

Notes on the Greek New Testament Day 155 – June 4th – Acts 2:1-47

Works frequently referenced in these notes on Acts

Bruce, FF, *The Acts of the Apostles*, London, 2nd ed. 1952

Polhill, John B, *Acts: The New American Commentary*, Nashville, 1992

Stott, John R W, *The Message of Acts*, IVP (The Bible Speaks Today), Leicester, 1990

Verses 1-13

"Near the beginning of each part of his two-volume work [Luke] demonstrates the indispensability of the Holy Spirit's enabling. Just as the Holy Spirit descended upon Jesus when John baptised him, so that he entered his public ministry 'full of the Holy Spirit', 'led by the Spirit', 'in the power of the Spirit' and 'anointed' by the Spirit (Lk 3:21-22; 4:1, 14, 18), so now the Spirit came upon the disciples of Jesus to equip them for their mission in the world (Acts 1:5, 8; 2:33). In the early chapters of Acts Luke refers to the promise, the gift, the baptism, the power and the fullness of the Spirit in the experience of God's people. The terms are many and interchangeable; the reality is one, and there is no substitute for it." Stott.

Verse 1

Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό, συμπληροῦ *draw near* (of time)

The συμπληροῦσθαι really refers not to the day of Pentecost but to the 50 days which led up to Pentecost. The name πεντηκοστής refers to the fact that the festival was celebrated 50 days after the first Sunday after Passover. The 50 days were reckoned inclusively, meaning that this event took place on the first day of the week. In Hebrew, the festival was known as the feast of weeks or of first fruits (Ex 34:22; Lev 23:16 LXX). It began as a harvest festival but became an annual celebration of the giving of the law. Of the link with the giving of the law Stott comments, "We cannot be sure whether it was important to [Luke], even though Jewish traditions associated wind, fire and voices with Mount Sinai, the three phenomena which he is about to describe."

ὁμοῦ adv together
ἐπὶ τὸ αὐτό see 1:15

We do not know where they were gathered. It may have been in the Temple precincts (Lk 24:55). Both the disciples and the crowds would be expected at the Temple at a feast day. But it could have been in the upper room (1:13). The disciples could have left the room on receiving the Spirit and the crowds then gathered around them.

Verse 2

καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡς περ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι,
ἐγένετο Verb, aor midd dep indic, 3 s γινομαι
ἄφνω adv suddenly
ἦχος, ου m sound, noise
ὡς περ as, even as
φέρω bring, carry; midd = rush
πνοη, ης f wind, breath

For wind/breath as a symbol of the Spirit, see Gen 2:7; Ezek 37:9; Jn 3:8; 20:22.

βιαίος, α, ον violent, strong

The 'tornado' of the Spirit.

ἐπλήρωσεν Verb, aor act indic, 3 s πληροω
fill

Cf. Is 6:4.

καθῆμαι sit, sit down, live

Verse 3

καὶ ὄφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡς πυρός, καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν,

ὄφθησαν Verb, aor pass indic, 3 s ὁραω see,
observe; pass. appear

διαμερίζω divide, distribute, divide among

διαμεριζόμεναι = 'distributed among them', not a description of 'cloven tongues'.

γλωσσα, ης f tongue

ὡς like, as

πυρ, ος n fire

For the association of the Holy Spirit with fire, see Matt 3:2; Lk 3:16. In the OT, fire symbolises the presence of God, Ex 3:2ff etc.

καθίζω sit down, sit, stay

Compare the descent of the Spirit on Jesus, Jn 1:32.

ἕκαστος, η, ον each, every; ἕνα ἕκαστον αὐτῶν 'each one of them'

"The picture is that of one great flame representing the Spirit, which separates into many tongues of flame with one resting on each individual." Polhill.

Verse 4

καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.

ἐπλήσθησαν Verb, aor pas indic, 3 pl
πιμπλημι fill

"From this point on in Acts, the gift of the Spirit became a normative concomitant of becoming a Christian believer (2:38). The expression of this differs; in 9:17 Saul is said to have been 'filled' with the Spirit, as here. Sometimes this experience is described as a 'baptism' in the Spirit (1:5; 11:16). In other instances the word 'poured out' is used (2:17f.; 10:45) or 'came upon' (8:16; 10:44; 11:15) or simply 'receive' (2:38; 10:47). All these instances refer to new converts and point to the Spirit's coming in various ways, not always signified by tongues, as a permanent gift to every believer. This should be distinguished from other references to 'filling,' where the Spirit comes upon one who is already a believer in a time of special inspiration and testimony to the faith (cf. 4:8,31; 7:55; 13:9)." Polhill.

