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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Acts of the Apostles, Chapter 2

## ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ Β΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 2:1–13

#### **The Pentecost event: wind, fire, and tongues**

The disciples are gathered together when a sound like a rushing violent wind fills the house and tongues of fire distribute on each of them; they are all filled with the Holy Spirit and begin speaking in other tongues as the Spirit gives utterance (1–4). Devout Jews from every nation under heaven are bewildered to hear their own languages (5–8); the catalogue of nations underscores the universal scope (9–11); the crowd is amazed and perplexed, while some mock, charging drunkenness (12–13).

B · 2:14–36

#### **Peter's Pentecost sermon: Joel, David, and the exaltation of Jesus**

Peter rises with the Eleven and refutes the charge of drunkenness (14–15); he declares the prophecy of Joel 2 fulfilled — God pouring out his Spirit on all flesh in the last days (16–21). He then argues from Jesus's mighty works, his crucifixion by the definite plan of God, his resurrection (which David predicted in Ps 16 as the Holy One who would not see corruption), and his exaltation to the Father's right hand (Ps 110:1) to the conclusion: God has made him both Lord and Christ (22–36).

C · 2:37–41

### The response: repentance, baptism, and the gift of the Spirit

Pierced to the heart, the crowd asks what to do (37); Peter commands repentance and baptism in the name of Jesus Christ for the forgiveness of sins and the gift of the Holy Spirit — a promise for all whom God calls (38–39); he urges them to be saved from the crooked generation (40); about three thousand are baptized and added (41).

D · 2:42–47

### The Jerusalem community: devoted to teaching, fellowship, prayer, and sharing

The new community devotes itself to apostolic teaching, fellowship, the breaking of bread, and prayers (42); awe falls on everyone as wonders and signs occur through the apostles (43); those who believe hold everything in common, selling possessions to distribute to anyone in need (44–45); they meet daily in the Temple and break bread in their homes with gladness and simplicity, praising God and having favor with all the people — and the Lord adds to their number daily those being saved (46–47).

## 1 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό.

And when the day of Pentecost was being fulfilled, they were all together in the same place.

SCENE-SETTING / TEMPORAL FRAME **Καὶ** The chapter opens with a temporal infinitival construction (ἐν τῷ + infinitive), a Lukan idiom marking the precise moment. 'All together in the same place' (ὁμοῦ ἐπὶ τὸ αὐτό) echoes Acts 1:15; the gathering grounds the subsequent divine action.

Καὶ  
and

*coordinating conjunction (narrative continuity)*

ἐν  
when

*preposition + articular infinitive (temporal)*

τῷ  
the

Dative  
*article (part of ἐν τῷ + inf. construction)*

συμπληροῦσθαι  
being fulfilled

Pres Pass Inf · συμπληρώω  
*temporal infinitive (object of ἐν τῷ)*

→ progressive present (process reaching completion)

συμπληρώω: 'fill up completely, fulfill'; in temporal contexts 'when the day arrived/was completed' (cf. Luke 9:51).

τὴν

the

Accusative

article (accusative subject of infinitive)

ἡμέραν

day

Accusative

accusative subject of infinitive

ἡμέρα: 'day'; acc. as subject of the passive infinitive.

τῆς

of

Genitive

article

Πεντηκοστῆς

Pentecost

Genitive

genitive of identification

Πεντηκοστή: 'fiftieth'; the Jewish festival Shavuot, fifty days after Passover (Lev 23:15–16 LXX). Luke's selection of this date links the Spirit-gift to Sinai/Torah traditions in Second Temple Judaism.

ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί

main verb (periphrastic or standalone state)

→ progressive imperfect (continuous state prior to the event)

πάντες

all

Nominative

predicate adjective / subject modifier

πᾶς: 'all'; emphasizes the corporate, unified nature of the gathering.

ὁμοῦ

together

adverb of accompaniment

ὁμοῦ: 'together, at the same place'; rare in NT (John 4:36; 20:4); reinforces ἐπὶ τὸ αὐτό.

ἐπὶ

in

preposition + accusative (locative)

τὸ

the

Accusative

article (part of fixed phrase)

αὐτό

same place

Accusative

substantival adjective (locative idiom ἐπὶ τὸ αὐτό)

ἐπὶ τὸ αὐτό: fixed phrase meaning 'in the same place / together'; recurs at vv. 44, 47.

## 2 καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι

And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the whole house where they were sitting.

NARRATIVE CONTINUATION (ONSET OF THE THEOPHANY) **καὶ** The divine event erupts with ἄφνω ('suddenly') – Luke's marker of divine intrusion (cf. Acts 9:3; 16:26). The simile ὡσπερ φερομένης πνοῆς βιαίας ('as of a rushing violent wind') preserves the phenomenal nature: sound, not actual wind.

καὶ

and

*coordinating conjunction*

ἐγένετο

there came

Aor Mid Indic 3 Sg · γίνομαι

*main verb (existential / event verb)*

→ constative aorist (the sudden singular event)

γίνομαι: 'become, happen, come'; with ἄφνω the idiom 'suddenly there came.'

ἄφνω

suddenly

*adverb of manner (theophanic marker)*

ἄφνω: 'suddenly, unexpectedly'; in Acts marks sudden divine interventions (2:2; 9:3; 16:26).

ἐκ

from

*preposition + genitive (source)*

τοῦ

the

Genitive

*article*

οὐρανοῦ

heaven

Genitive

*genitive of source*

οὐρανός: 'heaven, sky'; source of the divine — the spatial marker of God's action breaking into the human sphere.

ἦχος

sound

Nominative

*subject of ἐγένετο*

ἦχος: 'sound, roar'; Lukan word (Luke 21:25; Acts 2:2; Heb 12:19); auditory aspect of the theophany.

ὡσπερ

like

*comparative particle (simile marker)*

ὡσπερ: 'just as, like'; signals the phenomenal nature — a sound as of wind, not wind itself.

## φερομένης

rushing

Pres Pass Ptc Gen Sg Fem · φέρω

*attributive participle (modifying πνοῆς)*

→ progressive present participle (continuous motion)

φέρω: 'carry, bear, rush'; passive here = 'being driven/rushing'; describes the violent character of the wind.

## πνοῆς

wind

Genitive

*genitive of comparison (within the simile)*

πνοή: 'breath, wind'; NT hapax in this metaphorical-theophanic sense; echoes Πνεῦμα / πνεῦμα traditions.

## βιαίας

violent

Genitive

*attributive adjective (modifying πνοῆς)*

βίαιος: 'violent, forceful'; only here in NT; the force of the Spirit's coming is overwhelming, not gentle.

## καὶ

and

*coordinating conjunction (sequential result)*

## ἐπλήρωσεν

it filled

Aor Act Indic 3 Sg · πληρόω

*main verb (result clause)*

→ constative aorist (complete filling action)

πληρόω: 'fill completely'; the house is filled before the disciples are — the filling is spatial first, then personal (v.4).

## ὅλον

whole

Accusative

*attributive adjective (modifying οἶκον)*

## τὸν

the

Accusative

*article*

## οἶκον

house

Accusative

*direct object of ἐπλήρωσεν*

οἶκος: 'house, dwelling'; the venue — traditionally the upper room (1:13); not named as the Temple.

## οὓ

where

Genitive

*genitive of place (relative pronoun, locative)*

## ἦσαν

they were

Impf Act Indic 3 Pl · εἶμι

*periphrastic auxiliary*

→ progressive imperfect (continuous background state)

## καθήμενοι

sitting

Pres Mid Ptc Nom Pl Masc · κάθημαι

*predicate participle (periphrastic with ἦσαν)*

→ progressive present participle (posture of waiting)

κάθημαι: 'sit, remain seated'; the posture of expectant waiting, contrasting with the sudden divine action.

### 3 καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν,

And there appeared to them tongues as of fire, distributing themselves, and one rested on each of them,

**NARRATIVE CONTINUATION (VISUAL THEOPHANY)** **καὶ** The auditory phenomenon (v.2) gives way to the visual: 'tongues as of fire' appear. The participle διαμεριζόμεναι ('distributing') is crucial — one distributed manifestation settles on each disciple, emphasizing both corporate and individual dimensions of the Spirit's coming.

καὶ  
and

*coordinating conjunction*

ὤφθησαν

there appeared

Aor Pass Indic 3 Pl · ὄράω

*main verb (divine passive — God shows)*

→ constative aorist (the single visionary event)

ὄράω: 'see'; the passive ὤφθη(σαν) is the theophanic/visionary passive common in LXX and NT (Gen 12:7; Luke 1:11; Acts 7:2).

αὐτοῖς

to them

Dative

*dative of indirect object (recipients of the vision)*

διαμεριζόμεναι

distributing themselves

Pres Mid Ptc Nom Pl Fem · διαμερίζω

*predicate participle (manner/circumstance of the tongues)*

→ progressive present participle (the distribution as ongoing action)

διαμερίζω: 'distribute, divide among'; middle voice emphasizes self-distribution; each tongue is sent specifically.

γλῶσσαι

tongues

Nominative

*subject of ὤφθησαν*

γλῶσσα: 'tongue, language'; here the shape of the fiery manifestation anticipates the linguistic miracle of v.4. The word bridges the visual phenomenon and the linguistic gift.

ὡσεὶ

as of

*comparative particle (simile marker)*

ὡσεὶ: 'as if, like'; marks phenomenal description — fiery in appearance, not necessarily literal flame.

πυρός

fire

Genitive

*genitive of comparison (within the simile)*

πῦρ: 'fire'; fire as divine presence pervades the OT (Exod 3:2; 13:21; 19:18); John the Baptist's promise of Spirit-and-fire baptism (Luke 3:16) is here fulfilled.

καὶ

and

*coordinating conjunction (result)*

## ἐκάθισεν

it rested

Aor Act Indic 3 Sg · καθίζω

*main verb (individual settling)*

→ constative aorist (each settling as a completed event)

καθίζω: 'sit, settle, rest'; the singular verb with collective plural subject ('one on each') stresses the individual reception.

## ἐφ'

on

*preposition + accusative (resting upon)*

## ἓνα

one

Accusative

*distributive accusative (with ἕκαστον)*

## ἕκαστον

each

Accusative

*distributive pronoun (object of ἐφ')*

ἕκαστος: 'each one'; underscores individuality — the Spirit distributes to all without exception.

## αὐτῶν

of them

Genitive

*partitive genitive*

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

And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit was giving them utterance.

NARRATIVE CLIMAX (FULFILLMENT OF THE SPIRIT-PROMISE) καὶ The theological climax: πάντες ἐπλήσθησαν πνεύματος ἁγίου fulfills Acts 1:5 and Luke 3:16. The imperfect ἐδίδου ('was giving') frames the Spirit's gift as continual provision; ἀποφθέγγεσθαι ('to give utterance') is a prophetic-oracular term, used again in v.14 of Peter's address.

καὶ  
and

*coordinating conjunction*

ἐπλήσθησαν

they were filled

Aor Pass Indic 3 Pl · πίμπλημι

*main verb (divine passive)*

→ constative aorist (single complete filling event)

πίμπλημι: 'fill'; used consistently in Luke-Acts for Spirit-filling of individuals at decisive moments (Luke 1:15, 41, 67; Acts 4:8, 31; 9:17; 13:9).

πάντες

all

Nominative

*subject modifier (universal scope)*

πνεύματος

with the Spirit

Genitive

*genitive of content (what fills)*

πνεῦμα: 'spirit, Spirit'; the genitive with πίμπλημι specifies the filling substance; πνεύματος ἁγίου = the Holy Spirit.

ἁγίου

Holy

Genitive

*attributive adjective (modifying πνεύματος)*

ἅγιος: 'holy'; the fullness of divine holiness given by God — the promised gift of Acts 1:4–5.

καὶ

and

*coordinating conjunction (result)*

ἤρξαντο

they began

Aor Mid Indic 3 Pl · ἄρχω

*auxiliary verb (inceptive)*

→ inceptive aorist (the start of the tongue-speaking)

ἄρχομαι: 'begin'; Luke's characteristic inceptive auxiliary; marks the inception of a new activity.

λαλεῖν

to speak

Pres Act Inf · λαλέω

*complementary infinitive (object of ἤρξαντο)*

→ progressive present infinitive (ongoing speaking)

λαλέω: 'speak'; in Acts often of inspired, prophetic speech.

ἑτέροις

other

Dative

*attributive adjective (modifying γλώσσαις)*

ἕτερος: 'other, different'; ἑτέροις γλώσσαις = 'in other tongues' — languages other than the speakers' native Galilean Aramaic/Greek.

γλώσσαις

tongues

Dative

*dative of means (instrument of speech)*

γλῶσσα: 'tongue, language'; here the languages listed in vv. 9–11 — actual human languages, not ecstatic utterance (contrast 1 Cor 14).

καθὼς

as

*comparative conjunction (manner/source)*

τὸ

the

Nominative

*article*

## πνεῦμα

Spirit

Nominative

subject of ἐδίδου

## ἐδίδου

was giving

Impf Act Indic 3 Sg · δίδωμι

main verb (ongoing provision)

→ progressive imperfect (the Spirit's continuous empowering)

δίδωμι: 'give'; the imperfect stresses the Spirit's sustained, moment-by-moment granting of utterance.

## αὐτοῖς

them

Dative

dative indirect object (recipients)

## ἀποφθέγγεσθαι

to utter

Pres Mid Inf · ἀποφθέγγομαι

complementary infinitive (specifying what the Spirit gave)

→ progressive present infinitive (continuous prophetic utterance)

ἀποφθέγγομαι: 'speak out boldly, give oracular utterance'; used of prophets and inspired speakers in the LXX (1 Chr 25:1; Mic 5:12); Acts 2:14 uses it of Peter; a premium oratorical-prophetic term.

## 5 Ἦσαν δὲ εἰς Ἱερουσαλήμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.

Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven.

BACKGROUND / SCENE SHIFT (INTRODUCING THE AUDIENCE) **δέ** Luke shifts to the audience whose amazement will frame the rest of the episode. The combination εὐλαβεῖς ἄνδρες ('devout men') characterizes Diaspora Jews who have come to Jerusalem for the festival; 'from every nation under heaven' sets up the Babel-reversal dynamic of the language-miracle.

## Ἦσαν

there were

Impf Act Indic 3 Pl · εἰμί

main verb (existential, background state)

→ progressive imperfect (continuing residence/presence)

## δέ

now

postpositive particle (mild contrast / scene change)

## εἰς

in

preposition + accusative (locative; εἰς = ἐν in Hellenistic usage)

## Ἱερουσαλήμ

Jerusalem

Accusative

object of εἰς (locative)

Ἱερουσαλήμ: the Semitic form of the city's name; Luke favors this form over Ἱεροσόλυμα in Acts when emphasizing its sacred/Jewish character.

## κατοικοῦντες

dwelling

Pres Act Ptc Nom Pl Masc · κατοικέω

*attributive/predicate participle (modifying Ἰουδαῖοι)*

→ progressive present participle (established residence)

κατοικέω: 'dwell, reside'; implies settled presence, not merely visiting — these are Diaspora Jews who have settled in Jerusalem.

## Ἰουδαῖοι

Jews

Nominative

*subject of Ἦσαν*

Ἰουδαῖος: 'Jew, Judean'; ethnic and religious designation; the audience for the Pentecost event are Jews, not Gentiles.

## ἄνδρες

men

Nominative

*apposition to Ἰουδαῖοι*

ἄνῆρ: 'man'; in Acts often marks adult males in a formal or solemn context.

## εὐλαβεῖς

devout

Nominative

*predicate adjective (appositive characterization)*

εὐλαβής: 'devout, pious, God-fearing'; Lukan term (Luke 2:25 of Simeon; Acts 8:2; 22:12); characterizes sincere Jewish piety.

## ἀπὸ

from

*preposition + genitive (origin/source)*

## παντός

every

Genitive

*attributive adjective (modifying ἔθνους)*

## ἔθνους

nation

Genitive

*genitive of source (object of ἀπό)*

ἔθνος: 'nation, people'; used here of the nations of the Diaspora — Jewish by ethnicity but resident among the Gentile nations.

## τῶν

the

Genitive

*article (substantivizing the prepositional phrase)*

## ὑπὸ

under

*preposition + accusative (locative — under the heavens)*

## τὸν

the

Accusative

*article*

## οὐρανόν

heaven

Accusative

*object of ὑπό (merism for 'everywhere on earth')*

οὐρανός: 'heaven'; ὑπὸ τὸν οὐρανόν = 'under heaven' = the entire inhabited world; a merism for universal scope.

