

Verse Analysis – Acts 3:21

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 3:21

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Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ὅς	ὅς	who, which, what, that; anyone, someone, a certain one	H	RP					A	S	M	
δεῖ	δέω	to tie, bind, imprison; when followed by an infinitive, "it is necessary", "it must be"	M	V	3	P	A	I		S		
οὐρανόν	οὐρανός	sky, air, firmament, any area above the earth; heaven(s), the place of sun, moon, and stars; heaven	M	N					A	S	M	
μέν	μέν	often untranslated; used with other particles to show contrast: on the one hand, one...or the other	M	X								
δέξασθαι	δέχομαι	to take into one's hands, etc., Lk. 2:28; 16:6, 7; to receive, Acts 22:5; 28:21; Phil. 4:18; to receive into	L	V			A	M	N			
ἄχρι	ἄχρι	until, up to, as far as, as long as	L	P								
χρόνων	χρόνος	time, period of time	L	N					G	P	M	
ἀποκαταστάσεως	ἀποκατάστασις	pr. a restitution or restoration of a thing to its former state; hence, the renovation of a new and	R	N					G	S	F	

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
πάντων	πάς	all, every (thing, one), whole; always	H	A					G	P	N	
ὧν	ὅς	who, which, what, that; anyone, someone, a certain one	H	RP					G	P	N	
ἐλάλησεν	λαλέω	to speak, talk	M	V	3	A	A	I		S		
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	
διὰ	διά	(gen.) through, by means of; (acc.) because of, for the sake of, therefore	M	P								
στόματος	στόμα	mouth; by extension: edge (of a sword)	L	N					G	S	N	
τῶν	ὁ	(often not translated) the, this, that, who	H	DA					G	P	M	
ἁγίων	ἅγιος	holy (moral quality), consecrated ([ceremonially] acceptable to God); holy person/people = saint(s), holy	M	A					G	P	M	
ἀπ'	ἀπό	from, away from; by means of; out of; against	M	P								
αιῶνος	αἰών	pr. a period of time of significant character; life; an era; an age; hence, a state of things marking an age	M	N					G	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	
προφητῶν	προφήτης	pr. a spokesman for another; spc. a spokesman or interpreter for a deity; a prophet, seer, Tit. 1:12; in	M	N					G	P	M	

Greek Verse

Acts 3:21 ὅν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.

Word-for-Word
Translation

Proper Translation

Now, it is necessary that he should remain in heaven until the time of the restoration of all things, which God spoke of through the mouths of his holy prophets of old.

Comments and
Questions

ὄν is accusative, looking back to "Jesus Christ" from the previous verse.

This is not the first time we have seen Luke use δεῖ + infinitive as a compound verb in Acts.

οὐρανὸν is also accusative, but I would have expected it to be dative case: "in heaven". The dative is often translated that way, whether or not it is explicitly preceded by the preposition ἐν.

My review of ἄχρι in the NT indicates that it likes to be followed by a genitive noun, hence ἄχρι χρόνων. And of course, ἀποκαταστάσεως πάντων are also genitives, agreeing with χρόνων...times of (the) restoration of all things.

ἀπ' αἰῶνος is rendered by NET as "from times long ago".

Peter is echoing the exact same words that Mary used in Luke 1:70. This is just as he spoke through the mouths of his holy prophets from long, long ago. καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ,

FFBe, p. 91, n.36 ἀποκατάστασις = restoration, fulfillment, establishment, hence "until the times for the establishment of all that God has spoken...."

It is interesting that τῶν ἁγίων προφητῶν, has an ἀπ' αἰῶνος stuck in the middle of it, as well as the αὐτοῦ also stuck in the middle. In English, you would keep your phrases a bit more together.

"Restoration," here, = the "regeneration" of Mt 19:28 Jesus said to them, "Truly, I say to you, in the new world, [Greek 'in the regeneration'] when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

"...the final inauguration of the new age is accompanied by a renovation of all of nature."

Rom 8:18-23 For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

FFBg: "...the sense here cannot be restricted to the restoration of the kingdom of Israel."

I Enoch 45:4-5 In that day I will cause my Elect One to dwell in the midst of them; will change the face of heaven; will bless it, and illuminate it for ever. I will also change the face of the earth, will bless it; and cause those whom I have elected to dwell upon it.

Mal 4:5-6 "Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction."

Mt 17:10-11 And the disciples asked him, "Then why do the scribes say that first Elijah must come?" He answered, "Elijah does come, and he will restore all things.

Mt 19:28 Jesus said to them, "Truly, I say to you, in the new world, [Greek 'in the regeneration'] when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.

For all things to be made new is an expression which occurs only here in the New Testament (it translates a noun phrase, the verb form of which is rendered *give ... back* in 1:6), and offers the possibility of two different interpretations: (1) it may mean that God will bring about all the things that he had spoken through the prophets concerning the person of Jesus Christ or (2) it may be a reference to God's promise that he will make a restoration of the entire created order, as he had promised through his prophets (see "universal restoration" of the JB, NEB, Phps). The fact that this word is used in the papyri for the renewal or repair of temples and public places tends to support the latter interpretation.

Barclay Moon Newman and Eugene Albert Nida, *A Handbook on the Acts of the Apostles, UBS*