ἤρξαντο Verb, aor midd indic, 3 pl ἄρχω
midd begin

ἕτερος, α, ον other, another, different

λαλεῖν ἑτεραὶ γλώσσαις The context here implies that the disciples spoke in various languages and dialects: each was understood by some of those who heard them, but not by others. This seems to differ from the phenomenon present in Corinth where the tongues were not understood by others (so Bruce, Polhill etc.).

ἀποφθέγγεσθαι Verb, pres midd/pass dep
infin ἀποφθεγγομαι speak, declare

Generally used in connection with an inspired utterance, cf. LXX 1 Chron 25:1; Mic 5:12.

Verse 5

Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν·

κατοικεω live, settle, inhabit

εὐλαβής, ες devout, reverent

ἔθνος, ος n nation, people; τα ἑ. Gentiles

ἀπο παντός ἔθνους τῶν ὑπο τὸν οὐρανὸν i.e. from every land where there were Jews.

Verse 6

γενομένης δὲ τῆς φωνῆς ταύτης συνήλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλοῦντων αὐτῶν·

γενομένης δὲ τῆς φωνῆς ταύτης ... For φωνή with γίνομαι see also 7:31; 10:13; 19:34; Lk 1:44; 3:22; 9:35f.

συνερχομαι come together, assemble,
meet

πλῆθος, ος n crowd, multitude

συνεχύθη Verb, aor pass indic, 3 s συγχέω
and συγχύνω confound or bewilder

ἰδιος, α, ον one's own

διαλεκτος, ου f language

The word means 'manner of speech' and can mean language or much the same as our 'dialect'.

Verse 7

ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες· Οὐχ ἰδοῦ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;

ἐξίστημι be amazed, be surprised

θαυμάζω wonder, be amazed

ἅπας, ασα, αν (alternative form of πας) all,
whole

For the peculiarities of Galilaean speech cf. Mt 26:73; Mk 14:70; Lk 22:59.

Verse 8

καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ἧ ἑγεννήθημεν;

ἑγεννηθημεν aor pass γενναω be father of,
bear; pass be born

Verse 9

Πάρθοι καὶ Μηδοὶ καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καπαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,

"Παρθοὶ καὶ Μηδοὶ καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν In these countries lived descendants of the 10 tribes ... and members of the 2 tribes which did not return from exile...

Ἰουδαίων Perhaps in the wider prophetic sense 'the land of the Jews', from the Egyptian border to the Euphrates ...

Καπαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν All these were districts of Asia Minor which were full of Jews, as is evident from the latter half of Acts." Bruce.

Ἰουδαίων has often been considered a primitive corruption or scribal insertion, though without any textual evidence.

Verse 10

Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,

Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην North African regions, also the home of many Jews.

ἐπιδημῶ visit, live in a place

"Some of these ['visitors from Rome'] may have returned and formed the nucleus of the Roman church, of the origin of which we have no historical record." Bruce.

Verse 11

Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.

προσηλυτος, ου m proselyte (a convert to Judaism)

A Gentile who had undertaken complete observance of the Jewish law and was admitted into full fellowship with Israel.

"For proselytization three things were necessary, (i) circumcision (in the case of males), (ii) baptism (for ritual purification), (iii) the offering of sacrifice. The real test was naturally circumcision, which partly explains why proselytization was more common among women. Many men were content with that looser attachment to the synagogue usually implied in the term 'God-fearers' (cf. 10:2; 13:16; 17:17, etc.)." Bruce.

Κρησ, ητος m a Cretan

Αραβ, βος m Arab

ἡμετερος, α, ον our

μεγαλειον, ου n mighty act or deed

This event, although involving mainly Jews, is nevertheless symbolically a reversal of Babel, and is a telling picture of what will be accomplished in the following centuries through the spread of the Gospel.

Verse 12

ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες· Τί θέλει τοῦτο εἶναι;

ἐξίστημι see v.7

διαπορεῶ be very confused, wonder

A Lukan word occurring only here and 5:24; 10:17; Lk 9:7.

ἄλλος, η, ο another, other

θελῶ wish, will

τι θέλει τοῦτο εἶναι 'what does this mean?' (cf. 17:20).

Verse 13

ἕτεροι δὲ διαγλευάζοντες ἔλεγον ὅτι Γλεύκους μεμεστωμένοι εἰσίν.

ἕτερος, α, ον other, another, different
διαγλευάζω make fun, sneer

Here alone in the NT. Cf. the only occurrence of the simple verb γλευάζω in 17:32.

γλευκος, ους n new wine (γ. μεμεστωμενος be drunk)

Here alone in the NT.

μεμεστωμένοι Verb, perf pass ptc, m nom pl
μεστω fill

Verse 14

Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκά ἐπήρην τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγξατο αὐτοῖς·

Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου.