6 γενομένης δὲ τῆς φωνῆς ταύτης συνῆλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουεν εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.

And when this sound occurred, the crowd came together and was bewildered, because each one was hearing them speaking in his own language.

NARRATIVE CONSEQUENCE (CROWD GATHERS IN BEWILDERMENT) **δέ** The genitive absolute γενομένης τῆς φωνῆς marks the transition to audience reaction. συνεχύθη ('was confounded, bewildered') is the key response-word; each hears ἡ ἰδία διάλεκτος ('his own dialect/language'), establishing the miracle as xenolalia (real languages, not ecstatic speech).

### γενομένης

when occurred

Aor Mid Ptc Gen Sg Fem · γίνομαι

*genitive absolute (temporal)*

→ constative aorist participle (the sound as completed event)

γίνομαι: 'happen, occur'; the genitive absolute frames the temporal setting for the crowd's reaction.

### δέ

now

*postpositive particle (scene continuation)*

### τῆς

the

Genitive

*article (part of genitive absolute)*

### φωνῆς

sound

Genitive

*subject of genitive absolute*

φωνή: 'sound, voice'; refers to the sound of v.2 (ἦχος) heard by the city at large.

### ταύτης

this

Genitive

*demonstrative adjective (anaphoric — referring back to v.2)*

### συνῆλθεν

came together

Aor Act Indic 3 Sg · συνέρχομαι

*main verb*

→ constative aorist (the gathering as a single event)

συνέρχομαι: 'come together, assemble'; the city's population converges in response to the sound.

### τὸ

the

Nominative

*article*

### πλῆθος

crowd

Nominative

*subject of συνῆλθεν and συνεχύθη*

πλῆθος: 'crowd, multitude'; a collective noun used frequently in Acts for large gatherings.

καὶ  
and

*coordinating conjunction*

συνεχύθη  
was bewildered

Aor Pass Indic 3 Sg · συγχέω

*main verb (emotional reaction)*

→ constative aorist (the bewilderment as a state entered)

συγχέω: 'confuse, throw into confusion, bewilder'; used of cognitive-emotional disorientation (Acts 9:22; 19:32; 21:27, 31).

ὅτι  
because

*causal conjunction (explaining the bewilderment)*

ἤκουεν  
was hearing

Impf Act Indic 3 Sg · ἀκούω

*main verb of causal clause*

→ progressive imperfect (iterative: each individual's experience)

ἀκούω: 'hear'; the imperfect with εἰς ἕκαστος ('each one') describes the repeated individual experience across the crowd.

εἰς  
each

Nominative

*distributive subject (with ἕκαστος)*

ἕκαστος  
one

Nominative

*distributive pronoun (subject of ἤκουεν)*

ἕκαστος: 'each one'; the εἰς ἕκαστος combination ('each single one') is emphatic distribution — no one excluded.

τῇ  
in the

Dative

*article*

ἰδίᾳ  
own

Dative

*attributive adjective (possessive force)*

ἴδιος: 'one's own'; τῇ ἰδίᾳ διαλέκτῳ = 'in his own dialect/vernacular' — each hearer in their native tongue.

διαλέκτῳ  
language

Dative

*dative of means/manner*

διάλεκτος: 'dialect, language, vernacular'; in Acts specifically the native language of a people group (1:19; 2:6, 8; 21:40; 22:2; 26:14).

λαλούντων  
speaking

Pres Act Ptc Gen Pl Masc · λαλέω

*genitive absolute (subject = αὐτῶν)*

→ progressive present participle (ongoing speaking)

αὐτῶν  
of them

Genitive

*subject of genitive absolute*

## 7 ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες· Οὐχ ἰδοὺ ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;

And they were amazed and astonished, saying, 'Are not all these who are speaking Galileans?'

ELABORATION OF BEWILDERMENT (RHETORICAL QUESTION HIGHLIGHTING THE MARVEL) **δέ** The pair ἐξίσταντο καὶ ἐθαύμαζον ('were amazed and astonished') are iterative imperfects expressing the crowd's sustained stupefaction. The rhetorical question spotlights the paradox: Galileans (considered uneducated, provincial) speaking the world's languages.

### ἐξίσταντο

they were amazed

Impf Mid Indic 3 Pl · ἐξίστημι

*main verb (reaction)*

→ iterative/progressive imperfect (sustained amazement)

ἐξίστημι: 'amaze, astound'; middle = 'be beside oneself, be astonished'; a strong term of cognitive dislocation (Luke 2:47; 8:56; Acts 2:7, 12; 8:9, 11).

### δέ

and

*postpositive particle (continuation)*

### καὶ

also

*adjunctive particle (adding ἐθαύμαζον)*

### ἐθαύμαζον

marveled

Impf Act Indic 3 Pl · θαυμάζω

*main verb (paired reaction)*

→ iterative imperfect (marveling continuing through the scene)

θαυμάζω: 'wonder, marvel'; paired with ἐξίστημι for emphasis — an ascending scale of astonishment.

### λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

*circumstantial participle (manner — introducing direct speech)*

→ progressive present participle

### οὐχ

not

*negative particle (introducing an affirmative rhetorical question)*

οὐχί: the emphatic negative that expects the answer 'Yes, indeed!'

### ἰδοὺ

behold

*interjection (attention-caller)*

ἰδοὺ: 'look, see, behold'; Hebraism introducing a surprising or notable fact.

### ἅπαντες

all

Nominative

*subject modifier (emphatic ἅπας = all without exception)*

ἅπας: 'all, every one'; stronger than πᾶς — emphasizes totality.

**οὗτοί**

these

Nominative

*demonstrative pronoun (subject, anaphoric)*

**εἰσιν**

are

Pres Act Indic 3 Pl · εἰμί

*copula*

→ gnomic/descriptive present

**οἱ**

the ones

Nominative

*article (substantivizing the participle)*

**λαλοῦντες**

speaking

Pres Act Ptc Nom Pl Masc · λαλέω

*substantival participle (predicate)*

→ progressive present participle (the ongoing speaking)

**Γαλιλαῖοι**

Galileans

Nominative

*predicate nominative*

Γαλιλαῖος: 'Galilean'; associated with provincial speech and limited education (cf. Acts 4:13; Mark 14:70); the paradox is that these should be linguistically limited.

## 8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;

And how is it that we each hear in our own native language?

CONTINUATION OF THE RHETORICAL QUESTION (DEEPENING THE PARADOX) **καὶ** The wonder shifts from the speakers to the hearers: 'how do we hear?' The phrase τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν ('the dialect in which we were born') emphasizes mother-tongue comprehension — the deepest level of identity.

**καὶ**

and

*coordinating conjunction (continuing the question)*

**πῶς**

how

*interrogative adverb*

**ἡμεῖς**

we

Nominative

*subject (emphatic first-person)*

**ἀκούομεν**

hear

Pres Act Indic 1 Pl · ἀκούω

*main verb*

→ descriptive present (the current ongoing experience)

<p><b>ἕκαστος</b> each Nominative <i>appositive distributive (qualifying ἡμεῖς)</i></p> <p>ἕκαστος: 'each one'; the paradox is individual — each person hears their own language.</p>	<p><b>τῇ</b> in the Dative article</p>	<p><b>ἰδίᾳ</b> own Dative attributive adjective</p>	<p><b>διαλέκτῳ</b> language Dative dative of means</p>
<p><b>ἡμῶν</b> our Genitive <i>possessive genitive</i></p>	<p><b>ἐν</b> in which <i>preposition + dative (relative clause head)</i></p>	<p><b>ἣ</b> which Dative <i>relative pronoun (antecedent: διαλέκτῳ)</i></p>	<p><b>ἐγεννήθημεν</b> we were born Aor Pass Indic 1 Pl · γεννάω <i>main verb of relative clause</i></p> <p>→ constative aorist (birth as a completed past fact)</p> <p>γεννάω: 'beget, bear, give birth to'; the passive = 'to be born.' Mother tongue is language of birth — the deepest marker of ethnic identity.</p>

9 Πάρθοι καὶ Μῆδοι καὶ Ἐλαμίται καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,

Parthians and Medes and Elamites and those who dwell in Mesopotamia, Judea and Cappadocia, Pontus and Asia,

ELABORATION (CATALOGUE OF NATIONS — THE SCOPE OF THE MIRACLE) **ASYNDETON** Asyndeton launches the nation-catalogue. The list (vv. 9–11) is among the most geographically comprehensive in the NT, moving from the east (Parthia, Media, Elam, Mesopotamia) through the Jewish center (Judea) to Asia Minor, Greece, North Africa, and Rome. It functions as a narrative Babel-reversal.

## Πάρθοι

Parthians

Nominative

subject (catalogue item — *asyndeton*)

Πάρθοι: Parthians, inhabitants of the Parthian Empire east of the Euphrates; Diaspora Jews from the farthest east.

καὶ

and

coordinating conjunction (enumerative)

## Μῆδοι

Medes

Nominative

catalogue item

Μῆδοι: Medes, people of ancient Media (northwest Iran); listed alongside Parthians as eastern peoples.

καὶ

and

coordinating conjunction

## Ἑλαμίται

Elamites

Nominative

catalogue item

Ἑλαμίται: Elamites, from ancient Elam (southwest Iran); only occurrence in NT.

καὶ

and

coordinating conjunction

οἱ

those

Nominative

article (substantivizing the participle)

## κατοικοῦντες

dwelling in

Pres Act Ptc Nom Pl Masc · κατοικέω

substantival participle (catalogue item)

→ progressive present participle (describing residents)

τὴν

the

Accusative

article

## Μεσοποταμίαν

Mesopotamia

Accusative

direct object of κατοικοῦντες

Μεσοποταμία: 'between the rivers' (Tigris and Euphrates); the heartland of the ancient Jewish exile and Diaspora community.

## Ἰουδαίαν

Judea

Accusative

direct object (continued enumeration)

Ἰουδαία: possibly 'Judea' (surprising if literal since the hearers are already there) or a wider sense including the Jewish homeland; some read it as an error for 'Idumea' or 'Armenia.'

τε

and

connective enclitic (closely linking Ἰουδαίαν and Καππαδοκίαν)

τε: additive particle; in Acts τε καί marks close association.

καὶ

and

coordinating conjunction (part of τε καί)

## Καππαδοκίαν

Cappadocia

Accusative

direct object (catalogue item)

Καππαδοκία: inland region of Asia Minor (modern central Turkey); significant Jewish population.

## Πόντον

Pontus

Accusative

direct object (catalogue item)

Πόντος; region along the Black Sea coast of Asia Minor; home of Aquila (Acts 18:2).

καὶ

and

coordinating conjunction

**τὴν**

the

Accusative

article

**Ἀσίαν**

Asia

Accusative

direct object (catalogue item)

Ἀσία: the Roman province of Asia (western Asia Minor, modern Turkey); the most densely Hellenized region; Ephesus its capital.

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

Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visiting Romans,

CONTINUATION OF THE CATALOGUE (ASIA MINOR, NORTH AFRICA, ROME) **ASYNDETON** The list sweeps west and south: inland Asia Minor (Phrygia, Pamphylia), North Africa (Egypt, Libya/Cyrene), then the western capital. The οἱ ἐπιδημοῦντες Ῥωμαῖοι ('Romans who are temporary visitors') are distinguished from the settled Diaspora above.

**Φρυγίαν**

Phrygia

Accusative

catalogue item (continued from v.9)

Φρυγία: inland region of Asia Minor; visited by Paul (Acts 16:6; 18:23).

**τε**

and

connective enclitic

**καὶ**

and

coordinating conjunction (part of τε καί)

**Παμφυλίαν**

Pamphylia

Accusative

catalogue item

Παμφυλία: coastal region of southern Asia Minor; Paul and Barnabas pass through (Acts 13:13; 15:38).

## Αἴγυπτον

Egypt

Accusative

*catalogue item*

Αἴγυπτος; Egypt; home to the largest Jewish Diaspora community (especially Alexandria), perhaps a million Jews.

καὶ

and

*coordinating conjunction*

τὰ

the

Accusative

*article*

μέρη

parts

Accusative

*catalogue item (head noun)*

μέρος: 'part, region'; the plural τὰ μέρη = 'the regions of!'

τῆς

of

Genitive

*article*

Λιβύης

Libya

Genitive

*genitive of location (the Libya-region)*

Λιβύη: Libya, North Africa west of Egypt; the adjacent Cyrenaica had substantial Jewish settlement.

τῆς

the

Genitive

*article (with κατά prepositional phrase as attributive)*

κατὰ

around

*preposition + accusative (locative — 'in the direction of / belonging to')*

Κυρήνην

Cyrene

Accusative

*object of κατά*

Κυρήνη: Cyrene, city in modern Libya; Cyrenian Jews are prominent in Acts (6:9; 11:20; 13:1; cf. Mark 15:21 Simon of Cyrene).

καὶ

and

*coordinating conjunction*

οἱ

the

Nominative

*article (substantivizing the participle)*

ἐπιδημοῦντες

visiting

Pres Act Ptc Nom Pl Masc · ἐπιδημέω

*substantival participle (subject shift in catalogue)*

→ progressive present participle (temporary residence)

ἐπιδημέω: 'sojourn, visit, be a resident alien'; implies temporary rather than settled presence — these Romans are in Jerusalem for the feast.

## Ῥωμαῖοι

Romans

Nominative

*predicate / appositive to οἱ ἐπιδημῶντες*

Ῥωμαῖος: 'Roman'; the inclusion of Romans anticipates the gospel's trajectory to Rome (Acts 28) — the capital of the empire represents the western endpoint.

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

Jews and proselytes, Cretans and Arabs — we hear them speaking in our own tongues the mighty works of God.

CLIMAX OF THE CATALOGUE (WHAT IS HEARD: ΤΑ ΜΕΓΑΛΕΙΑ ΤΟΥ ΘΕΟΥ) **ASYNDETON** The list concludes and the crowd identifies the content of the speech: τὰ μεγαλεῖα τοῦ θεοῦ ('the magnificent deeds of God'), a phrase from the praise-tradition of the Psalms and Deuteronomy. The tongue-miracle is not foreign babble but the proclamation of God's saving acts in every language.

## Ἰουδαῖοί

Jews

Nominative

*catalogue item (continued)*

τε

both

*connective enclitic (τε καὶ pairing)*

καὶ

and

*coordinating conjunction*

## προσήλυτοι

proselytes

Nominative

*catalogue item*

προσήλυτος: 'proselyte,' a Gentile who has fully converted to Judaism (circumcision, immersion, Temple sacrifice); included with ethnic Jews as full members of the covenant people.

## Κρήτες

Cretans

Nominative

*catalogue item*

Κρής: Cretan, from the island of Crete;  
Jewish communities existed there from the  
Maccabean period.

καὶ

and

*coordinating conjunction*

## Ἄραβες

Arabs

Nominative

*catalogue item (final)*

Ἄραβ: Arab, from Arabia (the Nabataean  
kingdom and surrounding region south  
and east of Judea); the list thus spans from  
Parthia in the northeast to Arabia in the  
south.

## ἀκούομεν

we hear

Pres Act Indic 1 Pl · ἀκούω

*main verb (crowd's first-person statement)*

→ descriptive present (the ongoing present  
experience)

## λαλούντων

speaking

Pres Act Ptc Gen Pl Masc · λαλέω

*genitive absolute / complementary genitive with  
ἀκούω*

→ progressive present participle

## αὐτῶν

them

Genitive

*genitive subject (of the participle / object of  
ἀκούω)*

## ταῖς

in the

Dative

*article*

## ἡμετέρας

our own

Dative

*attributive adjective (first-person plural  
possessive)*

ἡμέτερος: 'our'; the possessive adjective  
reinforces that each hearer receives the  
message in their mother tongue.

## γλώσσαις

tongues

Dative

*dative of means*

τὰ

the

Accusative

*article (substantivizing the adjective)*

## μεγαλεῖα

mighty works

Accusative

*direct object of λαλούντων (content of speech)*

μεγαλεῖα: 'magnificent things, mighty  
deeds'; LXX praise-vocabulary (Deut 11:2;  
Sir 17:8; 18:4; 36:7); the tongue-miracle's  
content is God's saving acts, not theological  
abstraction.

τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*subjective genitive (God performs the deeds)*

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

And they were all amazed and perplexed, saying one to another, 'What does this mean?'

NARRATIVE TRANSITION (COLLECTIVE BEWILDERMENT LEADING TO PETER'S SPEECH) **δέ** The pair ἐξίσταντο and διηπόρουν ('were at a complete loss') is stronger than v.7; the crowd has heard the content (v.11) but cannot interpret it. The question Τί θέλει τοῦτο εἶναι ('What does this want to be?') is Luke's standard idiom for existential puzzlement, which Peter's sermon will answer.

### ἐξίσταντο

they were amazed

Impf Mid Indic 3 Pl · ἐξίστημι

main verb

→ iterative imperfect (ongoing amazement)

### δέ

and

postpositive particle

### πάντες

all

Nominative

subject modifier

### καὶ

and

coordinating conjunction

### διηπόρουν

were perplexed

Impf Act Indic 3 Pl · διαπορέω

main verb (paired reaction)

→ iterative imperfect (continuous perplexity)

διαπορέω: 'be thoroughly at a loss, be perplexed'; the δια- prefix intensifies — complete bewilderment (Luke 9:7; Acts 2:12; 5:24; 10:17).

### ἄλλος

one

Nominative

reciprocal expression subject

### πρὸς

to

preposition + accusative (reciprocal direction)

### ἄλλον

another

Accusative

object of πρὸς (reciprocal idiom ἄλλος πρὸς ἄλλον)

ἄλλος πρὸς ἄλλον: 'one to another'; a reciprocal idiom expressing mutual conversation.

## λέγοντες

saying

Pres Act Ptc Nom Pl Masc · λέγω

*circumstantial participle (introducing direct speech)*

→ progressive present participle

## τί

what

Accusative

*interrogative pronoun (object of θέλει ... εἶναι)*

## θέλει

does ... mean

Pres Act Indic 3 Sg · θέλω

*main verb (idiomatic: 'what does this want/mean to be')*

→ descriptive present

θέλω: 'will, wish, want'; τί θέλει τοῦτο εἶναι is a Hellenistic idiom for 'what is the meaning/significance of this?'

## τοῦτο

this

Nominative

*subject of θέλει*

## εἶναι

to be

Pres Act Inf · εἶμι

*complementary infinitive (object of θέλει)*

→ progressive present infinitive

### 13 ἕτεροι δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκος μεμεστωμένοι εἰσίν.

But others, mocking, said, 'They are full of sweet wine.'

CONTRAST (THE ALTERNATIVE HOSTILE INTERPRETATION) **δέ** ἕτεροι ('others') marks a subset reacting with ridicule rather than wonder. διαχλευάζω ('mock scornfully') is stronger than ordinary mockery. The accusation of γλεύκος ('new/sweet wine') — possibly fermenting must even in spring — sets up Peter's rebuttal in v.15.

<p><b>ἄλλοι</b> others</p> <p>Nominative <i>subject (contrasting group)</i></p> <p>ἄλλος: 'other, different'; distinguishes this mocking sub-group from the amazed majority.</p>	<p><b>δέ</b> but</p> <p><i>adversative particle</i></p>	<p><b>διαχλευάζοντες</b> mocking</p> <p>Pres Act Ptc Nom Pl Masc · διαχλευάζω <i>circumstantial participle (manner)</i></p> <p>→ progressive present participle (ongoing derision)</p> <p>διαχλευάζω: 'mock, scoff'; dia- prefix intensifies — thoroughgoing scorn; NT hapax.</p>	<p><b>ἔλεγον</b> were saying</p> <p>Impf Act Indic 3 Pl · λέγω <i>main verb</i></p> <p>→ iterative imperfect (repeated taunt)</p>
<p><b>ὅτι</b> that</p> <p><i>recitative ὅτι (introducing indirect/direct speech)</i></p>	<p><b>Γλεύκος</b> with sweet wine</p> <p>Genitive <i>genitive of content (with μεμεστωμένοι — 'filled with')</i></p> <p>γλεύκος: 'new wine, must, sweet wine'; technically unfermented or lightly fermented grape juice; Peter's refutation (v.15) notes the impossibility of being drunk this early in the morning.</p>	<p><b>μεμεστωμένοι</b> filled</p> <p>Perf Pass Ptc Nom Pl Masc · μεστόω <i>predicate participle (part of periphrastic perfect)</i></p> <p>→ intensive perfect (the state of being saturated)</p> <p>μεστόω: 'fill full'; the perfect depicts a settled state of saturation — the accusation is that they are thoroughly drunk.</p>	<p><b>εἰσίν</b> they are</p> <p>Pres Act Indic 3 Pl · εἰμί <i>copula (periphrastic with μεμεστωμένοι)</i></p> <p>→ gnomic/descriptive present</p>

14 Σταθείς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκά ἐπήρην τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγγετο αὐτοῖς· Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου.

But Peter, standing with the eleven, raised his voice and addressed them: 'Men of Judea and all you who dwell in Jerusalem, let this be known to you and give ear to my words.'

TRANSITION / DISCOURSE OPENER (PETER TAKES THE FLOOR) **δέ** Σταθείς ('having stood up') — an aorist passive participle of official stance-taking — signals a formal speech act. ἐπήρην τὴν φωνήν ('raised his voice') and ἀπεφθέγγετο ('gave inspired utterance') together mark this as prophetic proclamation. The double address Ἄνδρες Ἰουδαῖοι ... πάντες is the formal dative of address for a public assembly.

## Σταθείς

standing up

Aor Pass Ptc Nom Sg Masc · ἵστημι

*circumstantial participle (antecedent action — taking official stance)*

→ constative aorist participle (the decisive act of rising to speak)

ἵστημι: 'stand'; the aorist passive σταθείς is an idiom for taking a public speaking position (Acts 2:14; 5:20; 11:13; 17:22).

## δέ

but

*adversative particle (contrast with the mockers of v.13)*

## ὁ

the

Nominative

*article*

## Πέτρος

Peter

Nominative

*subject*

Πέτρος; Aramaic Κηφᾶς = 'rock'; Simon Peter, spokesman of the Twelve, fulfills the promise of Luke 22:32 and Acts 1:8.

## σύν

with

*preposition + dative (accompaniment)*

## τοῖς

the

Dative

*article*

## ἕνδεκα

eleven

Dative

*object of σύν (the other apostles stand with Peter)*

ἕνδεκα: 'eleven'; the apostolic college minus Judas; their joint stance gives the proclamation apostolic authority.

## ἐπῆρεν

raised

Aor Act Indic 3 Sg · ἐπαίρω

*main verb*

→ constative aorist (the decisive act of raising his voice)

ἐπαίρω: 'lift up'; ἐπαίρω τὴν φωνήν = 'raise one's voice' — a formal idiom for public proclamation (Luke 11:27; Acts 14:11; 22:22).

## τὴν

the

Accusative

*article*

## φωνήν

voice

Accusative

*direct object (idiomatic — 'raised his voice')*

## αὐτοῦ

his

Genitive

*possessive genitive*

## καὶ

and

*coordinating conjunction*

## ἀπεφθέξατο

addressed

Aor Mid Indic 3 Sg · ἀποφθέγγομαι

*main verb (prophetic utterance)*

→ constative aorist (the speech-act as a whole)

ἀποφθέγγομαι: 'speak out with authority, utter solemnly'; the oracular term from v.4; Peter speaks as a Spirit-filled prophet.

## αὐτοῖς

to them

Dative

*dative indirect object*

## ἄνδρες

Men

Vocative

*vocative of address*

ἄνῆρ: in the vocative, formal address for a male assembly (Acts 1:11, 16; 2:14, 22, 29; 3:12 etc.).

## Ἰουδαῖοι

Jews

Vocative

*vocative of address (ethnic identification)*

## καὶ

and

*coordinating conjunction*

## οἱ

you who

Nominative

*article (substantivizing κατοικοῦντες)*

## κατοικοῦντες

dwell in

Pres Act Ptc Nom Pl Masc · κατοικέω

*substantival participle (second address group)*

→ progressive present participle

## Ἱερουσαλήμ

Jerusalem

Accusative

*object of κατοικοῦντες*

## πάντες

all

Nominative

*appositive (universal scope of address)*

## τοῦτο

this

Nominative

*subject of ἔστω*

## ὑμῖν

to you

Dative

*dative of interest (advantage/disadvantage)*

## γνωστὸν

known

Nominative

*predicate adjective*

γνωστός: 'known, knowable'; used in Luke-Acts for solemn public disclosure (Acts 1:19; 4:10; 9:42; 13:38; 28:22, 28).

## ἔστω

let it be

Pres Act Impv 3 Sg · εἰμί

*imperative (third-person command — solemn announcement)*

→ progressive present imperative (command to take note now)

## καὶ

and

*coordinating conjunction*

## ἐνωτίσασθε

give ear to

Aor Mid Impv 2 Pl · ἐνωτίζομαι

*imperative (urgent command to listen)*

→ constative aorist imperative (do this now and decisively)

ἐνωτίζομαι: 'give ear, listen attentively'; a LXX idiom (Joel 1:2; Ps 5:1; 77:1) appropriate to a prophetic address.

## τὰ

the

Accusative

*article*

## ῥήματα

words

Accusative

*direct object of ἐνωπίσασθε*

ῥῆμα: 'word, saying, matter'; often in Luke-Acts for a spoken divine word with particular force (Luke 1:37, 38; 2:19; Acts 10:44).

## μου

my

Genitive

*possessive genitive*

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

For these men are not drunk, as you suppose — for it is the third hour of the day —

GROUND (REFUTATION OF THE DRUNKENNESS CHARGE) **γάρ** Peter first demolishes the hostile interpretation of v.13 on purely factual grounds: it is 9 a.m. (the third hour), too early even by ancient Mediterranean standards for public inebriation. The parenthetical ἔστιν γὰρ ὥρα τρίτη grounds the refutation in the hour. He can then pivot to the theological explanation (vv. 16ff).

οὐ

not

*negative particle*

γὰρ

for

*postpositive explanatory conjunction*

ὡς

as

*comparative particle (introducing the comparison)*

ὑμεῖς

you

Nominative

*subject of ὑπολαμβάνετε (emphatic pronoun)*

ὑπολαμβάνετε

suppose

Pres Act Indic 2 Pl · ὑπολαμβάνω

*main verb of comparative clause*

→ descriptive present (their current assumption)

ὑπολαμβάνω: 'suppose, assume'; in cognitive sense 'take up a view'; only Luke uses this verb in the NT (Luke 7:43; 10:30; Acts 2:15).

οὗτοι

these men

Nominative

*subject of μεθύουσιν*

μεθύουσιν

are drunk

Pres Act Indic 3 Pl · μεθύω

*main verb (negated)*

→ descriptive present (the alleged current state, denied)

μεθύω: 'be drunk, intoxicated'; the charge Peter flatly denies.

ἔστιν

it is

Pres Act Indic 3 Sg · εἰμί

*main verb (parenthetical explanation)*

→ gnomic/descriptive present (stating the current time)

γάρ

for

*explanatory conjunction (supporting the refutation)*

ώρα

hour

Nominative

*predicate nominative (subject of ἔστιν)*

ώρα: 'hour'; the Romans divided daylight into twelve hours from sunrise; the third hour = approximately 9 a.m.

τρίτη

third

Nominative

*attributive adjective (ordinal number)*

τῆς

of the

Genitive

*article*

ἡμέρας

day

Genitive

*genitive of time (partitive — 'of the day')*

## 16 ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ·

But this is what was spoken through the prophet Joel:

CONTRAST / HERMENEUTICAL PIVOT (THE CORRECT INTERPRETATION) **ἀλλὰ** ἀλλὰ introduces the counter-explanation: not drunkenness but prophecy-fulfillment. The citation formula τοῦτό ἐστιν τὸ εἰρημένον ('this is what was spoken') is the classic peshar formula asserting that what they are witnessing directly fulfills a prophetic text. διὰ τοῦ προφήτου identifies the human instrument without diminishing divine authorship.

ἀλλὰ

but

*adversative conjunction (strong contrast)*

τοῦτό

this

Nominative

*subject (demonstrative, referring to the Pentecost event)*

ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*copula (fulfillment-formula)*

→ **gnomic present (this IS the fulfillment)**

τὸ

the thing

Nominative

*article (substantivizing the participle)*

## εἰρημένον

spoken

Perf Pass Ptc Nom Sg Neut · λέγω

*substantival participle (predicate — 'the thing that was spoken')*

→ intensive perfect (a standing word, permanently inscribed in Scripture)

λέγω: 'say'; the perfect εἰρημένον = 'the word that stands spoken'; the perfect tense emphasizes the continuing validity of the prophetic word.

## διὰ

through

*preposition + genitive (intermediate agent)*

διὰ + gen. with human agent distinguishes the instrument (prophet) from the ultimate author (God).

## τοῦ

the

Genitive

article

## προφήτου

prophet

Genitive

*genitive of agent (intermediate agent)*

προφήτης: 'prophet'; the title legitimates Joel as a divinely authorized speaker.

## Ἰωήλ

Joel

Genitive

*genitive in apposition to τοῦ προφήτου*

Ἰωήλ: the prophet Joel (Heb. יוֹאֵל); Peter cites Joel 2:28–32 (LXX 3:1–5), an eschatological passage about the Spirit being poured on all flesh.

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 ὄρασεις ὄψονται καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίους ἐνυπνιασθήσονται·

'And in the last days, God says, I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;'

CITATION BODY (BEGINNING OF THE JOEL QUOTATION) **Καὶ** Luke's text substitutes ἐν ταῖς ἐσχάταις ἡμέραις ('in the last days') for Joel's μετὰ ταῦτα ('after these things'), an eschatological interpretation already found in some LXX manuscripts. The parenthetical λέγει ὁ θεός asserts divine authorship. The scope — sons, daughters, young, old — signals universal democratization of prophetic charism, crossing gender and age boundaries.

<p><b>Καὶ</b> and <i>coordinating conjunction (citation opening)</i></p>	<p><b>ἔσται</b> it shall be Fut Mid Indic 3 Sg · εἰμί <i>main verb (prophetic future)</i> → predictive future</p>	<p><b>ἐν</b> in <i>preposition + dative (temporal)</i></p>	<p><b>ταῖς</b> the Dative <i>article</i></p>
<p><b>ἐσχάταις</b> last Dative <i>attributive adjective</i> ἐσχατος: 'last, final'; ἐν ταῖς ἐσχάταις ἡμέραις = a technical eschatological phrase; Luke's addition to Joel declares Pentecost the beginning of the last age.</p>	<p><b>ἡμέραις</b> days Dative <i>dative of time</i></p>	<p><b>λέγει</b> says Pres Act Indic 3 Sg · λέγω <i>parenthetical attribution (divine authorship)</i> → gnomic/historical present (LXX citation formula)</p>	<p><b>ὁ</b> the Nominative <i>article</i></p>

## θεός

God

Nominative  
subject of λέγει

## ἐκχεῶ

I will pour out

Fut Act Indic 1 Sg · ἐκχέω  
main verb (divine promise)

→ predictive future (now fulfilled at Pentecost)

ἐκχέω: 'pour out'; the verb of the Spirit-outpouring (cf. Acts 2:33; 10:45; Rom 5:5); from Joel 2:28/3:1 LXX.

## ἀπό

of

preposition + genitive (partitive — 'some of my Spirit')

ἀπό with πνεύματος suggests a partitive outpouring — not an exhaustion of the Spirit but a gift from its fullness.

## τοῦ

the

Genitive  
article

## πνεύματος

Spirit

Genitive  
genitive (object of ἐκχεῶ via ἀπό)

## μου

my

Genitive  
possessive genitive (God's Spirit)

## ἐπί

upon

preposition + accusative (direction onto recipients)

## πᾶσαν

all

Accusative  
attributive adjective

## σάρκα

flesh

Accusative  
direct object of ἐκχεῶ (via ἐπί)

σάρξ: 'flesh'; πᾶσα σάρξ = 'all humanity' (Gen 6:12; Isa 40:5); breaks the restriction of the Spirit to prophets and kings in the OT.

## καὶ

and

coordinating conjunction

## προφητεύουσιν

shall prophesy

Fut Act Indic 3 Pl · προφητεύω  
main verb (prophetic result)

→ predictive future

προφητεύω: 'prophesy'; the gift of Spirit-utterance — not necessarily foretelling but Spirit-inspired proclamation.

