω	to think, suppose, judge; to extol, magnify, Mt. 6:2; Lk. 4:15; in NT to adore, worship, Rom. 1:21; to	L	V	3	A	A	I		S		
τὸν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	M	
παῖδα	παῖς	a child in relation to parents, of either sex, Jn. 4:51; a child in respect of age, either male or female, and	R	N					A	S	M	
αὐτοῦ	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					G	S	M	
Ἰησοῦν	Ἰησοῦς	Jesus, Joshua, Yahweh saves	H	N					A	S	M	
ὃν	ὅς	who, which, what, that; anyone, someone, a certain one	H	RP					A	S	M	
ὕμεις	σύ	you, your	H	PP					N	P		
μὲν	μὲν	often untranslated; used with other particles to show contrast: on the one hand, one...or the other	M	X								
παρεδώκατε	παραδίδωμι	pluperfect, παραδεδώκεισαν (3 pl), to give over, hand over, deliver up, Mt. 4:12; 5:25; 10:4, 17; to	M	V	2	A	A	I		P		
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
ἠρνήσασθε	ἄρνέομαι	to deny, disclaim, disown, Mt. 10:33; to renounce, Tit. 2:12; to decline, refuse, Heb. 11:24; absol. to	L	V	2	A	M	I		P		
κατὰ	κατά	(gen.) against, contrary to, opposed; down, throughout; (acc.) in, by, with, in accordance with,	M	P								
πρόσωπον	πρόσωπον	the face, countenance, visage, Mt. 6:16, 17; 17:2, 6; according to late usage, a person, individual, 2 Cor.	L	N					A	S	N	

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
Πιλάτου	Πιλάτος	Pilate, pr. name	L	N					G	S	M	
κρίναντος	κρίνω	pluperfect, κεκρίκει (3 sg), pr. to separate; to make a distinction between; to exercise judgment upon;	M	V		A	A	P	G	S	M	
ἐκείνου	ἐκεῖνος	that, those; he, she, it	M	DP					G	S	M	
ἀπολύειν	ἀπολύω	pr. to loose; to release from a tie or burden, Mt. 18:27; to divorce, Mt. 1:19; to remit, forgive, Lk.	L	V		P	A	N				

Greek Verse

Acts 3:13 ὁ θεὸς Ἀβραὰμ 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·

Word-for-Word
Translation

Proper Translation

The God of Abraham, Isaac, Jacob and our other ancestors did this himself to honor his servant Jesus whom you betrayed to the Romans and completely disowned in the presence of Pilate, to be judged. He was going to release Jesus,

Comments and
Questions

*What Peter was doing here was similar to what Jesus often did: **give a sign, then give a speech that explains the sign.***

This "sign and speech" pattern can be very powerful with people.

*It also points to why we need, today, to explain to people our behavior. Merely living for Jesus — giving the sign — by itself is not enough. People can see the sign and misinterpret it. We need to **explain**, verbally, why we live as we do. We need to explain how it is that the living Jesus is the key to our motivation and to our lives.*

θεὸς τῶν πατέρων ἡμῶν, literally, God of our fathers. But "God of our ancestors" is better modern English, in addition to including women (as according to the NET Bible notes, this was an area of the temple where women would also have been present).

παῖδα could be rendered either as "child" or "servant". Given that Peter was probably alluding to Is. 52:13, which in the LXX is rendered:

Ἴδου σὺνήσει ὁ παῖς μου καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα.

Behold, My servant shall understand, and be exalted, and glorified exceedingly.

...then "Servant" is better, as it is part of a messianic title.

κατὰ πρόσωπον Πιλάτου, literally "before the face of Pilate", i.e. In the presence of Pilate.

I inserted the phrase "to the Romans" for the sake of clarity.

κρίναντος ἐκείνου ἀπολύειν· is a genitive absolute — a phrase where a genitive (ἐκείνου, "he") acts as the subject of the phrase.

Literally, "he was judging to release". I inserted "Jesus" to make explicit what Luke left implicit...for the sake of clarity in my translation.

FFBg believes that τὸν παῖδα αὐτοῦ should be properly rendered as "his servant" — suggesting that Peter was making an allusion to Is 52:13 Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted...where "my servant" is rendered as ὁ παῖς by the LXX.

In this, Peter was connecting Jesus to a whole collection of Messianic prophecies.

Is 42:1 Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.

This understanding of Jesus goes back to Jesus himself.

Lk 22:37 For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment."

Is 53:12 Therefore I will divide him a portion with the many, [Or 'with the great'] and he shall divide the spoil with the strong, [Or 'with the numerous'] because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

The fullest account of Pilate's career is in Josephus, Antiquities, Book 18 (<http://www.sacred-texts.com/jud/josephus/ant-18.htm>):

CHAPTER 3.

