

Verse Analysis – Acts 4:25

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 4:25

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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	
τοῦ	ὁ	(often not translated) the, this, that, who	H	DA					G	S	M	
πατρός	πατήρ	father, a male parent or ancestor; by extension: an honorific title, leader, archetype; (pl.) parents,	M	N					G	S	M	
ἡμῶν	ἐγώ	I, me, my; we, us, our; often added for emphasis: myself, ourselves	H	PP					G	P		
διὰ	διά	(gen.) through, by means of; (acc.) because of, for the sake of, therefore	M	P								
πνεύματος	πνεῦμα	wind, breath, things which are commonly perceived as having no material substance; by extension: spirit,	M	N					G	S	N	
ἁγίου	ἅγιος	holy (moral quality), consecrated ([ceremonially] acceptable to God); holy person/people = saint(s), holy	M	A					G	S	N	
στόματος	στόμα	mouth; by extension: edge (of a sword)	L	N					G	S	N	

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
Δαυίδ	Δαυίδ	David, beloved one	L	N					G	S	M	
παιδός	παῖς	a child in relation to parents, of either sex, Jn. 4:51; a child in respect of age, either male or female, and	R	N					G	S	M	
σου	σύ	you, your	H	PP					G	S		
εἰπών	λέγω	say, said, the most general term for speaking in the NT, translated contextually with more specific	H	V		A	A	P	N	S	M	
ἵνατί	ἵνατί	Why is it that? For what reason? Why? Mt. 9:4; 27:46; Lk. 13:7; Acts 4:25; 7:26; 1 Cor. 10:29*	R	D								
ἐφρύαξαν	φρυάσσω	to snort (as a spirited horse), i.e. (figuratively) to make a tumult:--rage.	R	V	3	A	A	I		P		
ἔθνη	ἔθνος	Gentile, pagan; (foreign) nation, a people	M	N					N	P	N	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
λαοί	λαός	a body of people; a concourse of people, a multitude, Mt. 27:25; Lk. 8:47; the common people, Mt. 26:5;	M	N					N	P	M	
ἐμελέτησαν	μελετάω	to care for; to bestow careful thought upon, to give painful attention to, be earnest in, 1 Tim. 4:15;	R	V	3	A	A	I		P		
κενά	κενός	empty; having nothing, empty-handed, Mk. 12:3; met. vain, fruitless, void of effect, Acts 4:25; 1 Cor.	R	A					A	P	N	

Greek Verse

Acts 4:25 ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυὶδ παιδός σου εἰπὼν· Ἴνατί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά;

Word-for-Word
Translation

Proper Translation

You are the one who, by the mouth of David, your servant and our ancestor, through the Holy Spirit, said, "Why do the nations throw a tantrum and the peoples make futile plans?"

Comments and
Questions

This verse really illustrates the character of Greek as an inflected language. Word order means almost nothing. That which matters is how the various words are declined.

It also captures the conviction of these early believers that God himself spoke through/inspired David to write this psalm. It also contains hints of what centuries later became a well-developed view of the Trinity.

φρυάσσω >> BDAG: used primarily in reference to the utterance of spirited animals, such as the 'snorting' of a horse eager for the race; used figuratively of people: be arrogant, insolent, (even abusive, per C.K. Barrett).

The words form an exact quotation from the LXX (Psalm 2:1). Ἴνα τί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά;

ΑΗΑ!!

Ἴνατί is a shortened form (crasis) of ἵνα τί γένηται meaning "why?" (lit. "in order that what might happen").

Martin M. Culy and Mikeal C. Parsons, *Acts: A Handbook on the Greek Text*, *Baylor Handbook on the Greek New Testament* (Waco, TX: Baylor University Press, 2003), 77.

This reinforces my suspicions that Greek was the language in the synagogues of Galilee certainly, and of Jerusalem maybe. It appears to be the version of the Bible that people committed to memory. See Mary's praise in Luke 2, which is saturated with direct quotes from the LXX. This was certainly the Bible version she grew up with in the synagogue at Nazareth.

We today follow a NT model as we recite back to God about his character, and as we quote scripture in the context of our worship.

FFBg: vss. 25-26 are an exact quote from the LXX of Ps 2:1-2

ἔθνη καὶ λαοὶ seem, from verse 27, to refer to non-Jewish people and Jewish people in turn. This fits with