## οἱ

the

Nominative  
article

## υἱοὶ

sons

Nominative  
subject

## ὑμῶν

your

Genitive  
possessive genitive

## καὶ

and

coordinating conjunction

## αἱ

the

Nominative  
article

## θυγατέρες

daughters

Nominative

*subject (coordinate — daughters prophesy equally)*

θυγάτηρ: 'daughter'; gender barrier broken — daughters prophesy alongside sons, fulfilling Num 11:29.

## ὑμῶν

your

Genitive

*possessive genitive*

καὶ  
and

*coordinating conjunction*

## οἱ

the

Nominative

*article*

## νεανίσκοι

young men

Nominative

*subject*

νεανίσκος: 'young man, youth'; age boundary also crossed — the Spirit is not limited to elders.

## ὑμῶν

your

Genitive

*possessive genitive*

## ὁράσεις

visions

Accusative

*direct object of ὄψονται*

ὄρασις: 'vision'; the experience of prophetic vision, a standard mode of divine communication (cf. Acts 9:10; 10:3, 17; 16:9–10; 18:9).

## ὄψονται

shall see

Fut Mid Indic 3 Pl · ὄραω

*main verb*

→ predictive future

καὶ  
and

*coordinating conjunction*

## οἱ

the

Nominative

*article*

## πρεσβύτεροι

old men

Nominative

*subject*

πρεσβύτερος: 'elder, old man'; the complement of νεανίσκοι — all ages receive the Spirit.

## ὑμῶν

your

Genitive

*possessive genitive*

## ἐνυπνίοις

with dreams

Dative

*dative of means/instrument*

ἐνυπνιον: 'dream'; divine communication through dreams is a standard prophetic mode (Gen 37; 1 Kgs 3; Dan 2).

## ἐνυπνιασθήσονται

shall dream

Fut Pass Indic 3 Pl · ἐνυπνιάζομαι

*main verb (passive = the dreams come upon them)*

→ predictive future

ἐνυπνιάζομαι: 'to dream'; the passive voice indicates the dream is received, not produced — a divine gift.

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

Even on my male servants and my female servants in those days I will pour out my Spirit, and they shall prophesy.

INTENSIFICATION (SOCIAL BOUNDARY CROSSED: SLAVES ALSO RECEIVE) **καί γε** Luke adds καί γε ('yes, even') before the slaves clause to sharpen the social radicalism: slaves, the lowest social stratum, are included. The repetition of ἐκχεῶ ἀπὸ τοῦ πνεύματος μου and the final καὶ προφητεύσουσιν (added in Luke's version of Joel) closes the democratization ring — no social boundary remains.

καί

even

*adjunctive particle (part of καί γε)*

γε

indeed

*emphatic particle (intensifying καί)*

γε: emphatic particle; καί γε = 'yes, even, indeed'; intensifies the social inclusion.

ἐπὶ

upon

*preposition + accusative (direction of outpouring)*

τοὺς

the

Accusative  
article

## δούλους

male servants

Accusative

object of *ἐπί*

δοῦλος: 'slave, servant'; the lowest class of Greco-Roman society; the Spirit is poured on slaves without qualification.

## μου

my

Genitive

possessive genitive (God's servants)

## καὶ

and

coordinating conjunction

## ἐπὶ

upon

preposition + accusative

## τάς

the

Accusative

article

## δούλας

female servants

Accusative

object of *ἐπί* (gender parallel)

δούλη: 'female slave'; the gender-parallel listing ensures no servant is excluded.

## μου

my

Genitive

possessive genitive

## ἐν

in

preposition + dative (temporal)

## ταῖς

those

Dative

article

## ἡμέραις

days

Dative

dative of time

## ἐκείναις

those

Dative

demonstrative adjective (pointing to the last days)

## ἐκχεῶ

I will pour out

Fut Act Indic 1 Sg · ἐκχέω

main verb (divine promise, repeated)

→ predictive future

## ἀπὸ

of

preposition + genitive (partitive)

## τοῦ

the

Genitive

article

## πνεύματος

Spirit

Genitive

partitive genitive (object via *ἀπό*)

## μου

my

Genitive

possessive genitive

καὶ  
and

coordinating conjunction (result)

προφητεύσουσιν

they shall prophesy

Fut Act Indic 3 Pl · προφητεύω

main verb (result/purpose of outpouring)

→ predictive future

This clause is an addition in Luke's version of Joel, reinforcing the prophetic outcome for every class.

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

'And I will show wonders in the heaven above and signs on the earth below — blood and fire and columns of smoke —'

CONTINUATION OF CITATION (COSMIC SIGNS OF THE DAY OF THE LORD)

καὶ

The citation moves from the Spirit-gift to the cosmic portents of the Day of the Lord. τέρατα ... σημεῖα ('wonders ... signs') is a standard Lukan pairing (Acts 2:22, 43; 4:30; 5:12; 7:36). The three elements — blood, fire, smoke — evoke theophanic language of Sinai and eschatological battle.

καὶ  
and

coordinating conjunction

δώσω

I will give

Fut Act Indic 1 Sg · δίδωμι

main verb (divine promise)

→ predictive future

δίδωμι with τέρατα = 'produce, show wonders'; God as the cause of the eschatological signs.

τέρατα

wonders

Accusative

direct object (first of the paired terms)

τέρας; 'wonder, portent'; always paired with σημεῖον in Luke-Acts; cosmic marvels of the end-time.

ἐν

in

preposition + dative (locative)

τῷ

the

Dative  
article

οὐρανῷ

heaven

Dative  
dative of place

ἄνω

above

adverb (reinforcing ἐν τῷ οὐρανῷ)

καὶ

and

coordinating conjunction

## σημεῖα

signs

Accusative

*direct object (second of the paired terms)*

σημεῖον: 'sign'; meaningful event pointing beyond itself; τέρατα καὶ σημεῖα frames Jesus's ministry (v.22) and the apostolic mission.

## ἐπὶ

on

*preposition + genitive (locative)*

## τῆς

the

Genitive

*article*

## γῆς

earth

Genitive

*genitive of place (with ἐπὶ)*

## κάτω

below

*adverb (reinforcing ἐπὶ τῆς γῆς)*

## αἷμα

blood

Accusative

*appositive / exegetical list (specifying the signs)*

αἷμα: 'blood'; eschatological portent; the triad blood-fire-smoke evokes both theophany (Exod 19) and apocalyptic battle.

## καὶ

and

*coordinating conjunction*

## πῦρ

fire

Accusative

*appositive (second element of triad)*

πῦρ: 'fire'; picks up the fire-imagery of v.3 — the Pentecost fire is itself a partial fulfillment of these cosmic signs.

## καὶ

and

*coordinating conjunction*

## ἀτμίδα

columns

Accusative

*appositive (third element of triad)*

ἀτμίς: 'vapor, mist, column'; ἀτμίς καπνοῦ = 'column of smoke'; only NT occurrence (cf. Joel 2:30 LXX).

## καπνοῦ

of smoke

Genitive

*genitive of content (what the vapor consists of)*

καπνός: 'smoke'; the pillar-of-smoke imagery recalls the wilderness theophany.

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

'The sun shall be turned to darkness and the moon to blood, before the day of the Lord comes — the great and glorious day —'

CONTINUATION (COSMIC DARKNESS SIGNS CLIMAXING IN THE DAY OF THE LORD) ASYNDETON The Joel citation climaxes with the darkening of sun and moon before the Day of the Lord. ἡ ἡμέρα κυρίου ἡ μεγάλη καὶ ἐπιφανής ('the great and glorious day of the Lord') is the eschatological horizon toward which Pentecost points; Peter is asserting that the last days have already begun.

ὁ

the

Nominative  
article

ἥλιος

sun

Nominative  
subject

ἥλιος: 'sun'; the darkening of the sun is an OT/apocalyptic motif (Amos 8:9; Isa 13:10; Joel 2:31; Matt 24:29).

μεταστραφήσεται

shall be turned

Fut Pass Indic 3 Sg · μεταστρέφω  
main verb (cosmic transformation — divine passive)

→ predictive future

μεταστρέφω: 'turn, change, transform'; the divine passive — God turns the luminaries as signs.

εἰς

to

preposition + accusative (transformation into)

σκότος

darkness

Accusative  
object of εἰς (result state)

σκότος: 'darkness'; the reversal of creation light as eschatological portent.

καὶ

and

coordinating conjunction

ἡ

the

Nominative  
article

σελήνη

moon

Nominative  
subject (second cosmic body)

σελήνη: 'moon'; the companion portent to the darkened sun.

<p><b>εἰς</b> to <i>preposition + accusative (transformation into)</i></p>	<p><b>αἷμα</b> blood Accusative <i>object of εἰς (result state)</i>   αἷμα: 'blood'; a blood-red moon as ominous portent; echoes the 'blood' of v.19.</p>	<p><b>πρὶν</b> before <i>temporal conjunction (with infinitive)</i></p>	<p><b>ἔλθειν</b> comes Aor Act Inf · ἔρχομαι <i>infinitive (object of πρὶν)</i> → constative aorist infinitive (the arrival as a single event)</p>
<p><b>τὴν</b> the Accusative <i>article (accusative subject of infinitive)</i></p>	<p><b>ἡμέραν</b> day Accusative <i>accusative subject of infinitive</i></p>	<p><b>κυρίου</b> of the Lord Genitive <i>genitive of possessor / subjective genitive</i>   κύριος: 'Lord'; in the Joel LXX this is YHWH; Peter's sermon will apply the term to Jesus (v.36).</p>	<p><b>τὴν</b> the Accusative <i>article (repeated, with two attributive adjectives)</i></p>
<p><b>μεγάλην</b> great Accusative <i>attributive adjective</i>   μέγας: 'great'; the Day of the Lord is the final decisive day of divine judgment and salvation.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἐπιφανῆ</b> glorious Accusative <i>attributive adjective</i>   ἐπιφανής: 'notable, glorious, manifest'; LXX Joel 2:31 has ἐπιφανῆ for a manifestation of divine glory; the word-family ἐπιφάνεια becomes important in the Pastorals for the parousia.</p>	

## 21 καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

| 'And it shall be that everyone who calls on the name of the Lord shall be saved.'

PROMISE / CONCLUSION OF THE JOEL CITATION (THE SALVATION OFFER) **καὶ** The closing verse of the Joel citation delivers the promise toward which the whole passage moves. πᾶς ὃς ἂν ἐπικαλέσῃται ('everyone who calls') is universal in scope; Peter will shortly identify 'the name of the Lord' with Jesus (v.38 — εἰς τὸ ὄνομα Ἰησοῦ Χριστοῦ). This verse functions as the thesis of the entire sermon.

καὶ  
and

*coordinating conjunction*

ἔσται  
it shall be

Fut Mid Indic 3 Sg · εἰμί  
*main verb (existential future)*

→ predictive future

πᾶς  
everyone

Nominative  
*subject (universal — antecedent of ὅς ἄν)*

πᾶς: 'every, all'; πᾶς ὅς ἄν = 'everyone who'  
— the promise has no ethnic or social restriction.

ὅς  
who

Nominative  
*relative pronoun (subject of ἐπικαλέσεται)*

ἄν  
ever

*modal particle (generalizing the relative clause)*

ἐπικαλέσεται  
calls on

Aor Mid Subj 3 Sg · ἐπικαλέω  
*verb of relative clause (subjunctive with ἄν = indefinite)*

→ constative aorist subjunctive (the act of calling as a whole)

ἐπικαλέω: 'call upon'; the middle ἐπικαλέσεται = 'invoke, appeal to' (as Lord and savior); used of calling on Jesus in Acts 9:14, 21; 22:16; Rom 10:13.

τὸ  
the

Accusative  
*article*

ὄνομα  
name

Accusative  
*direct object of ἐπικαλέσεται*

ὄνομα: 'name'; in Acts 'the name' is a shorthand for the person and authority of Jesus (3:6, 16; 4:10, 12; 10:43); here Peter begins the identification of 'Lord' with Jesus.

κυρίου  
of the Lord

Genitive  
*genitive of possession / appellation*

κύριος: 'Lord'; in Joel = YHWH; Peter's sermon (v.36) identifies Jesus as this Lord — a Christological re-application.

σωθήσεται  
shall be saved

Fut Pass Indic 3 Sg · σώζω  
*main verb (divine passive — God saves)*

→ predictive future (the certain outcome of calling on the Lord)

σώζω: 'save, rescue, deliver'; the programmatic soteriological term; Peter will use σώθητε in v.40.

22 Ἴσραηλιῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσιν καὶ τέρασιν καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἶδατε,

'Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst — as you yourselves know —'

NEW SECTION (TRANSITION FROM JOEL TO JESUS-KERYGMA) **ASYNDETON** Asyndeton and a new vocative ἄνδρες Ἴσραηλιῖται signal the beginning of the Christological argument. The verse is an extended left-dislocation (anacoluthon): 'Jesus of Nazareth...' is the topic, pending the verbal resolution in v.23. The triad δυνάμεις καὶ τέρατα καὶ σημεία is the standard Lukan formula for the miracle-attestation of Jesus and the apostles.

**Ἴσραηλιῖται**

Men

Vocative

*vocative of address*

**Ἰσραηλιῖται**

of Israel

Vocative

*vocative of address (ethnic-covenantal designation)*

Ἰσραηλίτης: 'Israelite'; more intimate than Ἰουδαῖος — addresses them as God's covenant people with Scripture-shaped expectations.

**ἀκούσατε**

hear

Aor Act Impv 2 Pl · ἀκούω

*imperative (command to attend to the kerygma)*

→ constative aorist imperative (hear this, now and fully)

**τοὺς**

these

Accusative

*article*

**λόγους**

words

Accusative

*direct object of ἀκούσατε*

**τούτους**

these

Accusative

*demonstrative adjective (forward-pointing to the kerygma)*

**Ἰησοῦν**

Jesus

Accusative

*left-dislocated topic (accusative, resumed by αὐτόν in v.23)*

Ἰησοῦς: 'Jesus' (= Heb. ישׁוּעַ, 'YHWH saves'); the name frames the entire argument.

**τὸν**

the

Accusative

*article*

## Ναζωραῖον

Nazarene

Accusative

*apposition (geographic identification)*

Ναζωραῖος: 'of Nazareth, Nazarene'; distinguishes this Jesus from others and links him to the Galilee of his ministry.

## ἄνδρα

a man

Accusative

*further apposition (predicate to Ἰησοῦν)*

ἄνήρ: affirms the full humanity of Jesus — the demonstration comes in human history.

## ἀποδεδειγμένον

attested

Perf Pass Ptc Acc Sg Masc · ἀποδείκνυμι

*attributive participle (characterizing ἄνδρα)*

→ **intensive perfect (the standing attestation — still valid)**

ἀποδείκνυμι: 'demonstrate, accredit, attest'; the perfect passive = 'the one who has been publicly certified'; a legal/rhetorical term of public demonstration.

## ἀπὸ

by

*preposition + genitive (agent of attestation)*

## τοῦ

the

Genitive

*article*

## θεοῦ

God

Genitive

*genitive of agent*

## εἰς

to

*preposition + accusative (direction — 'before you')*

## ὑμᾶς

you

Accusative

*object of εἰς (the audience who witnessed the attestation)*

## δυνάμεσιν

with mighty works

Dative

*dative of means (instrumentality of the attestation)*

δύναμις: 'power, mighty work, miracle'; the first of the three-term set; the power of God visibly displayed through Jesus.

## καὶ

and

*coordinating conjunction*

## τέρασιν

wonders

Dative

*dative of means (second term)*

## καὶ

and

*coordinating conjunction*

## σημείοις

signs

Dative

*dative of means (third term)*

## οἷς

which

Dative

*relative pronoun (dative, antecedent: δυνάμεσιν ... σημείοις)*

## ἐποίησεν

did

Aor Act Indic 3 Sg · ποιέω

*main verb of relative clause*

→ **constative aorist (the sum of Jesus's miraculous ministry)**

## δι'

through

*preposition + genitive (instrument/agent — Jesus as instrument of God)*

διὰ + gen. marks Jesus as the instrument through whom God acted — theological subordination without diminishment.