σταθεὶς aor pass ptc ἵστημι pass stand

ἑνδεκά eleven

ἐπαίρω raise, lift up

ἐπήρην τὴν φωνὴν αὐτοῦ a semitism.

ἀπεφθέγξατο Verb, aor midd dep indic, 3 s
ἀποφθεγγομαι see v.4

Suggests inspired utterance. Stott notes concerning the speeches of Acts, "Approximately 20% of Luke's text is devoted to addresses by Peter and Paul; if Stephen's speech is added, the percentage rises to about 25%." Stott argues that this shows that the title 'Acts' is inadequate: the book does indeed tell of what Jesus continued to both do *and teach*.

κατοικῶ see 1:19

γνωστος see 1:19

ἔστω Verb, pres act imperat, 3s εἰμι

ἐνωτίσασθε Verb, aor midd dep imperat, 2 pl

ἐνωτιζομαι pay close attention to

Here alone in the NT.

ῥημα, ατος n word, thing, matter

Verse 15

οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας,

ὑπολαμβάνω suppose, imagine

μεθῶ be drunk, drink freely

ὥρα, ας f hour, moment

τρίτος, η, ον third

The day was divided into 12 hours from sunrise to sunset. This would have been about 9 a.m.

Verse 16

ἀλλὰ τοῦτο ἐστὶν τὸ εἰρημένον διὰ τοῦ
προφήτου Ἰωήλ·

εἰρημένον Verb, perf pass ptc, n nom/acc s
λέγω

δια implies that God himself is the origin of
the words.

Verse 17

Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ
θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν
σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ
αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν
ὀράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν
ἐνυπνίους ἐνυπνιασθήσονται·

The quotation is from Joel 2:28-32 (3:1-5 in
Hebrew). In Joel it occurs after a locust plague
had ravaged the land, creating a severe famine.
Joel calls the people to repentance with the
promise of forgiveness and the advent of the
Day of the Lord and the Messianic Age.

ἔσται Verb, fut indic, 2 s εἶμι
ἐσχατος, η, ον last, final

Replacing the LXX wording, *μετα ταυτα*. Cf.
Is 2:2. "It was the unanimous conviction of the
New Testament authors that Jesus inaugurated
the last days or Messianic age, and that the
final proof of this was the outpouring of the
Spirit, since this was the Old Testament
promise of promises for the end-time." Stott.

ἐκχεῶ Verb, fut act indic, 1 s ἐκχεω and
ἐκχυννω pour out
σαρξ, σαρκος f flesh, human nature

"The picture is probably of a heavy tropical
rainstorm, and seems to illustrate the
generosity of God's gift of the Spirit (neither a
drizzle nor even a shower but a downpour), its
finality (for what has been 'poured out' cannot
be gathered in again) and its universality
(widely distributed among the different
groupings of humankind)." Stott.

προφητεω prophesy, speak God's
message

θυγατηρ, τρος f daughter

νεανισκος, ου m young man

ὄρασις, εως f vision, appearance

ὄψονται Verb, fut midd dep indic, 3 pl ὁραω
see, observe

πρεσβυτερος, α, ον elder, old man/woman
ἐνυπνιον, ου n dream

ἐνυπνιασθήσονται Verb, fut pass dep indic, 3
pl ἐνυπνιαζομαι dream

Verse 18

καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας
μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ
πνεύματός μου, καὶ προφητεύσουσιν.

γε enclitic particle adding emphasis to the
word with which it is associated
δουλη, ης f female servant

The *καὶ προφητεύσουσιν* is not in the LXX.
Stott distinguishes this from the particular gift
of prophecy which is for some not all. Of the
use of the term here, he writes, "In fact, it is
this universal knowledge of God through
Christ by the Spirit which is the foundation of
the universal commission to witness (1:8).
Because we know him, we must make him
known."

Verse 19

καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ
σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ
ἀτμίδια καπνοῦ·

δώσω Verb, fut act indic, 1 s δίδωμι
τερας, ατος n wonder, object of wonder
ἄνω from above,
σημειον, ου n miraculous sign, sign
κατω down, below, beneath

ἄνω, σημεια and κατω are not in the LXX.

αἷμα, ατος f blood

πυρ, ος n fire

ἀτμις, ιδος f vapour, mist

καπνος, ου m smoke

Stott comments, "It is possible to understand
these predictions either literally as upheavals
of nature (which had already begun on Good
Friday [Lk 23:44-45], and more of which Jesus
foretold before the end [Lk 21:11]), or as
metaphorically as convulsions of history (since
this is traditional apocalyptic imagery for times
of social and political revolution [e.g. Is
13:9ff.; 34:1ff.; Ezek 32:7ff.; Am 8:9; Mt
24:29; Lk 21:25-26; Rev 6:12ff.])." Stott.

