

Verse Analysis – Acts 3:15

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 3:15

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Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
τὸν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	M	
δὲ	δέ	but, and, then, rather	H	C								
ἀρχηγὸν	ἀρχηγός	a chief, leader, prince, Acts 5:31; a prime author, Acts 3:15; Heb. 2:10; 12:2*	R	N					A	S	M	
τῆς	ὁ	(often not translated) the, this, that, who	H	DA					G	S	F	
ζωῆς	ζωή	life, physical or spiritual; with αἰώνιος, eternal life	M	N					G	S	F	
ἀποκτείνετε	ἀποκτείνω	also spelled ἀποκτείνω or ἀποκτένω, to kill, Mt. 14:5; to destroy, annihilate, Mt. 10:28; to destroy a	L	V	2	A	A	I		P		
ὃν	ὅς	who, which, what, that; anyone, someone, a certain one	H	RP					A	S	M	
ὁ	ὁ	(often not translated) the, this, that, who	H	DA					N	S	M	

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
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	
ἤγειρεν	ἐγείρω	to raise; rise up; waken	M	V	3	A	A	I		S		
ἐκ	ἐκ	of, out of; from, away from. Spatially: extension from a space to a goal outer in reference,	H	P								
νεκρῶν	νεκρός	dead, without life, Mt. 11:5; 22:31; met. νεκρός τι, dead to a thing, no longer devoted to, or under the	M	A					G	P	M	
οὗ	ὅς	who, which, what, that; anyone, someone, a certain one	H	RP					G	S	M	
ἡμεῖς	ἐγώ	I, me, my; we, us, our; often added for emphasis: myself, ourselves	H	PP					N	P		
μάρτυρες	μάρτυς	witness, testimony; martyr (one who witnessed unto death)	L	N					N	P	M	
ἔσμεν	εἰμί	to be, exist, be present	H	V	1	P	A	I		P		

Greek Verse

Acts 3:15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπέκτεινάτε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρες ἐσμεν.

Word-for-Word
Translation

Proper Translation

You killed the Creator of Life. But God resurrected him after death — an event of which we are eyewitnesses.

Comments and
Questions

The people listening there did not *personally* kill Jesus, of course. But Peter is making it clear that he considered them to be morally responsible for it. And there is no indication in this chapter that any of Peter's listeners ever said, "Wait, it was the Romans that killed Jesus!" No, they themselves seemed to accept that moral responsibility just as Peter attributed it to them.

There is irony here: killing the one who created life.

Some English versions render ἀρχηγὸν as "Prince"...and this is also an acceptable translation, as the one who is the king or leader of life. Think of the movie *Lawrence of Arabia*, where the Arab king says that he is the source of all good things for his people...the one who delivers water and prosperity. There could be some of this idea here in Acts 3:15.

Possibly some of the people in the crowd were witnesses to the resurrection of Jesus, but Peter does not focus on this fact (which some would debate). He instead says that is undebatable, that he and John were eyewitnesses.

Here is an irony...killing the one who created life itself. I have used capitalization in my translation to indicate that ἀρχηγὸν τῆς ζωῆς is not only an activity that Jesus performed, but could almost be understood as a

title...as another actual name for Jesus.

Once again, we see Peter being emphatic in overturned the normal order at the beginning of the verse from verb-subject-object to object-verb. (The subject "you", in this case, is implicit in the verb.)

The genitive relative pronoun οὗ could either be understood as masculine (in which case it refers back to τὸν δὲ ἀρχηγὸν τῆς ζωῆς) or neuter (which means that it refers back to the preceding statements talking about the events of the trial/crucifixion/resurrection). I have taken it in the latter sense, as referring to the events, and not just that they were "witnesses of the Creator of Life".

Peter's emphasis on his being an eyewitness account is one that we carry on today. We are reading original source documents based on eyewitness accounts.

Having two Greek clauses in a row that begin with a relative pronoun...

- ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν
- οὗ ἡμεῖς μάρτυρες ἐσμεν

...is difficult to translate into English. I handled it by using a dash (But God resurrected him after death — an event of which we are eyewitnesses). NET Bible handles it by treating the second relative clause as a separate sentence: You killed the Originator of life, whom God raised from the dead. To this fact we are witnesses!