<p><b>αὐτοῦ</b> him Genitive <i>genitive of intermediate agent (Jesus)</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>θεός</b> God Nominative <i>subject of ἐποίησεν</i></p>	<p><b>ἐν</b> in <i>preposition + dative (locative)</i></p>
<p><b>μέσῳ</b> the midst Dative <i>dative of place (ἐν μέσῳ = 'in the midst of')</i></p>	<p><b>ὑμῶν</b> of you Genitive <i>genitive (partitive / with ἐν μέσῳ)</i></p>	<p><b>καθώς</b> as <i>comparative conjunction (appeal to shared knowledge)</i></p>	<p><b>αὐτοὶ</b> yourselves Nominative <i>intensive pronoun (subject, emphatic)</i></p>
<p><b>οἶδατε</b> know Perf Act Indic 2 Pl · οἶδα <i>main verb of comparative clause</i></p> <p>→ intensive perfect (the standing knowledge they already possess)</p> <p>οἶδα: 'know'; a perfect-form verb; Peter appeals to their direct knowledge of Jesus's ministry as a rhetorical foundation.</p>			

## 23 τοῦτον τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε,

this man, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men.

ACCUSATION (THE CRUCIFIXION CHARGE — THE PIVOT OF THE ARGUMENT) ASYNDETON τοῦτον ('this one') resumes the left-dislocated Ἰησοῦν of v.22. The crucifixion is framed simultaneously as divine plan (τῇ ὠρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ) and human guilt (ὑμεῖς ἀνείλατε). ἔκδοτον ('delivered up') is a NT hapax. The double burden — God's plan and human responsibility — is the theological heart of Acts' passion theology.

## τουῦτον

this one

Accusative

direct object (resuming Ἰησοῦν from v.22)

## τῆ

the

Dative

article

## ὠρισμένη

definite

Perf Pass Ptc Dat Sg Fem · ὀρίζω

attributive participle (modifying βουλή)

→ intensive perfect (the standing decree — already established)

ὀρίζω: 'determine, appoint'; the perfect participle = 'the plan that has been set/decreed'; God's eternal counsel is the theological frame for the cross.

## βουλή

plan

Dative

dative of norm/rule ('according to the plan')

βουλή: 'plan, counsel, purpose'; in Acts ἡ βουλή τοῦ θεοῦ = the sovereign redemptive plan of God (Acts 4:28; 13:36; 20:27).

## καὶ

and

coordinating conjunction

## προγνώσει

foreknowledge

Dative

dative of norm (paired with βουλή)

πρόγνωσις: 'foreknowledge'; only here and 1 Pet 1:2 in the NT; divine foreknowledge as the ground of the plan — not merely prediction but sovereign prescient purpose.

## τοῦ

of

Genitive

article

## θεοῦ

God

Genitive

subjective genitive (God is the one who plans and foreknows)

## ἔκδοτον

delivered up

Accusative

predicate adjective (in apposition to τοῦτον)

ἔκδοτος: 'given over, delivered up, surrendered'; NT hapax; a legal term for handing over a prisoner; echoes the παραδίδωμι tradition (Isa 53:6, 12 LXX).

## διὰ

by

preposition + genitive (intermediate agent)

## χειρὸς

the hands

Genitive

genitive (instrument — 'by means of the hands of')

χείρ: 'hand'; διὰ χειρός = through the agency of; the idiom distributes responsibility.

## άνόμων

lawless men

Genitive

genitive in apposition to χειρός (the lawless men's hands)

ἄνομος: 'lawless, without the Law'; refers to the Romans, who are outside Torah; a polemical term for the Gentile executioners.

## προσπήξαντες

having nailed

Aor Act Ptc Nom Pl Masc · προσπήγνυμι  
*attendant-circumstance participle (the means of killing)*

→ constative aorist participle (the act of crucifixion)

προσπήγνυμι: 'nail to, fasten to'; crucifixion by nailing; NT hapax; used here alongside ἀνείλατε for graphic emphasis.

## ἀνείλατε

you killed

Aor Act Indic 2 Pl · ἀναιρέω  
*main verb (direct accusation)*

→ constative aorist (the completed act of killing)

ἀναιρέω: 'kill, put to death'; Luke's preferred term for execution in Acts (2:23; 5:33, 36; 7:28; 9:23, 24, 29 etc.).

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

God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.

COUNTER-ACTION (THE RESURRECTION AS DIVINE REVERSAL OF THE HUMAN VERDICT) ASYNDETON ὃν  
ὁ θεὸς ἀνέστησεν is the pivot of the entire kerygma: human action (v.23, ἀνείλατε) is reversed by divine action. λύσας τὰς ὠδῖνας τοῦ θανάτου ('loosing the birth-pangs of death') reflects a LXX reading where ἰλῆρη (pangs/cords) was understood as ὠδῖνες (birth-pangs); the metaphor is resurrection as birth. The theological axiom 'it was not possible' (οὐκ ἦν δυνατὸν) prepares the Davidic proof from Psalm 16.

## ὃν

whom

Accusative

relative pronoun (object of ἀνέστησεν, antecedent τοῦτον/Ἰησοῦν)

## ὁ

the

Nominative

article

## θεὸς

God

Nominative

subject (God as the agent of resurrection)

## ἀνέστησεν

raised up

Aor Act Indic 3 Sg · ἀνίστημι

main verb (the resurrection kerygma)

→ constative aorist (the completed act of resurrection)

ἀνίστημι: 'raise, stand up'; the standard Lukan resurrection verb (Acts 2:24, 32; 3:15, 26; 4:10; 5:30; 10:40; 13:33, 34, 37).

## λύσας

loosing

Aor Act Ptc Nom Sg Masc · λύω

*attendant-circumstance / manner participle*

→ constative aorist participle (the loosing as simultaneous with the raising)

λύω: 'loose, release, destroy'; the image of death's grip being broken.

## τάς

the

Accusative

article

## ώδινας

pangs

Accusative

*direct object of λύσας*

ώδιν: 'birth-pang, pain'; ώδινες τοῦ θανάτου = 'the birth-pangs of death'; likely a LXX rendering of Ps 18:5/116:3 יִצְרָה (cords); the metaphor makes resurrection a 'birth' from death's womb.

## τοῦ

of

Genitive

article

## θανάτου

death

Genitive

*subjective genitive (death holds its victim in pangs)*

θάνατος: 'death'; personified as the one who grips but cannot hold Jesus.

## καθότι

because

*causal conjunction (grounding the necessity of resurrection)*

καθότι: 'because, inasmuch as'; a Lukan connective (Luke 1:7; 19:9; Acts 2:24, 45; 4:35).

## οὐκ

not

*negative particle*

## ἦν

was

Impf Act Indic 3 Sg · εἰμί

*main verb (modal — οὐκ ἦν δυνατὸν = 'it was not possible')*

→ progressive imperfect (the ongoing impossibility)

## δυνατὸν

possible

Nominative

*predicate adjective (subject of ἦν)*

δυνατός: 'possible, powerful'; οὐκ ἦν δυνατὸν + infinitive = 'it was impossible that'; a strong logical or theological necessity.

## κρατεῖσθαι

to be held

Pres Pass Inf · κρατέω

*infinitive (subject of ἦν δυνατὸν)*

→ progressive present infinitive (ongoing holding — the very state that was impossible)

κρατέω: 'hold, grasp, control, detain'; the passive = 'to be held in death's grip.'

## αὐτὸν

him

Accusative

*accusative subject of infinitive (Jesus)*

## ὑπ'

by

*preposition + genitive (agent of the passive)*

## αὐτοῦ

it

Genitive

*genitive of agent (death as agent)*

## 25 Δαυὶδ γὰρ λέγει εἰς αὐτόν· Προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν ἵνα μὴ σαλευθῶ.

'For David says about him: I saw the Lord always before me, for he is at my right hand that I may not be shaken.'

SCRIPTURAL PROOF (PS 16:8 — DAVID SPEAKING AS PROPHET OF THE MESSIAH) **γὰρ** Peter turns to Ps 16:8–11 (LXX 15:8–11) to prove the theological necessity of resurrection. The citation formula λέγει εἰς αὐτόν ('says about him') immediately identifies David as speaking prophetically of the Messiah, not of himself (a claim Peter will argue in vv. 29–31). Προωρώμην ('I was seeing beforehand') uses the compound of πρό to suggest prophetic foresight.

### Δαυὶδ

David

Nominative  
subject

Δαυίδ: David, king and psalmist; Peter names him to set up the argument that David, as prophet, speaks of the Messiah, not himself.

### γὰρ

for

postpositive explanatory conjunction (grounding the impossibility of v.24)

### λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (citation formula — historic present of Scripture)

→ historical present (Scripture speaks in the present tense)

### εἰς

about

preposition + accusative (reference — 'with reference to him')

εἰς + acc. in the sense 'about, with reference to'; signals the referential hermeneutic: David's words are about the Messiah.

### αὐτόν

him

Accusative

object of εἰς (the Messiah)

### Προωρώμην

I foresaw

Impf Mid Indic 1 Sg · προοράω

main verb (within the LXX citation — Davidic speaker)

→ progressive imperfect (the prophet's continuous prophetic vision)

προοράω: 'see before, foresee'; the compound with πρό adds prophetic nuance — 'I kept seeing ahead'; LXX Ps 15:8.

### τὸν

the

Accusative

article

### κύριον

Lord

Accusative

direct object of Προωρώμην

κύριος: in Ps 16 LXX, the psalmist sees YHWH; Peter is building toward identifying Jesus as this Lord (v.36).

**ἐνώπιόν**

before

preposition + genitive (locative — spatial metaphor for God's presence)

**μου**

me

Genitive

genitive of reference (object of ἐνώπιον)

**διὰ**

always

preposition + genitive (idiomatic temporal — διὰ παντός = 'continually')

**παντός**

all

Genitive

genitive in idiom διὰ παντός = 'always, continually'

**ὅτι**

because

causal conjunction (grounding the confidence of the psalmist)

**ἐκ**

at

preposition + genitive (locative — 'at the right hand')

**δεξιῶν**

right hand

Genitive

genitive (locative idiom ἐκ δεξιῶν = 'at the right side')

δεξιός: 'right!'; ἐκ δεξιῶν = 'at the right hand' — position of power and protection; this prepares for v.33's reversal: Jesus is now at the right hand of God.

**μού**

my

Genitive

possessive genitive

**ἐστιν**

is

Pres Act Indic 3 Sg · εἰμί

copula (present state)

→ gnomic/descriptive present

**ἵνα**

so that

purpose conjunction

**μή**

not

negative particle (in purpose clause)

**σαλευθῶ**

be shaken

Aor Pass Subj 1 Sg · σαλεύω

verb of purpose clause (negated — 'I might not be shaken')

→ constative aorist subjunctive (the outcome averted)

σαλεύω: 'shake, disturb'; metaphor of ontological/existential stability; the psalmist (= Messiah) cannot be shaken from God's presence.

## 26 διὰ τοῦτο ἠὐφράνθη ἡ καρδία μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι·

'Therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope.'

CONSEQUENCE (THE PSALMIST'S JOY GROUNDED IN GOD'S PRESENCE — PS 16:9–10 LXX)

διὰ τοῦτο

The citation continues. ἠὐφράνθη ... ἠγαλλιάσατο — aorists of rejoicing; the LXX often uses these for eschatological gladness. ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι ('my flesh will dwell in hope') is the key clause Peter will interpret: not merely earthly confidence, but resurrection-hope for the body.

διὰ

therefore

*preposition + accusative (inferential idiom διὰ τοῦτο)*

τοῦτο

this

*Accusative  
object of διὰ (inferential idiom)*

ἠὐφράνθη

was glad

*Aor Pass Indic 3 Sg · εὐφραίνω*

*main verb*

→ constative aorist (the gladness as a completed state entered)

εὐφραίνω: 'gladden, rejoice'; the passive = 'be made glad'; LXX joy-language for the messianic salvation.

ἡ

the

*Nominative*

*article*

καρδία

heart

*Nominative*

*subject*

καρδία: 'heart'; the center of the person; messianic joy originates in the inner self.

μου

my

*Genitive*

*possessive genitive*

καὶ

and

*coordinating conjunction*

ἠγαλλιάσατο

rejoiced

*Aor Mid Indic 3 Sg · ἀγαλλιάω*

*main verb (paired with ἠὐφράνθη)*

→ constative aorist (joyful exultation)

ἀγαλλιάω: 'exult, rejoice greatly'; an intensely joyful term, often of eschatological rejoicing in Luke–Acts.

ἡ

the

Nominative

article

γλῶσσά

tongue

Nominative

subject (second member of the merism heart-tongue)

γλῶσσα: 'tongue'; the tongue's rejoicing = vocal, outward praise — matching the tongue-speaking of Pentecost.

μου

my

Genitive

possessive genitive

ἔτι

still

adverb (further extension of the joy)

ἔτι: 'yet, still, even'; ἔτι δέ καί = 'and furthermore, moreover.'

δὲ

and

postpositive particle (continuation)

καί

also

adjunctive particle

ἡ

the

Nominative

article

σάρξ

flesh

Nominative

subject (the body — third element: heart, tongue, flesh)

σάρξ: 'flesh, body'; here the physical body of the Messiah; its 'dwelling in hope' points to bodily resurrection.

μου

my

Genitive

possessive genitive

κατασκηνώσει

will dwell

Fut Act Indic 3 Sg· κατασκηνώω

main verb (predictive future)

→ predictive future (the body's future security)

κατασκηνώω: 'dwell, settle, encamp, rest'; the tabernacle imagery of secure, settled rest — the body will rest in resurrection-hope.

ἐπ'

in

preposition + dative (locative-modal: 'resting upon hope')

ἐλπίδι

hope

Dative

dative of basis/ground (ἐπ' ἐλπίδι = 'in hope / on the basis of hope')

ἐλπίς: 'hope'; in Paul and Acts, the hope of resurrection (Acts 23:6; 24:15; 26:6–8); here Peter sets up the interpretation of ἐλπίς as bodily resurrection.

## 27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

'For you will not abandon my soul to Hades, nor will you let your Holy One see corruption.'

GROUND (THE REASON FOR THE FLESH'S HOPE: GOD'S PROMISE NOT TO ABANDON) **ὅτι** The climactic verse of the Ps 16 citation, which Peter will interpret in vv. 29–31. Two negative promises: (1) God will not leave the ψυχή in Hades; (2) God will not allow the ὅσιος to see διαφθορά ('corruption'). Peter's argument: David died and did see corruption; therefore this must refer to the Messiah.

**ὅτι**

for

causal conjunction

**οὐκ**

not

negative particle

**ἐγκαταλείψεις**

you will abandon

Fut Act Indic 2 Sg · ἐγκαταλείπω

main verb (divine promise — negative future)

→ predictive future (the negative promise standing for eternity)

ἐγκαταλείπω: 'forsake, abandon, leave behind'; the compound ἐν+κατα+λείπω = leave completely stranded; the word of the cross (Matt 27:46 / Ps 22:1) is here reversed.

**τὴν**

the

Accusative

article

**ψυχὴν**

soul

Accusative

direct object

ψυχή: 'soul, life'; in the LXX idiom 'leave the soul to Sheol' = let the person remain dead; Peter takes 'soul' here as referring to the person of the Messiah.

**μου**

my

Genitive

possessive genitive

**εἰς**

to

preposition + accusative (destination / abandonment to)

**ἄδην**

Hades

Accusative

object of εἰς (the realm of the dead)

ἄδης: 'Hades, the underworld'; LXX rendering of Ἅιδης (Sheol); used by Peter to interpret Christ's descent and resurrection (Acts 2:27, 31; cf. Rev 1:18).

οὐδὲ

nor

correlative negative conjunction (adding a second negative promise)

δώσεις

will you allow

Fut Act Indic 2 Sg · δίδωμι

main verb (permissive future — δίδωμι + inf. = 'allow to')

→ predictive future

δίδωμι + infinitive = 'permit, allow'; God will not permit the Holy One to experience decomposition.

τὸν

the

Accusative

article

ἁγίον

Holy One

Accusative

accusative subject of *ιδεῖν* (object of *δώσεις*)

ἁγιος: 'holy, devout, sacred'; τὸν ἁγίον σου = 'your Holy One' (cf. LXX Ps 15:10); a messianic title interpreted by Peter as referring exclusively to Jesus.

σου

your

Genitive

possessive genitive (God's Holy One)

ιδεῖν

to see

Aor Act Inf · ὀράω

infinitive (complementary to *δώσεις*)

→ constative aorist infinitive (the experience of corruption)

διαφθοράν

corruption

Accusative

direct object of *ιδεῖν*

διαφθορά: 'decomposition, corruption'; the decay of the body in the tomb; Peter will use this word again in v.31 to assert Jesus did not experience it.