SEDITION OF THE JEWS AGAINST PONTIUS PILATE. CONCERNING CHRIST, AND WHAT BEFELL PAULINA AND THE JEWS AT ROME,

1. BUT now Pilate, the procurator of Judea, removed the army from Cesarea to Jerusalem, to take their winter quarters there, in order to abolish the Jewish laws. So he introduced Caesar's effigies, which were upon the ensigns, and brought them into the city; whereas our law forbids us the very making of images; on which account the former procurators were wont to make their entry into the city with such ensigns as had not those ornaments. Pilate was the first who brought those images to Jerusalem, and set them up there; which was done without the knowledge of the people, because it was done in the night time; but as soon as they knew it, they came in multitudes to Cesarea, and interceded with Pilate many days that he would remove the images; and when he would not grant their requests, because it would tend to the injury of Caesar, while yet they persevered in their request, on the sixth day he ordered his soldiers to have their weapons privately, while he came and sat upon his judgment-seat, which seat was so prepared in the open place of the city, that it concealed the army that lay ready to oppress them; and when the Jews petitioned him again, he gave a signal to the soldiers to encompass them routed, and threatened that their punishment should be no less than immediate death, unless they would leave off disturbing him, and go their ways home. But they threw themselves upon the ground, and laid their necks bare, and said they would take their death very willingly, rather than the wisdom of their laws should be transgressed; upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable, and presently commanded the images to be carried back from Jerusalem to Cesarea.

2. But Pilate undertook to bring a current of water to Jerusalem, and did it with the sacred money, and derived the origin of the stream from the distance of two hundred furlongs. However, the Jews (8) were not pleased with what had been done about this water; and many ten thousands of the people got together, and made a clamor against him, and insisted that he should leave off that design. Some of them also used

reproaches, and abused the man, as crowds of such people usually do. So he habited a great number of his soldiers in their habit, who carried daggers under their garments, and sent them to a place where they might surround them. So he bid the Jews himself go away; but they boldly casting reproaches upon him, he gave the soldiers that signal which had been beforehand agreed on; who laid upon them much greater blows than Pilate had commanded them, and equally punished those that were tumultuous, and those that were not; nor did they spare them in the least: and since the people were unarmed, and were caught by men prepared for what they were about, there were a great number of them slain by this means, and others of them ran away wounded. And thus an end was put to this sedition.

3. Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, (9) those that loved him at the first did not forsake him; for he appeared to them alive again the third day; (10) as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.

4. About the same time also another sad calamity put the Jews into disorder, and certain shameful practices happened about the temple of Isis that was at Rome. I will now first take notice of the wicked attempt about the temple of Isis, and will then give an account of the Jewish affairs. There was at Rome a woman whose name was Paulina; one who, on account of the dignity of her ancestors, and by the regular conduct of a virtuous life, had a great reputation; she was also very rich; and although she was of a beautiful countenance, and in that flower of her age wherein women are the most gay, yet did she lead a life of great modesty. She was married to Saturninus, one that was every way answerable to her in an excellent character. Decius Mundus fell in love with this woman, who was a man very high in the equestrian order; and as she was of too great dignity to be caught by presents, and had already rejected them, though they had been sent in great abundance, he was still more inflamed with love to her, insomuch that he promised to give her two hundred thousand Attic drachmae for one night's lodging; and when this would not prevail upon her, and he was not able to bear this misfortune in his amours, he thought it the best way to famish himself to death for want of food, on account of Paulina's sad refusal; and he determined with himself to die after such a manner, and he went on with his purpose accordingly. Now Mundus had a freed-woman, who had been made

