

Verse Analysis – Acts 3:22

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	aoist
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 3:22

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Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
Μωϋσῆς	Μωϋσῆς	Moses	L	N					N	S	M	
μέν	μέν	often untranslated; used with other particles to show contrast: on the one hand, one...or the other	M	C								
εἶπεν	λέγω	say, said, the most general term for speaking in the NT, translated contextually with more specific	H	V	3	A	A	I		S		
ὅτι	ὅτι	that; because, since; for	H	C								
Προφήτην	προφήτης	pr. a spokesman for another; spc. a spokesman or interpreter for a deity; a prophet, seer, Tit. 1:12; in	M	N					A	S	M	
ὑμῖν	σύ	you, your	H	PP					D	P		
ἀναστήσει	ἀνίστημι	to get up, stand up, come back to life	M	V	3	F	A	I		S		
κύριος	κύριος	lord, master	M	N					N	S	M	

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	
ἐκ	ἐκ	of, out of; from, away from. Spatially: extension from a space to a goal outer in reference,	H	P								
τῶν	ὁ	(often not translated) the, this, that, who	H	DA					G	P	M	
ἀδελφῶν	ἀδελφός	brother, fellow countryman, neighbor (often inclusive in gender); by extension a fellow believer in	M	N					G	P	M	
ὑμῶν	σύ	you, your	H	PP					G	P		
ὡς	ὡς	as, like, when, that, how, about	M	C								
ἐμέ	ἐγώ	I, me, my; we, us, our; often added for emphasis: myself, ourselves	H	PP					A	S		
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	
ἀκούσεσθε	ἀκούω	to hear, pay attention, understand, obey (root of English word acoustics)	M	V	2	F	M	I		P		
κατά	κατά	(gen.) against, contrary to, opposed; down, throughout; (acc.) in, by, with, in accordance with,	M	P								
πάντα	πᾶς	all, every (thing, one), whole; always	H	A					A	P	N	
ὅσα	ὅσος	as great, as much, Mk. 7:36; Jn. 6:11; Heb. 1:4; 8:6; 10:25;	M	RP					A	P	N	
ἄν	ἄν	not easily translated: indicates potential or condition, or a hypothetical situation, as in "Who on	M	X								
λαλήση	λαλέω	to speak, talk	M	V	3	A	A	S		S		
πρός	πρός	(gen.) to, for; (dat.) on, at, near, by; (acc.) to, toward; with; in order to; against	M	P								
ὑμᾶς	σύ	you, your	H	PP					A	P		

Greek Verse

Acts 3:22 Μωϋσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.

Word-for-Word Translation

Moses said, "A prophet to you will raise up (the) Lord God from the brothers of you like me. You will hear of him according to all as much as he says to you.

Proper Translation

Moses said, 'The Lord your God will send another prophet like me from among your brothers. You will hear and obey all that he tells you.

Comments and Questions

ὅτι often introduces a direct quote. In English, we don't use a specific word to do this, but rather use a comma and a quotation mark.

I rendered ἀκούσεσθε as not merely "hear" but "hear and obey", since this is the implied content of ἀκούω throughout the NT.

FFBg indicates that "Moses" is derived from the Coptic "Mou" (water) and "eses" (saved).

Dt 18:15 "The Lord your God will raise up for you a prophet like me from among you, from your brothers — it is to him you shall listen — Dt 18:15 "The Lord your God will raise up for you a prophet like me from among you, from your brothers — it is to him you shall listen —

FFBe: "Even Moses, the first and greatest of Israel's prophets, had looked forward to the day of Christ."

People were looking for a second prophet...someone who would follow in the footsteps of Moses: Jn 1:21 & 25 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No....They asked him, "Then why are you baptizing, if you are neither the Christ, nor Elijah, nor the Prophet?"

The Samaritans tended to see the Messiah as being connected with this Prophet: Jn 4:19 The woman said to him, "Sir, I perceive that you are a prophet. Jn 4:25 The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things." Jn 4:26 Jesus said to her, "I who speak to you am he." Jn 4:29 "Come, see a man who told me all that I ever did. Can this be the Christ?"

In Canadian churches influenced by the Charismatic Movement, there is a formulaic understanding to prophecy. It comes with a stilted tone of voice, and spoken in the first person singular. However, biblical prophets were anything but formulaic. Moses spoke for God and often in the first person. But others were simply applying the scripture that Moses wrote to their own situations. So it was that Nathan the prophet told a parable to David after he took Bathsheeba.

While formulaic prophecy can be legitimate, a preacher delivering a good sermon with solid application would also be a prophet.

αὐτοῦ. Genitive object of ἀκούσεσθε. (i.e. Rather than the nominative we might expect.)

Martin M. Culy and Mikeal C. Parsons, *Acts: A Handbook on the Greek Text*, Baylor Handbook on the