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

'You have made known to me the ways of life; you will fill me with gladness in your presence.'

CONTINUATION OF CITATION (PS 16:11 — THE CONCLUSION OF THE PSALM) **ASYNDETON** The final verse of the Ps 16 citation: ὁδοὺς ζωῆς ('the ways of life') is the path through death to resurrection; πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου ('you will fill me with gladness before your face') points to the exalted presence of the risen Christ with God — further elaborated in v.33.

## ἐγνώρισάς

you made known

Aor Act Indic 2 Sg · γνωρίζω

*main verb*

→ constative aorist (the completed divine disclosure of life's path)

γνωρίζω: 'make known, reveal'; God's revelation of the resurrection path to the Messiah.

## μοι

to me

Dative

*dative indirect object*

## ὁδούς

the ways

Accusative

*direct object*

ὁδός: 'way, path, road'; ὁδοὶ ζωῆς = 'paths of life' — the ways that lead to life (resurrection), as opposed to the way of death/Hades.

## ζωῆς

of life

Genitive

*genitive of destination/goal*

ζωή: 'life'; eschatological life beyond death — the resurrection life.

## πληρώσεις

you will fill

Fut Act Indic 2 Sg · πληρόω

*main verb (eschatological promise)*

→ predictive future (the promised joy at exaltation)

πληρόω: 'fill'; πληρώσεις ... εὐφροσύνης = 'you will fill me with gladness' — the fullness of joy in God's presence.

## με

me

Accusative

*direct object*

## εὐφροσύνης

with gladness

Genitive

*genitive of content (with πληρόω)*

εὐφροσύνη: 'gladness, joy'; the gladness of the risen and exalted Messiah in the Father's presence.

## μετά

with

*preposition + genitive (accompaniment)*

## τοῦ

the

Genitive

*article*

## προσώπου

presence

Genitive

*object of μετά (the face/presence of God)*

πρόσωπον: 'face, presence'; μετά τοῦ προσώπου σου = 'in your presence' — the joy of sharing the divine presence, which Peter will identify as the session at God's right hand (v.33).

## σου

your

Genitive

*possessive genitive*

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

'Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day!'

HERMENEUTICAL ARGUMENT (WHY PS 16 CANNOT REFER TO DAVID HIMSELF) ASYNDETON Peter

interrupts the citation with a direct hermeneutical argument: David is the patriarch, not the fulfillment. The triple καὶ ... καὶ ... καὶ ('both ... and ... and') emphasizes the finality of David's death, burial, and visible tomb. παρρησία ('boldness, frankness') marks the rhetorical courage of the claim. The visible tomb refutes any suggestion that David was resurrected.

### ἄνδρες

Brothers

Vocative

vocative of address

### ἀδελφοί

brothers

Vocative

vocative of address (intimate — co-religionists)

ἀδελφός: 'brother'; Peter addresses the Jewish audience as fellow-members of God's people — a signal of pastoral concern rather than condemnation.

### ἐξὸν

it is permitted

Pres Act Ptc Nom Sg Neut · ἔξεστι

absolute participle (ἐξὸν = 'it being allowed/possible')

→ progressive present participle (the ongoing permission to speak boldly)

ἔξεστι: 'it is permitted, it is possible'; ἐξὸν here = 'it being permissible (to say this)' — Peter acknowledges the rhetorical boldness.

### εἰπεῖν

to say

Aor Act Inf · λέγω

complementary infinitive (object of ἐξὸν)

→ constative aorist infinitive

### μετὰ

with

preposition + genitive (manner)

### παρρησίας

boldness

Genitive

genitive of manner

παρρησία: 'boldness, frankness, confidence'; a key Lukan term for Spirit-empowered proclamation (Acts 4:13, 29, 31; 28:31); speaking plainly despite the risk of offense.

### πρὸς

to

preposition + accusative (direction — to the audience)

### ὑμᾶς

you

Accusative

object of πρὸς

περὶ

about

*preposition + genitive (reference)*

τοῦ

the

Genitive

*article*

πατριάρχου

patriarch

Genitive

*genitive in apposition to Δαβίδ*

πατριάρχης; 'patriarch'; used here of David only in the NT; the honorific softens the argument that follows.

Δαβίδ

David

Genitive

*genitive (object of περὶ)*

ὅτι

that

*conjunction introducing indirect statement*

καὶ

both

*correlative (καὶ ... καὶ = 'both ... and')*

ἔτελεύτησεν

he died

Aor Act Indic 3 Sg · τελευτάω

*main verb (first member of triple)*

→ constative aorist (completed, unreversed death)

τελευτάω: 'die, come to an end'; a dignified term for death, used of notable persons.

καὶ

and

*coordinating conjunction (second member)*

ἐτάφη

was buried

Aor Pass Indic 3 Sg · θάπτω

*main verb (second member)*

→ constative aorist (burial as confirmation of death's finality)

θάπτω: 'bury'; the burial seals the death — no resurrection followed for David.

καὶ

and

*coordinating conjunction (third member)*

τὸ

the

Nominative

*article*

μνήμα

tomb

Nominative

*subject of ἔστιν*

μνήμα: 'tomb, grave'; the visible tomb of David is the empirical proof that David did not rise — the Psalm must refer to another.

αὐτοῦ

his

Genitive

*possessive genitive*

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

*copula*

→ gnomic present (the tomb is still there)

ἐν

among

*preposition + dative (locative — in our midst)*

ἡμῖν

us

Dative

*object of ἐν (locative)*

ἄχρι

until

preposition + genitive (temporal — up to the present)

τῆς

the

Genitive

article

ἡμέρας

day

Genitive

genitive of time (ἄχρι τῆς ἡμέρας ταύτης = to this very day)

ταύτης

this

Genitive

demonstrative adjective (marking the present moment as proof)

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

'Being therefore a prophet, and knowing that God had sworn to him with an oath to seat one of his descendants on his throne,'

INFERENCE (FROM DAVID'S PROPHETIC STATUS TO HIS MESSIANIC FORESIGHT)

οὖν

Peter's inference

(οὖν) turns David's prophetic status and knowledge of the divine oath (2 Sam 7:12–16; Ps 132:11) into the grounds for his having spoken prophetically in Ps 16 about the Messiah. The oath-tradition grounds the argument in the Davidic covenant.

προφήτης

a prophet

Nominative

predicate nominative (with ὑπάρχων)

προφήτης: 'prophet'; David was recognized as a prophet in late Second Temple Judaism; this is the basis for applying his psalms Christologically.

οὖν

therefore

inferential particle

ὑπάρχων

being

Pres Act Ptc Nom Sg Masc · ὑπάρχω

circumstantial participle (causal — because David was a prophet)

→ progressive present participle (David's standing prophetic status)

ὑπάρχω: 'be, exist, belong'; often in Acts for essential status or condition (πιτωχὸς ὑπάρχων etc.).

καὶ

and

coordinating conjunction (adding the second participial circumstance)

εἰδώς

knowing

Perf Act Ptc Nom Sg Masc · οἶδα  
*circumstantial participle (causal — because David knew the oath)*

→ intensive perfect participle (standing knowledge David possessed)

ὅτι

that

*conjunction introducing indirect statement (content of εἰδώς)*

ὄρκῳ

with an oath

Dative  
*dative of manner / instrument*

ὄρκος: 'oath'; God's oath to David (2 Sam 7; Ps 89:3–4; 132:11) is the covenant foundation for the Messianic promise.

ᾠμοσεν

had sworn

Aor Act Indic 3 Sg · ᾠμύω  
*main verb of indirect statement*

→ constative aorist (the completed oath — a standing commitment)

ᾠμύω: 'swear, take an oath'; God's self-binding oath elevates the certainty of the Messianic promise.

αὐτῷ

to him

Dative  
*dative indirect object (David)*

ὁ

the

Nominative  
*article*

θεός

God

Nominative  
*subject of ᾠμοσεν*

ἐκ

from

*preposition + genitive (source/origin — from his offspring)*

καρποῦ

fruit

Genitive  
*genitive of source*

καρπός: 'fruit, offspring, produce'; ἐκ καρποῦ τῆς ὀσφύος = 'from the fruit of his loins' — a Semitic idiom for biological descent.

τῆς

of

Genitive  
*article*

ὀσφύος

loins

Genitive  
*genitive (of the body part — Semitic idiom for procreative origin)*

ὀσφύς: 'loins, hip'; a Semitic idiom for biological origin.

αὐτοῦ

his

Genitive  
*possessive genitive (David's)*

## καθίσαι

to seat

Aor Act Inf · καθίζω

*infinitive (content of the oath — the promised enthronement)*

→ *constative aorist infinitive (the act of enthronement)*

καθίζω: 'sit, seat'; καθίσαι ἐπὶ τὸν θρόνον = 'to set upon the throne'; the royal enthronement language of 2 Sam 7 and Ps 132.

## ἐπὶ

on

*preposition + accusative (locative — upon the throne)*

## τὸν

the

Accusative

*article*

## θρόνον

throne

Accusative

*object of ἐπὶ (the Davidic throne)*

θρόνος: 'throne'; Davidic kingship language; the Messiah will occupy the Davidic throne (Luke 1:32; Acts 2:30).

## αὐτοῦ

his

Genitive

*possessive genitive (David's throne)*

### 31 προῖδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ᾅδην οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν.

'He foresaw and spoke about the resurrection of the Christ, that he was neither abandoned to Hades, nor did his flesh see corruption.'

INTERPRETIVE CONCLUSION (THE REFERENT OF PS 16 IS THE MESSIAH'S RESURRECTION)

ASYNDETON

Peter delivers the hermeneutical verdict: David was a prophet who foresaw (προῖδὼν) the Messiah's resurrection and spoke about it. The direct application of Ps 16:10 — neither abandoned to Hades nor seeing corruption — is the proof that Jesus rose from the dead. The vocabulary of v.27 (ἐγκατελείφθη, ᾅδην, διαφθοράν) is deliberately echoed.

## προϊδών

having foreseen

Aor Act Ptc Nom Sg Masc · προοράω

*circumstantial participle (causal/temporal — because he foresaw)*

→ constative aorist participle (the prophetic vision as a completed act)

προοράω: 'see beforehand, foresee'; the prophetic capacity that makes David's psalms about the Messiah.

## ἐλάλησεν

he spoke

Aor Act Indic 3 Sg · λαλέω

*main verb*

→ constative aorist (David's prophetic utterance)

## περὶ

about

*preposition + genitive (reference)*

## τῆς

the

Genitive

*article*

## ἀναστάσεως

resurrection

Genitive

*genitive of reference (what David spoke about)*

ἀνάστασις: 'resurrection'; the key term of Peter's sermon; used absolutely for the bodily resurrection of Jesus.

## τοῦ

of the

Genitive

*article*

## Χριστοῦ

Christ

Genitive

*genitive (subjective/objective — the resurrection that belongs to the Messiah)*

Χριστός: 'Anointed One, Messiah'; here used as near-title rather than name; the sermon will conclude by declaring Jesus is this Messiah (v.36).

## ὅτι

that

*conjunction (content of what was spoken — indirect statement)*

## οὔτε

neither

*correlative negative (first member of οὔτε ... οὔτε)*

## ἐγκατελείφθη

was abandoned

Aor Pass Indic 3 Sg · ἐγκαταλείπω

*main verb (negative — divine passive denied)*

→ constative aorist (the historical fact of resurrection affirmed by negating abandonment)

ἐγκαταλείπω: echoes v.27 — the promise was kept; Jesus was not abandoned to Hades.

## εἰς

to

*preposition + accusative (destination)*

## ᾅδην

Hades

Accusative

*object of εἰς*

<p><b>οὔτε</b> nor <i>correlative negative (second member)</i></p>	<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>σάρξ</b> flesh Nominative <i>subject of εἶδεν</i> σάρξ: echoes the 'flesh' of v.26 — the body of the Messiah did not experience dissolution.</p>	<p><b>αὐτοῦ</b> his Genitive <i>possessive genitive (Christ's flesh)</i></p>
<p><b>εἶδεν</b> saw Aor Act Indic 3 Sg · ὁράω <i>main verb (negated)</i> → constative aorist (the bodily experience denied)</p>	<p><b>διαφθοράν</b> corruption Accusative <i>direct object</i> διαφθορά: echoes v.27; the bodily decomposition that Jesus — unlike David — did not experience because God raised him before the third day.</p>		

## 32 τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὓ πάντες ἡμεῖς ἔσμεν μάρτυρες.

'This Jesus God raised up, of which we all are witnesses.'

THEESIS STATEMENT (THE RESURRECTION KERYGMA WITH APOSTOLIC WITNESS) **ASYNDETON** The two-part structure of the resurrection kerygma: (1) God raised Jesus; (2) we are witnesses. τοῦτον ('this one') ties Jesus specifically to the Ps 16 argument. οὓ πάντες ἡμεῖς ἔσμεν μάρτυρες — the apostolic witness-claim is central to Luke's apologetic (Luke 24:48; Acts 1:8, 22; 3:15; 5:32; 10:39–41).

<p><b>τοῦτον</b> this Accusative <i>direct object (emphatic — 'this very Jesus')</i></p>	<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>Ἰησοῦν</b> Jesus Accusative <i>direct object (in apposition to τοῦτον)</i></p>	<p><b>ἀνέστησεν</b> raised up Aor Act Indic 3 Sg · ἀνίστημι <i>main verb</i> → constative aorist (the completed resurrection event)</p>
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<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>θεός</b> God Nominative <i>subject (God as the agent of resurrection)</i></p>	<p><b>οἷ</b> of which Genitive <i>genitive relative pronoun (antecedent: the resurrection event)</i></p>	<p><b>πάντες</b> all Nominative <i>subject modifier (universal scope of apostolic witness)</i></p>
<p><b>ἡμεῖς</b> we Nominative <i>subject (emphatic first person)</i></p>	<p><b>ἐσμεν</b> are Pres Act Indic 1 Pl · εἰμί <i>copula</i> → <i>gnomic present (our standing status as witnesses)</i></p>	<p><b>μάρτυρες</b> witnesses Nominative <i>predicate nominative</i> μάρτυς: 'witness'; in Acts, the technical term for those who testify to the resurrection from personal experience (Acts 1:8, 22; 2:32; 3:15; 5:32; 10:41; 13:31).</p>	

33 τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε.

'Being therefore exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you see and hear.'

INFERENCE (THE PENTECOST EVENT EXPLAINED AS THE RESULT OF CHRIST'S EXALTATION) οὖν The logical inference (οὖν) from resurrection to exaltation to Pentecost. Two participial clauses — ὑψωθεὶς ('having been exalted') and λαβὼν ('having received the promise') — lead to the main verb ἐξέχεεν ('he poured out'). This identifies Jesus as the agent of the Pentecost gift, connecting the event of vv. 1–4 to the risen Lord.

**τῇ**

to the

Dative

article

**δεξιᾶ**

right hand

Dative

*dative of place* (ὕψωθεις τῇ δεξιᾶ = *exalted to the right hand*)

δεξιός: 'right'; τῇ δεξιᾶ τοῦ θεοῦ = 'to God's right hand'; the position of royal authority and co-regency (Ps 110:1, quoted in vv. 34–35).

**οὖν**

therefore

*inferential particle*

**τοῦ**

of

Genitive

article

**θεοῦ**

God

Genitive

*genitive of possessor* (God's right hand)

**ὑψωθεῖς**

having been exalted

Aor Pass Ptc Nom Sg Masc · ὑψόω

*attendant-circumstance / antecedent participle*

→ constative aorist participle (the completed exaltation)

ὑψόω: 'exalt, lift high'; used of the cross (John 3:14; 12:32) and of resurrection/ascension (Acts 2:33; 5:31); the ambiguity is intentional in John; here clearly of the ascension to the right hand.

**τήν**

the

Accusative

article

**τε**

and

*connective enclitic* (closely joining the two participial clauses)

**ἐπαγγελίαν**

promise

Accusative

*direct object of λαβών*

ἐπαγγελία: 'promise'; the promise of Acts 1:4 (= the Father's promise of the Spirit); the chain Father → Son → disciples.

