

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·

## NET Bible Notes

3:13 The God of Abraham, Isaac, and Jacob,

**tc** † The repetition of ὁ θεός (“God”) before the names of Isaac and Jacob is found in  $\text{B}^{\text{1}}74 \text{C}$  (A D without article) 36 104 1175 lat. The omission of the second and third ὁ θεός is supported by B E  $\Psi$  33 1739  $\text{f}^{\text{1}}$ . The other time that Exod 3:6 is quoted in Acts (7:32) the best witnesses also lack the repeated ὁ θεός, but the three other times this OT passage is quoted in the NT the full form, with the thrice-mentioned θεός, is used (Matt 22:32; Mark 12:26; Luke 20:37). Scribes would be prone to conform the wording here to the LXX; the longer reading is thus most likely not authentic. NA28 has the words in brackets, indicating doubts as to their authenticity.

the God of our forefathers,

**tn** Or “ancestors”; *Grk* “fathers.”

**sn** The reference to the God of the patriarchs is a reminder that God is the God of the nation and of promises. The phrase *God of our forefathers* is from the Hebrew scriptures (Exod 3:6, 15-16; 4:5; see also the Jewish prayer known as “The Eighteen Benedictions”). Once again, event has led to explanation, or what is called the “sign and speech” pattern.

has glorified

**sn** *Has glorified*. Jesus is alive, raised and active, as the healing illustrates so dramatically how God honors him.

his servant

**sn** *His servant*. The term *servant* has messianic connotations given the context of the promise, the note of suffering, and the titles and functions noted in vv. 14-15.

Jesus, whom you handed over and rejected

**tn** Or “denied,” “disowned.”

in the presence of Pilate after he had decided

**tn** This genitive absolute construction could be understood as temporal (“when he had decided”) or concessive (“although he had decided”).

to release him.