Verse 20

ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ
σελήνη εἰς αἷμα πρὶν ἢ ἔλθειν ἡμέραν κυρίου
τὴν μεγάλην καὶ ἐπιφανῆ.

ἥλιος, ου m the sun

μεταστρεφω turn, alter, change

σκοτος, ους n darkness, evil

σεληνη, ης f moon

πριν and πριν ἢ before

ἔλθειν Verb, aor act infin ἐρχομαι

μεγας, μεγαλη, μεγα large, great

ἐπιφανης, ες glorious

The Hebrew has 'terrible'.

Verse 21

καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

ἔσται Verb, fut indic, 2 s εἰμι

ἀν particle indicating contingency

ἐπικαλεῶ call, name; midd call upon,
appeal to

ὄνομα, τος n name, title, person

Κυρίου In the OT this is Yahweh (Jehovah), but here and elsewhere in the NT such OT texts are applied to Jesus: see Is 45:23 quoted in Rom 14:11 & Phil 2:10f; Ps 34:8 in 1 Pet 2:3 and Is 8:15 in 1 Pet 3:15.

σωθήσεται Verb, fut pass indic, 3 s σωζω
save

Verse 22

Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον, ἀνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἶδατε,

Ναζωραῖος, ου m inhabitant of Nazareth,
Nazarene

A designation frequently found in Acts (cf. 3:6; 4:10; 6:14; 22:8; 26:9).

ἀποδεδειγμένον Verb, perf pass ptc, m acc & n nom/acc s ἀποδεικνυμι attest, prove

"A semitechnical term often found in Greek papyri and inscriptions for office holders. It can either be used of those who already hold office or for those who have received appointment but have not yet entered into active service in the office. The latter sense seems to fit the context here. Peter depicted Jesus in his earthly ministry as being designated by God as Messiah but as only entering into the active function of that role upon his death and resurrection." Polhill.

δύναμις, εως f power, mighty work

τέρας, ατος n see v.19

σημειον, ου n see v.19

μεσος, η, ον middle

"Our Lord's miracles were signs of the Messianic Age, 'the powers of the age to come' of Heb 6:5, showing that in him the divine kingdom had broken into the world and was in operation (Lk 11:20)." Bruce.

Verse 23

τοῦτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἐκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε

ὀρισμένη Verb, perf pass ptc, f dat s ὀρίζω
decide, determine

βουλη, ης f purpose, plan, decision

Cf. 3:18; 4:28; 17:3; 26: 23; Lk 22:22; 24:26, 46.

προγνώσις, εως f foreknowledge, purpose

Cf. 1 Peter 1:20.

ἐκδοτος, ον given over, handed over

χειρ, χειρος f hand, power

ἀνομος, ον lawless, outside the law,

Gentile

The reference here is to the Romans.

προσπήξαντες Verb, aor act ptc, m nom pl

προσπεγνυμι nail up, crucify

ἀνείλατε Verb, aor act indic, 2 pl ἀναιρεῶ

do away with, kill, destroy

"Cf. 3:13; 4:10; 5:30; 7:52 etc., for the insistence that the immediate moral responsibility for the death of Christ rested with his own countrymen." Bruce.

"Peter carefully balanced all the participants in the drama of Jesus' death – the guilt of Jew and Gentile alike, the triumphal sovereignty of God." Polhill.

Verse 24

ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ·

ἀνίστημι trans (in fut and 1 aor act) raise

λυω loose, untie, release, set free

ὠδιν, ινος f birth-pains, suffering

θανατος, ου m death

Cf. Ps 18:4 (LXX 17:5) and 116:3 (LXX 114:3). "'Agony' means literally 'birth pains', so that his resurrection is pictured as a regeneration, a new birth out of death into life." Stott.

καθοτι because, for

δυνατος, η, ον possible, powerful, able

κρατεω hold, hold fast, hold back

Ultimately, the possible is defined by the essence and character of God. The unbeliever says that the resurrection is impossible; Scripture says that it was impossible that Christ should remain in the grave. Man's view of what is natural, and, as he should suppose, necessary, is based on experience of the world. But this is a fallen world, a world which does not reflect the ultimate purpose and will of God. Therefore, that which is both possible, and in an ultimate sense necessary (the determinate purpose of God), is contrary to the pattern of a fallen world and so is deemed by men impossible.

"A miracle is not an abnormal or unnatural occurrence presupposing the normality of nature, but a redeeming restatement of the normality of world and life through the new dominion of God, which stands antithetically against the kingdom of this world. Miracles cause surprise because life has become accustomed to the abnormality of sin and its curse of death and terror. One could say that man's amazement at miracles results from his living in and by this curse-affected world, where men, out of principle, assume the invincibility of death. Thus, when the kingdom of God in Christ victoriously invades the world, obtruding under the curse of its leaven, and death is subjected to Christ, then men are astounded." Berkouwer.