**τοῦ**

of the

Genitive

article

**πνεύματος**

Spirit

Genitive

*genitive of content* (the promise that consists of / refers to the Spirit)

**τοῦ**

the

Genitive

article

## ἁγίου

Holy

Genitive

*attributive adjective*

## λαβὼν

having received

Aor Act Ptc Nom Sg Masc · λαμβάνω

*attendant-circumstance participle (second step in the exaltation sequence)*

→ constative aorist participle (receiving as completed act)

λαμβάνω: 'take, receive'; Christ receives the Spirit from the Father at his exaltation and pours it out — a Trinitarian movement.

## παρὰ

from

*preposition + genitive (source — from the Father)*

## τοῦ

the

Genitive

*article*

## πατρός

Father

Genitive

*genitive of source*

πατήρ: 'father'; here God as Father — the origin of the Spirit-promise (Acts 1:4; cf. John 14:26; 15:26).

## ἐξέχεεν

he poured out

Aor Act Indic 3 Sg · ἐκχέω

*main verb (the Pentecost gift explained)*

→ constative aorist (the completed outpouring — the Pentecost event)

ἐκχέω: 'pour out'; the same verb as in the Joel citation (v.17, 18); the prediction of Joel is fulfilled by the exalted Jesus.

## τοῦτο

this

Accusative

*direct object (pointing to the visible-audible Pentecost manifestation)*

## ὃ

which

Accusative

*relative pronoun (antecedent: τοῦτο)*

## ὕμεῖς

you

Nominative

*subject (emphatic — an appeal to their direct experience)*

## βλέπετε

see

Pres Act Indic 2 Pl · βλέπω

*main verb of relative clause (first sense: sight)*

→ descriptive present (present direct experience)

## καὶ

and

*coordinating conjunction*

## ἀκούετε

hear

Pres Act Indic 2 Pl · ἀκούω

*main verb of relative clause (second sense: hearing)*

→ descriptive present

The paired βλέπετε καὶ ἀκούετε echoes Acts 1:3–4 and answers the crowd's question of v.12 — the explanation of what they witnessed.

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

'For David did not ascend into the heavens, but he himself says: The Lord said to my Lord: Sit at my right hand,'

NEW PROOF (PS 110:1 — THE SESSION AT GOD'S RIGHT HAND) **γάρ** A second Psalm (110:1) buttresses the claim of v.33. The logic is the same as with Ps 16: David did not ascend to heaven, so Ps 110:1 must refer to the Messiah. The double κύριος — 'The Lord said to my Lord' — becomes the Christological fulcrum: if David calls his son 'my Lord,' who is this son? Peter will identify him as Jesus in v.36.

οὐ  
not  
*negative particle*

γάρ  
for  
*postpositive explanatory conjunction*

Δαυὶδ  
David  
Nominative  
*subject*

ἀνέβη  
ascended  
Aor Act Indic 3 Sg · ἀναβαίνω  
*main verb (negated)*  
→ constative aorist (David's non-ascension as historical fact)

ἀναβαίνω: 'go up, ascend'; David did not ascend to heaven — his tomb is proof.

εἰς  
into  
*preposition + accusative (direction)*

τοὺς  
the  
Accusative  
*article*

οὐρανοὺς  
heavens  
Accusative  
*object of εἰς*

λέγει  
says  
Pres Act Indic 3 Sg · λέγω  
*main verb (citation formula — historic present)*  
→ historical present (Scripture speaks now)

<p><b>δὲ</b> but</p> <p><i>adversative particle (contrast: David did not ascend, BUT he says...)</i></p>	<p><b>αὐτός</b> he himself</p> <p>Nominative</p> <p><i>intensive pronoun (subject of λέγει — David himself speaks)</i></p>	<p><b>εἶπεν</b> said</p> <p>Aor Act Indic 3 Sg · λέγω</p> <p><i>main verb of citation (within Ps 110:1)</i></p> <p>→ constative aorist (the divine decree, spoken once, standing forever)</p>	<p><b>κύριος</b> the Lord</p> <p>Nominative</p> <p><i>subject of εἶπεν (= YHWH)</i></p> <p>κύριος; here = YHWH (the Father); the first κύριος of the double-κύριος crux.</p>
<p><b>τῷ</b> to the</p> <p>Dative</p> <p>article</p>	<p><b>κυρίῳ</b> Lord</p> <p>Dative</p> <p><i>dative indirect object (= David's Lord, the Messiah)</i></p> <p>κύριος; the second κύριος = David's Lord = the Messiah = Jesus; the crux of Ps 110:1 — if David calls his son 'my Lord,' his son is greater than he (Matt 22:44 par.).</p>	<p><b>μου</b> my</p> <p>Genitive</p> <p><i>possessive genitive (David's)</i></p>	<p><b>Κάθου</b> sit</p> <p>Pres Mid Impv 2 Sg · κάθημαι</p> <p><i>imperative (the divine command to the Messiah)</i></p> <p>→ progressive present imperative (ongoing session)</p> <p>κάθημαι: 'sit'; the enthronement command — sit at the right hand of God, the position of royal authority (cf. Rev 3:21).</p>
<p><b>ἐκ</b> at</p> <p><i>preposition + genitive (locative idiom ἐκ δεξιῶν = at the right side)</i></p>	<p><b>δεξιῶν</b> right hand</p> <p>Genitive</p> <p><i>locative genitive (idiom)</i></p>	<p><b>μου</b> my</p> <p>Genitive</p> <p><i>possessive genitive (God's right hand)</i></p>	

35 ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

'until I make your enemies a footstool for your feet.'

TEMPORAL CONDITION (THE DURATION OF THE MESSIAH'S SESSION UNTIL FULL VICTORY)

ἕως ἄν

The conclusion of the Ps 110:1 citation. ἕως ἄν ('until') defines the duration of the Messiah's co-regency: his session at God's right hand continues until all enemies are subdued. The footstool-image is an ancient Near Eastern triumph motif. The 'enemies' remain unnamed here; Paul identifies them as principalities, powers, and death itself (1 Cor 15:24–26).

ἕως

until

temporal conjunction (with ἄν = indefinite temporal)

ἄν

ever

modal particle (making the temporal clause indefinite)

θῶ

I make

Aor Act Subj 1 Sg · τίθημι

main verb of temporal clause (subjunctive after ἕως ἄν)

→ constative aorist subjunctive (the act of subjugation as a single decisive event)

τίθημι: 'place, put, make'; θῶ ... ὑποπόδιον = 'I place ... as a footstool' — the act of total subjugation.

τοὺς

the

Accusative

article

ἐχθρούς

enemies

Accusative

direct object of θῶ

ἐχθρός: 'enemy'; the enemies of the Messianic Lord — in Paul's reading (1 Cor 15:25–26) these are cosmic powers including death; here applied to opposition to Christ's reign.

σου

your

Genitive

possessive genitive (the Messiah's enemies)

ὑποπόδιον

footstool

Accusative

predicate accusative (double accusative with θῶ — 'make X Y')

ὑποπόδιον: 'footstool'; the ancient Near Eastern royal custom of treading on defeated enemies (Josh 10:24; Ps 110:1); here the metaphor for complete dominion.

τῶν

of

Genitive

article

ποδῶν

feet

Genitive

genitive of possession (part of the compound noun phrase)

σου

your

Genitive

possessive genitive

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

'Let all the house of Israel therefore know for certain that God has made him both Lord and Christ — this Jesus whom you crucified.'

CONCLUSION (THE SERMON'S CHRISTOLOGICAL THESIS — THE CLIMAX OF THE ARGUMENT) οὖν The climax of the entire sermon: ἀσφαλῶς ('with certainty, beyond doubt') is a legal-rhetorical adverb of assurance. The double καὶ ... καὶ ('both ... and') — Lord and Christ — are the two titles Peter has argued from Joel (Lord) and Ps 16/110 (Christ/Messiah). The final phrase, ὃν ὑμεῖς ἐσταυρώσατε ('whom you crucified'), lands the accusation with devastating force after the long proof.

ἀσφαλῶς

certainly

*adverb of manner (qualifying the certainty of the knowledge demanded)*

ἀσφαλῶς: 'with certainty, securely, beyond doubt'; a legal term; the sermon's conclusion is stated as an inescapable fact.

οὖν

therefore

*inferential particle (drawing the logical conclusion from vv. 22–35)*

γινωσκέτω

let ... know

Pres Act Impv 3 Sg · γινώσκω

*imperative (third-person command — a solemn decree)*

→ progressive present imperative (ongoing, settled knowledge now demanded)

γινώσκω: 'know, come to know'; the present imperative demands not merely a momentary recognition but settled conviction.

πᾶς

all

Nominative

*subject (universal scope)*

οἶκος

house

Nominative

*subject (with πᾶς — 'all the house of Israel!')*

οἶκος: 'house, household'; πᾶς οἶκος Ἰσραὴλ = 'all the house of Israel' — the entire covenant community without exception.

Ἰσραὴλ

of Israel

Genitive

*genitive of possession/identification*

ὅτι

that

*conjunction (content of the knowledge)*

καὶ

both

*correlative particle (first of καὶ ... καὶ = 'both ... and')*

## κύριον

Lord

Accusative

*predicate accusative (first of the double title)*

κύριος: 'Lord'; the title of YHWH in the LXX, applied to Jesus (cf. v.21 — 'calling on the name of the Lord'); the claim of divine Lordship.

## αὐτόν

him

Accusative

*direct object of ἐποίησεν*

καὶ  
and

*correlative particle (second member of καὶ ... καὶ)*

## χριστὸν

Christ

Accusative

*predicate accusative (second of the double title)*

Χριστός: 'Anointed, Messiah'; the royal-messianic title proven from Ps 16 and Ps 110; God has appointed Jesus as Israel's long-awaited Messiah.

## ἐποίησεν

has made

Aor Act Indic 3 Sg · ποιέω

*main verb (God's declarative/executive act at the resurrection/exaltation)*

→ constative aorist (the completed installation at the resurrection/ascension)

ποιέω: 'make, do'; the 'making' here is an exaltation — the installment of Jesus in the offices of Lord and Christ at his resurrection and ascension (cf. Rom 1:4).

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject*

## τούτον

this

Accusative

*demonstrative pronoun (in apposition to αὐτόν — emphatic)*

## τὸν

the

Accusative

*article*

## Ἰησοῦν

Jesus

Accusative

*apposition (naming the one made Lord and Christ)*

## ὃν

whom

Accusative

*relative pronoun (object of ἐσταυρώσατε)*

## ὕμεις

you

Nominative

*subject (emphatic — the accusation)*

## ἔσταυρώσατε

crucified

Aor Act Indic 2 Pl · σταυρόω

*main verb of relative clause (the accusation — second person, direct)*

→ constative aorist (the completed act of crucifixion)

σταυρόω: 'crucify'; the accusation lands with full force at the sermon's climax, provoking the response of v.37.

## 37 Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσωμεν, ἄνδρες ἀδελφοί;

Now when they heard this, they were pierced to the heart and said to Peter and the rest of the apostles, 'Brothers, what shall we do?'

RESPONSE (THE SERMON'S IMPACT — COMPUNCTION AND THE SALVIFIC QUESTION) **δέ** κατενύγησαν τὴν καρδίαν ('were pierced in the heart') is a NT hapax; the compound verb κατανύσσομαι indicates deep emotional-moral compunction (LXX: Ps 109:16; Gen 34:7). The question Τί ποιήσωμεν ('what shall we do?') is the classic penitential question that triggers the baptismal instruction of v.38.

## Ἀκούσαντες

having heard

Aor Act Ptc Nom Pl Masc · ἀκούω

*temporal participle (upon hearing)*

→ constative aorist participle (the act of hearing the sermon)

## δέ

now

*postpositive particle (narrative transition)*

## κατενύγησαν

were pierced

Aor Pass Indic 3 Pl · κατανύσσομαι

*main verb (the compunction)*

→ constative aorist (the piercing as a single decisive interior event)

κατανύσσομαι: 'be pierced, be stabbed'; a rare and vivid term; the metaphor of a sharp weapon entering the heart — moral-spiritual distress at the realization of guilt.

## τὴν

the

Accusative

*article (accusative of respect / inner object)*

## καρδίαν

heart

Accusative

*accusative of respect ('pierced as to the heart')*

καρδία: 'heart'; the locus of will and moral consciousness; the piercing reaches the deepest decision-making center.

## εἶπόν

they said

Aor Act Indic 3 Pl · λέγω

*main verb*

→ constative aorist

τε

and

*connective enclitic (closely joining κατενύγησαν and εἶπόν)*

## πρὸς

to

*preposition + accusative (direction of speech)*

## τὸν

the

Accusative

*article*

## Πέτρον

Peter

Accusative

*object of πρὸς (primary recipient)*

καὶ

and

*coordinating conjunction*

## τοὺς

the

Accusative

*article*

## λοιπούς

rest

Accusative

*object of πρὸς (additional recipients)*

## ἀποστόλους

apostles

Accusative

*apposition to λοιπούς (the eleven)*

ἀπόστολος: 'apostle, sent one'; the authoritative commissioned witnesses.

## τί

what

Accusative

*interrogative pronoun (object of ποιήσωμεν)*

## ποιήσωμεν

shall we do

Aor Act Subj 1 Pl · ποιέω

*deliberative subjunctive (what are we to do?)*

→ constative aorist subjunctive (the decisive act required)

ποιέω: 'do'; the deliberative τί ποιήσωμεν is the classic penitential question — it appears in Luke 3:10, 12, 14 at John's preaching; here it opens the way for the baptismal command.

## ἄνδρες

brothers

Vocative

*vocative of address*

## ἀδελφοί

men

Vocative

*vocative of address (the crowd addresses the apostles as brothers)*

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

And Peter said to them, 'Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.'

COMMAND / PROMISE (THE BAPTISMAL INSTRUCTION — THE CHAPTER'S PRIMARY CRUX) **δέ** The most exegetically contested verse in Acts. Two imperatives structure the response demanded: Μετανοήσατε (second-person plural aorist — 'all of you repent') and βαπτισθήτω ἕκαστος (third-person singular aorist passive — 'let each one be baptized'). The prepositional phrase εἰς ἄφεσιν τῶν ἁμαρτιῶν ('for/unto the forgiveness of sins') is the major crux: does εἰς express result/purpose ('with a view to forgiveness'), or is it a Hebraic use meaning 'on the basis of forgiveness already granted'? The majority of commentators take εἰς as telic (purpose/result), though some link the forgiveness primarily to repentance and baptism as the external sign. The two promised outcomes are forgiveness and the gift of the Holy Spirit.

**Πέτρος**

Peter

Nominative  
subject

**δέ**

and

postpositive particle (narrative continuation)

**πρὸς**

to

preposition + accusative (direction of address)

**αὐτούς**

them

Accusative  
object of πρὸς

## Μετανοήσατε

Repent

Aor Act Impv 2 Pl · μετανοέω

*imperative (first command — addressed to all: second-person plural)*

→ constative aorist imperative (a decisive, whole-life turning)

μετανοέω: 'change one's mind, repent, turn'; from μετά + νοέω = 'think afterward, change one's thinking'; in Luke–Acts repentance precedes and accompanies baptism (Luke 3:3, 8; Acts 3:19; 5:31; 8:22; 17:30; 20:21; 26:20).

## καὶ

and

*coordinating conjunction (joining the two imperatives)*

## βαπτισθήτω

let ... be baptized

Aor Pass Impv 3 Sg · βαπτίζω

*imperative (second command — third-person singular passive: each one individually)*

→ constative aorist imperative (the decisive baptismal act)

βαπτίζω: 'baptize, immerse'; the passive voice — 'let each be baptized' — indicates the act is done to each person by another; the shift from second-plural (Μετανοήσατε) to third-singular (βαπτισθήτω + ἕκαστος) is a noted shift emphasizing the individual nature of baptism.

## ἕκαστος

each

Nominative

*subject of βαπτισθήτω (distributive — each individual)*

## ὑμῶν

of you

Genitive

*partitive genitive*

## ἐπὶ

in

*preposition + dative (ground / basis of the baptism — 'upon the name')*

ἐπί + dative = 'on the basis of, upon'; ἐπὶ τῷ ὀνόματι = 'in/on the name' — invoking the authority and person of Jesus Christ.

## τῷ

the

Dative

*article*

## ὀνόματι

name

Dative

*object of ἐπί*

ὄνομα: 'name'; ἐπὶ τῷ ὀνόματι contrasts with εἰς τὸ ὄνομα (Matt 28:19); ἐπί may stress the authority invoked, εἰς the transfer of ownership/allegiance.

