

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ἠτήσασθε	αἰτέω	to ask, request; demand; desire, Acts 7:46 → ask; demand; request.	L	V	2	A	M	I		P		
ἄνδρα	ἄνῆρ	man, male, husband; usually an adult male, but in some contexts the emphasis is on maturity rather than	M	N					A	S	M	
φονέα	φονεύς	murderer.	R	N					A	S	M	
χαρισθῆναι	χαρίζομαι	to give freely or graciously; remit, pardon (w. dat of person & acc. of thing)	R	V		A	P	N				
ὑμῖν	σύ	you, your	H	PP					D	P		

Greek Verse

Acts 3:14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε καὶ ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,

Word-for-Word
Translation

Proper Translation

but, as I say, you disowned the holy and just one, and asked that he release to you a man who was a murderer.

Comments and
Questions

ὕμεῖς is, of course, implicit in the verb ἠρνήσασθε. Using ὑμεῖς explicitly makes it emphatic. You, of all people, handed over your own king, your own **Messiah!!!**

To the extent that Greek sentences have any sort of "normal" order, it tends to be verb-subject-object. Anything that is shifted to go ahead of the verb is likely being emphasized/made emphatic.

We have seen this before: ἄνδρα is the accusative subject of the passive infinitive. If infinitives HAVE any sort of subject, it is likely to be an accusative noun.

FFBg: both ὁ ἅγιος and ὁ δίκαιος are Messianic titles.

ὁ ἅγιος τοῦ Ἰσραὴλ is a pretty common term for God in Isaiah.

<https://www.stepbible.org/?q=version=AB|version=LXX|reference=Isa|syntax=t=%22the%20holy%20one%20of%20Israel%22&options=G-VUHVN&display=INTERLEAVED>

I could equally translate δίκαιον as "righteous one"...though that word is not well understood by 21st century Canadians. This is a word that was used of the Servant in Is. 53:11.

ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ, δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει, δικαιῶσαι δίκαιον εὖ δουλεύοντα πολλοῖς, καὶ τὰς ἀμαρτίας αὐτῶν αὐτὸς ἀνοίσει.

the Lord also is pleased to take away from the travail of His soul, to show Him light, and to form Him with understanding; to justify the just one who serves many well; and He shall bear their sins.

Cf. Lk 4:34 "Ha! [Or 'Leave us alone'] What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are — the Holy One of God."

Lk 23:47 Now when the centurion saw what had taken place, he praised God, saying, "Certainly this man was innocent!"

Re Innocent/Righteous one as a Messianic title (as per Phillips) cf. I Enoch 38:2 When the Righteous One appears in the presence of the righteous themselves, who will be elected for their good works duly weighed by the Lord of spirits; and when the light of the righteous and the elect, who dwell on earth, shall be manifested; where will the habitation of sinners be?

In many languages one of the most difficult terms is a word for holy. This is especially true in a context such as this, where holy is not in any sense related to "taboo." Here the emphasis is certainly upon the dedication of Christ to the will of God, and therefore in many languages one must translate "he was dedicated to God," "he gave himself to God," or "he served God only." This is much more likely to convey the meaning of the biblical concept of "holy" than any term which means "separation" or "isolation." In fact, the translation of holy by a term for "separated" is almost always erroneous since it is the dedication to the service of God which then requires separation, rather than separation which results in dedication to God. This is particularly true in a religious system in which positive taboo is a significant factor in the concept of "holy."

In many languages a translation of good or "righteous" may be rendered as "straight," in the sense of

"conforming to a standard." This standard is naturally that which God expects. Sometimes this must be expressed as "did right before God," "did that which was good in God's eyes," or "did what God said was good."

Barclay Moon Newman and Eugene Albert Nida, *A Handbook on the Acts of the Apostles, UBS Handbook Series* (New York: United Bible Societies, 1972), 78.

There are action steps that grow out of my increasing conviction that the language of Scripture in the 1st century was Greek: the LXX -- in Galilee certainly, and maybe even in Jerusalem.

I am finding it eases my translation and interpretation of Acts if I assume that the people were familiar with the wording of the LXX...that where the LXX speaks prophetically of the Messiah, that the people Peter was speaking to in chapter 3 would have understood those messianic allusions.