Verse 25

Δαυὶδ γὰρ λέγει εἰς αὐτόν· Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ.

εἰς αὐτόν 'with regard to him'.

The quotation here is from Psalm 16:8-11 (LXX 15). Cf. Paul's argument from the same Psalm in 13:34-37.

προορώμην Verb, imperf midd indic, 1 s
προοραω see ahead of time, midd
keep ones eyes on
ἐνώπιον before, in front of

διὰ παντός always

δεξιός, α, ον right, δεξιά right hand
σαλευθῶ Verb, aor pass subj, 1 s σαλευω
shake, disturb

Verse 26

διὰ τοῦτο ἠὐφράνθη ἡ καρδία μου καὶ ἠγαλλίασατο ἡ γλῶσσά μου, ἐτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι·

ἠὐφράνθη Verb, aor pass indic, 3 s εὐφραίνω
make glad; pass be glad, rejoice
ἠγαλλίασατο Verb, aor midd dep indic, 3 s
ἀγαλλιαω be extremely joyful or glad
γλῶσσα, ης f tongue
ἐτι still, yet, moreover
σὰρξ, σαρκοσ f flesh, physical body
κατασκηνοω live, dwell
ἐλπίς, ιδος f hope, ground of hope

Here, and elsewhere in the NT, ἐλπίς means a sure hope rather than optimism. The meaning here is 'safety', 'confidence'.

Verse 27

ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην, οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν.

ἐγκαταλείπω forsake, abandon

ψυχή, ης f self, inmost being, life, 'soul'
ἄδης, ου m Hades, the world of the dead
δώσεις Verb, fut act indic, 2 s δίδωμι
ὄσιος, α, ον holy, devout, pious
ἰδεῖν Verb, aor act infin ὄραω trans see
διαφθορά, ας f decay, rotting

Verse 28

ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

γνωρίζω make known, disclose, know
ὁδός, ου f way, path
ζωή, ης f life
πληροω fill, make full
εὐφροσύνη, ης f gladness, joy
προσωπον, ου n face, presence

"One wonders why Peter included ... [verse 11 of Psalm 16] since it adds nothing to his argument about the resurrection. Perhaps it was because of the reference to the 'paths of life'. Christ is the 'author of life' (cf. Acts 3:15), the leader in the path to new life by virtue of his resurrection." Polhill.

Verse 29

Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυίδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἐστὶν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης·

ἐξὸν Verb, pres ptc, n nom/acc s ἐξεστίν
impersonal verb it is permitted, it is
lawful, it is proper

ἐξὸν εἰπεῖν "I am able to say ..."

παρρησία, ας f boldness, assurance
πατριάρχης, ου m patriarch (one of the
noted ancestors of the Jewish nation)
τελευταω die
ἐτάφη Verb, aor pass indic, 3 s θαπτω bury
μνήμα, τος f tomb, grave
ἄχρι until, as far as, as long as

Note that in the Hebraic mindset, life beyond death required resurrection.

Verse 30

προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκω ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὄσφυος αὐτοῦ καθίσει ἐπὶ τὸν θρόνον αὐτοῦ,

ὑπαρχω be (equivalent to εἰμι)
εἰδὼς Verb, perf act ptc, m nom s οἶδα (verb
perf in form but with present meaning)
know, understand

ὄρκος, ου m oath, vow
ὤμοσεν Verb, aor act indic, 3 s ὀμνωω and
ὀμνυμι swear, vow, make an oath

Allusion here to Ps 132:11.

καρπός, ου m fruit, outcome, offspring
ὄσφυς, υος f waist, reproductive organs

καθίζω intrans sit, take one's seat, stay;
trans cause to sit, set, set up

"καθισαι should be taken as transitive, 'to set', with ἐκ καρπου as the object. It is grammatically possible to take it as intransitive, 'to sit', with ἐκ καρπου as the subject, but the transitive use agrees better with θησομαι of LXX" Bruce.

Verse 31

προϊδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ
χριστοῦ ὅτι οὐτε ἐγκατελείφθη εἰς ᾄδην οὐτε ἡ
σὰρξ αὐτοῦ εἶδεν διαφθοράν.

προϊδὼν Verb, aor act ptc, m nom s προοραω
see v.25

ἀναστασις, εως f resurrection, raising up
οὐτε not, nor (οὐτε ... οὐτε neither ... nor)
ἐγκατελείφθη ... see v.27

Verse 32

τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ
πάντες ἡμεῖς ἐσμεν μάρτυρες.

ἀνεστησεν see v.24

οὐ is probably the neuter form, 'of which fact'
rather than masc, 'whose'.