free by his father, whose name was Ide, one skillful in all sorts of mischief. This woman was very much grieved at the young man's resolution to kill himself, (for he did not conceal his intentions to destroy himself from others,) and came to him, and encouraged him by her discourse, and made him to hope, by some promises she gave him, that he might obtain a night's lodging with Paulina; and when he joyfully hearkened to her entreaty, she said she wanted no more than fifty thousand drachmae for the entrapping of the woman. So when she had encouraged the young man, and gotten as much money as she required, she did not take the same methods as had been taken before, because she perceived that the woman was by no means to be tempted by money; but as she knew that she was very much given to the worship of the goddess Isis, she devised the following stratagem: She went to some of Isis's priests, and upon the strongest assurances [of concealment], she persuaded them by words, but chiefly by the offer of money, of twenty-five thousand drachmae in hand, and as much more when the thing had taken effect; and told them the passion of the young man, and persuaded them to use all means possible to beguile the woman. So they were drawn in to promise so to do, by that large sum of gold they were to have. Accordingly, the oldest of them went immediately to Paulina; and upon his admittance, he desired to speak with her by herself. When that was granted him, he told her that he was sent by the god Anubis, who was fallen in love with her, and enjoined her to come to him. Upon this she took the message very kindly, and valued herself greatly upon this condescension of Anubis, and told her husband that she had a message sent her, and was to sup and lie with Anubis; so he agreed to her acceptance of the offer, as fully satisfied with the chastity of his wife. Accordingly, she went to the temple, and after she had supped there, and it was the hour to go to sleep, the priest shut the doors of the temple, when, in the holy part of it, the lights were also put out. Then did Mundus leap out, (for he was hidden therein,) and did not fail of enjoying her, who was at his service all the night long, as supposing he was the god; and when he was gone away, which was before those priests who knew nothing of this stratagem were stirring, Paulina came early to her husband, and told him how the god Anubis had appeared to her. Among her friends, also, she declared how great a value she put upon this favor, who partly disbelieved the thing, when they reflected on its nature, and partly were amazed at it, as having no pretense for not believing it, when they considered the modesty and the dignity of the person. But now, on the third day after what had been done, Mundus met Paulina, and said, "Nay, Paulina, thou hast saved me two hundred thousand drachmae, which sum thou sighest have added to thy own family; yet hast thou not failed to be at my service in the manner I invited thee. As for the reproaches thou hast laid upon Mundus, I value not the business of names; but I rejoice in the pleasure I reaped by what I did, while I took to myself the name of Anubis." When he had said this, he went his way. But now she began to come to the sense of the grossness of what she had done, and

rent her garments, and told her husband of the horrid nature of this wicked contrivance, and prayed him not to neglect to assist her in this case. So he discovered the fact to the emperor; whereupon Tiberius inquired into the matter thoroughly by examining the priests about it, and ordered them to be crucified, as well as Ide, who was the occasion of their perdition, and who had contrived the whole matter, which was so injurious to the woman. He also demolished the temple of Isis, and gave order that her statue should be thrown into the river Tiber; while he only banished Mundus, but did no more to him, because he supposed that what crime he had committed was done out of the passion of love. And these were the circumstances which concerned the temple of Isis, and the injuries occasioned by her priests. I now return to the relation of what happened about this time to the Jews at Rome, as I formerly told you I would.

5. There was a man who was a Jew, but had been driven away from his own country by an accusation laid against him for transgressing their laws, and by the fear he was under of punishment for the same; but in all respects a wicked man. He, then living at Rome, professed to instruct men in the wisdom of the laws of Moses. He procured also three other men, entirely of the same character with himself, to be his partners. These men persuaded Fulvia, a woman of great dignity, and one that had embraced the Jewish religion, to send purple and gold to the temple at Jerusalem; and when they had gotten them, they employed them for their own uses, and spent the money themselves, on which account it was that they at first required it of her. Whereupon Tiberius, who had been informed of the thing by Saturninus, the husband of Fulvia, who desired inquiry might be made about it, ordered all the Jews to be banished out of Rome; at which time the consuls listed four thousand men out of them, and sent them to the island Sardinia; but punished a greater number of them, who were unwilling to become soldiers, on account of keeping the laws of their forefathers. (11) Thus were these Jews banished out of the city by the wickedness of four men.

CHAPTER 4.

HOW THE SAMARITANS MADE A TUMULT AND PILATE DESTROYED MANY OF THEM; HOW PILATE WAS ACCUSED AND WHAT THINGS WERE DONE BY VITELLIUS RELATING TO THE JEWS AND THE PARTHIANS.

1. BUT the nation of the Samaritans did not escape without tumults. The man who excited them to it was one who thought lying a thing of little consequence, and who contrived every thing so that the multitude

might be pleased; so he bid them to get together upon Mount Gerizzim, which is by them looked upon as the most holy of all mountains, and assured them, that when they were come thither, he would show them those sacred vessels which were laid under that place, because Moses put them there (12) So they came thither armed, and thought the discourse of the man probable; and as they abode at a certain village, which was called Tirathaba, they got the rest together to them, and desired to go up the mountain in a great multitude together; but Pilate prevented their going up, by seizing upon the roads with a great band of horsemen and foot-men, who fell upon those that were gotten together in the village; and when it came to an action, some of them they slew, and others of them they put to flight, and took a great many alive, the principal of which, and also the most potent of those that fled away, Pilate ordered to be slain.

2. But when this tumult was appeased, the Samaritan senate sent an embassy to Vitellius, a man that had been consul, and who was now president of Syria, and accused Pilate of the murder of those that were killed; for that they did not go to Tirathaba in order to revolt from the Romans, but to escape the violence of Pilate. So Vitellius sent Marcellus, a friend of his, to take care of the affairs of Judea, and ordered Pilate to go to Rome, to answer before the emperor to the accusations of the Jews. So Pilate, when he had tarried ten years in Judea, made haste to Rome, and this in obedience to the orders of Vitellius, which he durst not