Verse 33

τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς τὴν τε
ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν
παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ ὑμεῖς
βλέπετε καὶ ἀκούετε.

δεξιός, α, ον right, δεξια right hand

τῇ δεξιᾷ Bruce thinks to be an instrumental
dative, 'by the right hand'.

ὑψωθείς Verb, aor pass ptc, m nom s ὑψωω
exalt, lift up

τε enclitic particle and, and so

ἐπαγγελια, ας f promise, what is promised
λαβων Verb, aor act ptc, m nom s λαμβανω

Cf. Jn 14:16,26; 16:7.

ἐξέχεεν Verb, aor act indic, 3 s ἐκχω see
v.17

βλεπω see

The outpoured Spirit is the visible proof of the
exaltation of Christ. "Just as the apostles were
witnesses to Jesus' resurrection, so the Jewish
crowd itself was witness to the exaltation of
Christ as they had witnessed the gift of the
outpoured Spirit at Pentecost." Polhill.

Verse 34

οὐ γὰρ Δαυὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει
δὲ αὐτός· Εἶπεν ὁ κύριος τῷ κυρίῳ μου·
Κάθου ἐκ δεξιῶν μου,

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω go
up, ascend

κάθου Verb, pres midd/pass dep imperat, 2 s
καθημαι sit, sit down

See Mt 22:42ff; Mk 12:35ff; Lk 20:41ff for
Jesus' use of Psalm Ps 110. It was generally
recognised as Messianic. See also 1 Cor 15:25;
Heb 1:13; 5:6ff, also Heb 10:13; Rom 8:34;
Eph 1:20,22; Col 3:1; 1 Peter 3:22.

David did not really ascend into heaven to take
his seat at God's right hand, but Christ did.
See Lk 22:69 for Jesus' words.

Verse 35

ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
ποδῶν σου.

ἕως ἄν until

θῶ Verb, aor act subj, 1 s τιθημι place, set

ἐχθρος, α, ον enemy, one hated

ὑποποδιον, ου n footstool

πους, ποδος m foot

Verse 36

ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι
καὶ κύριον αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός,
τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

ἀσφαλως adv safely, for certain, beyond a
doubt

κύριον αὐτὸν καὶ Χριστὸν "This title as given
to Jesus depends for its fullest significance on
the resurrection: cf. Rom 10:9; 14:9; Phil 2:9."
Bruce.

σταυρωω crucify

Verse 37

Ἀκούσαντες δὲ κατενόγησαν τὴν καρδίαν,
εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς
ἀποστόλους· Τί ποιήσωμεν, ἄνδρες ἀδελφοί;

κατενόγησαν Verb, aor pass dep indic, 3 pl
κατανυσομαι be stabbed, be deeply
troubled

Cf. Ps 109:16 (LXX 108). "The phrase is used
here of that conviction of guilt which leads to
repentance." Bruce.

τε enclitic particle and, and so

λοιπος η ον rest, remaining, other

Verse 38

Πέτρος δὲ πρὸς αὐτούς· Μετανοήσατε, καὶ
βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι
Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν
ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου
πνεύματος·

Πετρος δε προς αυτους The verb of saying is
implied rather than being explicit – though
some MSS have a form of the verb φημι, say.
Metzger argues that only the original absence
of the verb (as reflected in B) accounts for the
diverse forms in other MSS.

μετανοεω repent, have a change of heart,
turn from one's sins

Cf. Mt 3:2; 4:17. Repentance was an essential aspect of Gospel preaching from the days of its first announcement.

φησίν Verb, pres act indic, 3 s φημι say
βαπτισθητω aor pass imperat βαπτίζω
baptise

Baptism as an outward sign of repentance and remission of sins was not a new idea to those who heard Peter. In particular, they would have known of John's baptism. The new feature of Christian baptism is that it is 'in the name of Jesus' and is associated with 'the gift of the Holy Spirit'.

έκαστος η ον each, every
όνομα τος η name, person, authority
άφεσις εως f forgiveness, cancellation (of
sins)

εις άφεσιν τών άμαρτιών ύμών should be taken with μετανοήσατε as well as with βαπτισθητω cf. 3:19; 5:31; Lk 24:47.

άμαρτια ας f sin
λήψεσθε Verb, fut midd dep indic, 2 pl
λαμβάνω receive
δώρεα ας f gift

Cf. 8:20; 10:45; 11:17 also Jn 4:10.

Verse 39

ύμιν γάρ έστιν ή έπαγγελία και τοις τέκνοις
ύμών και πάσι τοις εις μακράν όσους άν
προσκαλέσεται κύριος ό θεός ήμών.

έπαγγελια ας f promise, what is promised
τεκνον ου η child; pl descendants
μακραν far, far off, at some distance

The promise is for all, regardless of generation or location. The words may imply that the promise is first to Jews and to their children (generations to come), but then equally it is for Gentiles – those far off (cf. Isa 57:19; Eph 2:13).

όσος η ον correlative pronoun, as much as;
pl. as many as, all
άν particle indicating contingency
προσκαλέσεται Verb, aor midd dep subj, 3 s
προσκαλεομαι call to oneself, summon,
invite

Though the promise is for all, yet its effective application is through God's act of calling men and women to himself.

Verse 40

έτέροις τε λόγοις πλείοσιν διεμαρτύρατο, και
παρεκάλει αυτόους λέγων· Σώθητε από τής
γενεάς τής σκολιάς ταύτης.

έτερος α ον other, another, different
τε enclitic particle and, and so

πλείοσιν dat pl πλείων more, many
διαμαρτυρομαι declare solemnly and
emphatically, charge

'testify by argument', cf. 8:25; 10:42; 18:5;
20:21,23,24; 23:11; 28:23; Lk 16:28.

παρακαλεω exhort, encourage, urge
σώθητε Verb, aor pass imperat, 2 pl σωζω
save, rescue, heal
γενεα ας f generation, contemporaries,
age
σκολιος α ον crooked, perverse,
dishonest

Cf. Dt 32:5; Ps 78:8 (LXX 77); Phil 2:15. By rejecting the Messiah (Lk 17:25) this 'generation' had come under the judgement of God (Mt 23:36; Lk 11:54). The only way of escape was to accept the good news, and with it, accept the Messiah. Stott adds, "Commitment to the Messiah implied commitment to the Messianic community, that is, the church. Indeed, they would have to change communities, transferring their membership from the one that was old and *corrupt* to the one that was new and *being saved* (47)."

Verse 41

οί μέν ούν άποδεξάμενοι τον λόγον αυτού
έβαπτίσθησαν, και προσετέθησαν έν τη ήμέρα
έκείνη ψυχαι ώσει τρισχίλια.

μεν ούν see Acts 1:6
άποδεχομαι welcome, receive, accept
προσετεθησαν aor pass, 3 pl προστιημι add,
add to
ψυχη ης f life, 'soul', person
ώσει like, as, about, approximately
τρισχιλιοι αι α three thousand

There is no mention of supernatural signs accompanying the receiving of the Spirit by the 3000.

Verse 42

ήσαν δε προσκαρτερούντες τη διδαχη τών
άποστόλων και τη κοινωνία, τη κλάσει του
άρτου και ταίς προσευχαίς.

προσκαρτερεω devote oneself to, continue
in
διδαχη ης f teaching, what is taught

"For NT testimony to the authority of the apostolic teaching cf 1 Cor 12:28; 14:37; Eph 2:20; 3:5. The apostles' teaching was authoritative because it was delivered as the teaching of the Lord *through* the apostles." Bruce.

Stott comments that the receiving of the Spirit did not mean that the 3000 needed no other teacher but rather that they had a desire to learn more of Christ from the apostles. He adds, "Since the teaching of the apostles has come down to us in its definitive form in the New Testament, contemporary devotion to the apostles' teaching will mean submission to the authority of the New Testament. A Spirit-filled church is a New Testament church, in the sense that it studies and submits to New Testament instruction. The Spirit of God leads the people of God to submit to the Word of God."

κοινωνια ας f fellowship, sharing in, participation

"Its basic meaning is 'association, communion, fellowship, close relationship.' In secular Greek it could involve the sharing of goods, and Paul seems to have used it this way in 2 Cor 9:13. It was also used of communion with a god, especially in the context of a sacred meal; and Paul used it in that sense in 1 Cor 10:16. Since it appears in a list in Acts 2:42, it is not easy to determine its exact nuance in this context. The key may be to see the terms 'breaking of bread' and 'prayer' in apposition to 'fellowship.' The meaning would then be that they devoted themselves to a fellowship that was expressed in their mutual meals and in their prayer life together." Polhill.

κλασις εως f breaking (of bread)
 ἄρτος ου m bread, a loaf, food

In all probability, a reference to the Lord's Supper, but probably also in the context of more general eating together – an *agape* meal.

προσευχη prayer

Verse 43

Ἐγένετο δὲ πάση ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο.

ἐγένετο imperf γινομαι

The imperfect implies that the fear which affected them was not momentary.

ψυχη ης f see v.41.

φοβος ου m fear

πολυς πολλη πολυ gen πολλου ης ου much
 τε enclitic particle and, and so

τέρατα καὶ σημεῖα see v.22. The signs and wonders performed by the apostles are illustrated in the following chapters. "The apostles' miracles, like those of their Lord, were 'signs' of the advent of the Messianic Age." Bruce.

Verse 44

πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινά,

ἐπὶ τὸ αὐτὸ altogether

Compare 1:15. The phrase seems to mean 'together in Christian fellowship'

πιστευω believe (in), have faith (in)
 ἅπας ασα αν (alternative form of πας) all,
 whole; pl everyone, everything
 κοινος α ον common, in common

For description of their common life, see 4:32ff.

Philip Hughes, reflecting on Acts 2:44,45, writes in his commentary on 2 Corinthians, "From its earliest days the Christian community at Jerusalem was extremely poor. The preaching of the apostles at Pentecost and in subsequent days led to the conversion of thousands of Jews. The material cost to these people of becoming Christians must have been immense.

"Coming as they did from the background of Jewish fervour and exclusivism, in view of their conversion to Christianity they became victims of social and economic ostracism, ecclesiastical excommunication and national disinheritance. Their business enterprises must in most cases have collapsed in ruins and family bonds been heart-breakingly severed. "The situation to which this led was met by the touching and spontaneous manner in which the members of this young fellowship demonstrated their oneness of heart and soul by sharing their possessions and resources with each other.

"Many interpreters, ancient and modern, have propounded the strange view that this community of goods was the *cause* of the impoverishment of the Jerusalem church, as though it were a mistaken and harmful venture. But surely it is far more reasonable to understand it as an *effect* of the want of the majority – a response to needs and poverty, not the cause of it. Luke, moreover, utters no word of disapproval or disappointment; on the contrary he records that 'great grace was upon all' (Acts 2:33)."

Verse 45

καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον αὐτὰ πᾶσιν καθότι ἂν τις χρεῖαν εἶχεν·

κτημα τος η property, piece of land
 ὑπαρξεις εως f possession, property

If any distinction is intended between these two terms, the former probably refers to property and the latter to personal possessions.

πιπρασκω sell

διαμερίζω divide, distribute, divide among

The imperfects indicate regular practice.

καθοτι because, for

άν particle indicating contingency

χρεια ας f need, want

είχεν Verb, imperf act indic, 3 s έχω

The selling and giving was in response to need, cf. 1 Jn 3:17. Stott comments, "It is part of the responsibility of Spirit-filled believers to alleviate need and abolish destitution in the new community of Jesus."

Verse 46

καθ' ἡμέραν τε προσκαρτεροῦντες
ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλώντες τε κατ' οἶκον
ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει
καὶ ἀφελότητι καρδίας,

καθ' ἡμεραν daily

Applies to all of this sentence which describes the general character of their life.

προσκαρτερεω devote oneself to, continue
in
ὁμοθυμαδον adv with one mind, by
common consent, together

"Single-mindedness is not always a good thing. The same word is used of the angry mobs that rushed upon Stephen (7:57) and Paul (19:29). For the Christian community, fellowship and unity of purpose are salutary only when rooted in fellowship with Christ and in the unity of his Spirit. The structure of Acts should remind us of this – the unity of the Christian community derives from and is guided by the gift of the Spirit that lies at the heart of its life together." Polhill.

ἱερον ου n temple, temple precincts
κλαω break (only of bread)

κατ' οἶκον could mean 'by households', though the words that follow indicate that this was a corporate activity – groups of Christians meeting in homes.

μεταλαμβάνω receive, share in

τροφή ης f food, nourishment

ἀγαλλιασις εως f great joy

ἀφελότης ητος f simplicity, humility

Here alone in NT. Bruce says that ἀφελότητι καρδίας probably means generosity.

Verse 47

αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν πρὸς
ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς
σφωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

αἰνεω praise

ἔχοντες χάριν 'enjoying favour'

ὅλος η ον whole, all, entire

λαος ου m people, a people

Cf. Lk 2:52.

προσετίθει Verb, imperf act indic, 3 s

προστίθημι add, add to, increase

The word 'daily' and the imperfect verb indicate that that converts were continually being added. Doubtless they were drawn in through the witness of these believers in word and in life, yet it was the Lord Jesus who was at work building his church. "The Lord himself reserves the prerogative of adding new members to his community; the duty of believers is to receive those whom God has received (Rom 15:7)." Bruce.

σωζω save, rescue, heal

τοὺς σφωζομένους 'as they were being
saved'

For ἐπὶ τὸ αὐτό see on v.44 – 'in church fellowship'. The TR joint this phrase with what follows, as the opening words of 3:1.

"The subsequent narrative of Acts will show that it did not always remain so [harmonious]. Sincerity sometimes gave way to dishonesty, joy was blotched by rifts in the fellowship, and the favour of the people was overshadowed by persecutions from Jewish officials. Luke's summaries present an ideal for the Christian community which it must always strive for, constantly return to, and discover anew if it is to have that unity of spirit and purpose essential for an effective witness." Polhill.