## Ἰησοῦ

of Jesus

Genitive

*genitive of possession (the name belongs to Jesus)*

## Χριστοῦ

Christ

Genitive

*genitive in apposition to Ἰησοῦ*

## εἰς

for

*preposition + accusative (telic — purpose/result: 'with a view to forgiveness')*

εἰς + acc. expressing purpose or result; the major crux: does εἰς here express the goal of baptism (forgiveness is the aim) or reflect a Hebraism for 'on account of / on the basis of' (forgiveness already granted)? The prepositional use in Luke 3:3 (βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν) confirms the telic/resultative reading as Luke's standard idiom.

## ἄφεσιν

forgiveness

Accusative

*object of εἰς (the goal/result)*

ἄφεσις; 'forgiveness, release, remission'; ἄφεσιν ἁμαρτιῶν = 'forgiveness of sins'; a central Lukan term (Luke 1:77; 3:3; 4:18; 24:47; Acts 2:38; 5:31; 10:43; 13:38; 26:18).

## τῶν

of

Genitive

*article*

## ἁμαρτιῶν

sins

Genitive

*genitive of content (what is forgiven)*

ἁμαρτία: 'sin'; ἄφεσιν τῶν ἁμαρτιῶν = the release from the guilt and power of sins.

## ὑμῶν

your

Genitive

*possessive genitive*

## καὶ

and

*coordinating conjunction (adding the second promised blessing)*

## λήμψεσθε

you will receive

Fut Mid Indic 2 Pl · λαμβάνω

*main verb (the second promise — future indicative, not imperative)*

→ predictive future (the certain promised gift)

λαμβάνω: 'take, receive'; the future tense transforms the promise from command to guarantee.

## τὴν

the

Accusative

*article*

## δωρεάν

gift

Accusative

*direct object of λήμψεσθε*

δωρεά: 'gift, free gift'; in Acts always of the Spirit (2:38; 8:20; 10:45; 11:17); gratis — grace, not merit.

## τοῦ

of the

Genitive

*article*

## ἁγίου

Holy

Genitive

*attributive adjective (modifying πνεύματος)*

## πνεύματος

Spirit

Genitive

*genitive of apposition (the gift that is the Holy Spirit)*

πνεῦμα: the promised gift of the Father (Acts 1:4), poured out at Pentecost, now offered to all who repent and are baptized.

39 ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσῃται κύριος ὁ θεὸς ἡμῶν.

'For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself.'

GROUND (THE SCOPE OF THE PROMISE — THE BASIS FOR ITS UNIVERSALITY)

γάρ

Peter grounds the baptismal command in the scope of the promise. The three-fold 'for you / for your children / for all who are far off' has been variously interpreted: (1) present hearers / future generations / Diaspora Jews; (2) Jews / descendants / Gentiles. The clause ὅσους ἂν προσκαλέσῃται κύριος ὁ θεὸς ἡμῶν ('as many as the Lord our God calls') makes election (divine calling) the ultimate ground of the promise's reach.

## ὑμῖν

for you

Dative

*dative of advantage (first recipient group)*

## γάρ

for

*postpositive explanatory conjunction*

## ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ gnomic present

## ἡ

the

Nominative

*article*

## ἐπαγγελία

promise

Nominative

subject

ἐπαγγελία: refers back to the promise of v.38 — forgiveness and the Holy Spirit; and beyond to the Abrahamic promise (Gal 3:14–16).

καὶ

and

coordinating conjunction (extending the recipient groups)

τοῖς

the

Dative

article (dative of advantage)

τέκνοις

children

Dative

dative of advantage (second recipient group — posterity)

τέκνον: 'child'; the promise extends to the next generation, echoing the covenant structure of Gen 17:7.

## ὑμῶν

your

Genitive

possessive genitive

καὶ

and

coordinating conjunction (extending to third group)

## πᾶσιν

all

Dative

dative of advantage (third group — universal scope)

## τοῖς

those

Dative

article

## εἰς

who are far

preposition + accusative (locative idiom τοῖς εἰς μακρὰν = those far away)

## μακρὰν

off

Accusative

accusative adverb (part of locative idiom)

μακρὰν: 'far, far away'; 'those who are far off' echoes Isa 57:19 (LXX: εἰρήνη εἰρήνη τοῖς μακρὰν καὶ τοῖς ἐγγύς), applied in Eph 2:13, 17 to Gentiles.

## ὅσους

as many as

Accusative

relative pronoun (indefinite — the calling as the limiting criterion)

## ἄν

ever

modal particle (with subjunctive — indefinite generalization)

## προσκαλέσεται

calls

Aor Mid Subj 3 Sg · προσκαλέω

*verb of relative clause (subjunctive with ἄν = general conditional)*

→ constative aorist subjunctive (the individual call as a decisive event)

προσκαλέω: 'call to, summon'; the middle προσκαλέσεται = 'call to himself'; divine calling (ἡ κλήσις τοῦ θεοῦ) is the sovereign ground — the promise extends to all whom God calls.

## κύριος

the Lord

Nominative

*subject of προσκαλέσεται*

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*apposition to κύριος*

## ἡμῶν

our

Genitive

*possessive genitive*

40 ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο καὶ παρεκάλει αὐτοὺς λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

And with many other words he testified and kept urging them, saying, 'Save yourselves from this crooked generation!'

ELABORATION (THE EXTENDED APPEAL BEYOND THE SPEECH RECORDED)

ΤΕ

Luke notes that the recorded speech is a summary: Peter continued (ἑτέροις ... πλείοσιν λόγοις, 'with many other words'). διεμαρτύρατο ('testified solemnly') and παρεκάλει ('kept urging/exhorting') capture the evangelistic intensity. The imperative Σώθητε ('be saved') has a reflexive-middle nuance — 'save yourselves,' which in context means 'get yourselves saved.' The phrase γενεὰ σκολιά ('crooked generation') echoes Deut 32:5 LXX.

## ἑτέροις

other

Dative

*attributive adjective (modifying λόγοις)*

ΤΕ

and

*connective enclitic*

## λόγοις

words

Dative

*dative of means*

## πλείοσιν

many

Dative

*attributive adjective (comparative — 'more/many')*

πλείων: 'more, many'; the comparative indicates extent — the sermon was much longer than Luke records.

## διεμαρτύρατο

he testified

Aor Mid Indic 3 Sg · διαμαρτύρομαι

*main verb*

→ constative aorist (the sustained solemn testimony summarized as a whole)

διαμαρτύρομαι: 'testify solemnly, charge earnestly'; a compound of μάρτυς; the intensive prefix signals the gravity of the appeal (Acts 2:40; 8:25; 10:42; 18:5; 20:21, 23, 24; 23:11; 28:23).

καὶ

and

*coordinating conjunction*

## παρακάλει

was urging

Impf Act Indic 3 Sg · παρακαλέω

*main verb*

→ iterative imperfect (the repeated, ongoing exhortation)

παρακαλέω: 'exhort, urge, comfort'; the imperfect — unlike the aorist διεμαρτύρατο — stresses the persistence of the appeal.

## αὐτούς

them

Accusative

*direct object*

## λέγων

saying

Pres Act Ptc Nom Sg Masc · λέγω

*circumstantial participle (introducing direct speech)*

→ progressive present participle

## Σώθητε

be saved

Aor Pass Impv 2 Pl · σώζω

*imperative (the evangelistic call)*

→ constative aorist imperative (the decisive act of salvation required)

σώζω: 'save'; the passive imperative = 'get yourselves saved / let yourselves be saved'; the divine passive implies God as Savior. Echoes σωθήσεται of Joel's citation (v.21).

ἀπὸ

from

*preposition + genitive (separation — saved from)*

τῆς

the

Genitive

*article*

**γενεᾶς**

generation

Genitive

*genitive of separation (saved away from this generation)*

γενεά: 'generation'; in Luke–Acts often 'this generation' refers to the contemporaries of Jesus/Peter who rejected him (Luke 7:31; 9:41; 11:29–32; 17:25; Acts 2:40).

**τῆς**

the

Genitive

article

**σκολιᾶς**

crooked

Genitive

*attributive adjective (modifying γενεᾶς)*

σκολιός: 'crooked, twisted, warped'; an echo of Deut 32:5 LXX (γενεὰ σκολιὰ καὶ διεστραμμένη) — Israel's generation in the wilderness that perished; here applied to the generation that crucified Jesus.

**ταύτης**

this

Genitive

*demonstrative adjective (pointing to the present generation)*

41 οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλια.

So those who received his word were baptized, and there were added that day about three thousand souls.

RESULT / RESOLUTION (THE HARVEST OF THE SERMON) **μὲν οὖν** μὲν οὖν is a standard Lukan transition marking the positive resolution of an episode. ἀποδεξάμενοι ('having welcomed/received') implies a volitional embrace of the message, not mere intellectual assent. ψυχαὶ ὡσεὶ τρισχίλια ('about three thousand souls') is Luke's characteristic accounting formula (cf. Acts 4:4). The passive προσετέθησαν ('were added') is a divine passive — God does the adding.

**οἱ**

those

Nominative

*article (substantivizing the participle)*

**μὲν**

now

*postpositive particle (part of μὲν οὖν transition)*

**οὖν**

therefore

*inferential particle (part of μὲν οὖν transition)*

**ἀποδεξάμενοι**

having received

Aor Mid Ptc Nom Pl Masc · ἀποδέχομαι

*substantival participle (subject of ἐβαπτίσθησαν)*

→ constative aorist participle (the decisive acceptance)

ἀποδέχομαι: 'receive, welcome, accept'; the middle emphasizes the volitional, personal welcome of the message.

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ἀποδεξάμενοι

λόγος: 'word, message'; ὁ λόγος = the kerygmatic word of the gospel; in Luke–Acts 'the word' becomes a technical term for the gospel message (Acts 6:4; 8:4; 10:36; 11:19; 13:5, 7; 14:25; 16:6 etc.).

αὐτοῦ

his

Genitive

possessive genitive (Peter's word)

ἐβαπτίσθησαν

were baptized

Aor Pass Indic 3 Pl · βαπτίζω

main verb

→ constative aorist (the baptisms as completed events on that day)

βαπτίζω: 'baptize'; the passive voice — they were baptized by the apostolic community, fulfilling Peter's command of v.38.

καὶ

and

coordinating conjunction

προσετέθησαν

were added

Aor Pass Indic 3 Pl · προστίθημι

main verb (divine passive — God adds)

→ constative aorist (the completed addition to the community)

προστίθημι: 'add, add to'; the passive throughout Acts (2:41, 47; 5:14; 11:24) implies God as the one who adds to the church — growth is divine work.

ἐν

on

preposition + dative (temporal)

τῇ

the

Dative

article

ἡμέρα

day

Dative

dative of time

ἐκείνη

that

Dative

demonstrative adjective (pointing to Pentecost day)

ψυχαὶ

souls

Nominative

subject of προσετέθησαν (belated / appositive)

ψυχή: 'soul, life, person'; ψυχαί as a counting term = 'persons' (cf. Gen 46:27 LXX; Acts 7:14; 27:37).

ὡσεὶ

about

particle of approximation (ὡσεὶ = 'approximately')

ὡσεὶ: 'as if, about, approximately'; used for round numbers in Luke–Acts.

## τρισχίλια

three thousand

Nominative

*predicate adjective/numeral (modifying ψυχαί)*

τρισχίλιοι: 'three thousand'; the number contrasts ironically with the three thousand who fell at Sinai when Israel broke covenant (Exod 32:28).

## 42 ἦσαν δὲ προσκατεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.

And they were devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayers.

**SUMMARY (THE FOUR MARKS OF THE NEW COMMUNITY — COMMUNITY LIFE, NOT KERYGMA)** **δέ** The four pillars of the Jerusalem community are introduced in a single imperfect periphrastic (ἦσαν προσκατεροῦντες = 'were continually devoted'). The four elements — apostolic teaching, fellowship (κοινωνία), breaking of bread, and prayers — have functioned as a foundational description of ecclesial life throughout church history. Each term carries theological weight; their relationship to each other (paired? four equals?) is debated.

### ἦσαν

they were

Impf Act Indic 3 Pl · εἰμί  
*periphrastic auxiliary*

→ progressive imperfect (the ongoing, habitual devotion)

### δέ

and

*postpositive particle (narrative transition to the community summary)*

### προσκατεροῦντες

devoting themselves

Pres Act Ptc Nom Pl Masc · προσκατερέω  
*predicate participle (periphrastic with ἦσαν)*

→ progressive present participle (continuous, habitual devotion)

προσκατερέω: 'devote oneself to, continue steadfastly in'; a key term in Luke-Acts for persistent prayer and community practices (Acts 1:14; 2:42, 46; 6:4; 8:13; 10:7).

### τῇ

the

Dative  
*article*

## διδαχῆ

teaching

Dative

*dative of object (with προσκαρτερέω — devoted to)*

διδαχή: 'teaching, instruction'; ἡ διδαχὴ τῶν ἀποστόλων = the authoritative doctrinal instruction of the Twelve — the first pillar.

## τῶν

of the

Genitive

*article*

## ἀποστόλων

apostles

Genitive

*subjective genitive (the teaching that comes from the apostles)*

## καὶ

and

*coordinating conjunction*

## τῆ

the

Dative

*article*

## κοινωνία

fellowship

Dative

*dative of object (second pillar)*

κοινωνία: 'fellowship, sharing, participation'; from κοινός ('common'); encompasses communal life, shared resources, and spiritual union — the second pillar, further described in vv. 44–45.

## τῆ

the

Dative

*article*

## κλάσει

breaking

Dative

*dative of object (third pillar)*

κλάσις: 'breaking'; ἡ κλάσις τοῦ ἄρτου = 'the breaking of the bread'; this phrase in Luke–Acts refers to the eucharistic meal (Luke 24:35; Acts 2:42, 46; 20:7, 11; 27:35).

## τοῦ

of

Genitive

*article*

## ἄρτου

bread

Genitive

*genitive of object (what is broken)*

ἄρτος: 'bread, loaf'; the bread of the eucharistic tradition going back to the Last Supper and the Emmaus meal.

## καὶ

and

*coordinating conjunction*

## ταῖς

the

Dative

*article*

## προσευχαῖς

prayers

Dative

*dative of object (fourth pillar)*

προσευχή: 'prayer'; the plural ταῖς προσευχαῖς suggests structured, regular prayer — possibly the Temple hours (Acts 3:1) and communal prayer gatherings (1:14; 4:24–31).

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

And awe came upon every soul, and many wonders and signs were being done through the apostles.

ELABORATION (THE ATMOSPHERE OF AWE AND APOSTOLIC POWER) **δέ** φόβος ('awe, reverential fear') came on πάση ψυχῇ ('every soul') — the same universal scope as the Spirit-outpouring. τέρατα καὶ σημεῖα ('wonders and signs') through the apostles echoes the formula applied to Jesus in v.22, establishing apostolic continuity with the ministry of Jesus.

### ἐγένετο

came

Impf Mid Indic 3 Sg · γίνομαι

*main verb (impersonal existential)*

→ progressive imperfect (the ongoing state of awe)

### δέ

and

*postpositive particle*

### πάση

every

Dative

*attributive adjective (modifying ψυχῇ)*

### ψυχῇ

soul

Dative

*dative of reference (upon every soul)*

ψυχή: 'person, soul'; πάση ψυχῇ = 'every person' — the awe was universal, extending beyond the community.

<p><b>φόβος</b> awe Nominative <i>subject of ἐγίνετο</i></p> <p>φόβος: 'fear, awe'; in Acts 2:43; 5:5, 11; 19:17 this is reverential fear — the human response to divine power manifesting in the community.</p>	<p><b>πολλά</b> many Nominative <i>attributive adjective (modifying τέρατα)</i></p>	<p>τε and <i>connective enclitic</i></p>	<p><b>τέρατα</b> wonders Nominative <i>subject of second ἐγίνετο</i></p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p><b>σημεῖα</b> signs Nominative <i>subject (coordinate with τέρατα)</i></p>	<p>διὰ through <i>preposition + genitive (intermediate agent)</i></p>	<p><b>τῶν</b> the Genitive <i>article</i></p>
<p><b>ἀποστόλων</b> apostles Genitive <i>genitive of agent (intermediate — God works through them)</i></p>	<p><b>ἐγίνετο</b> were being done Impf Mid Indic 3 Sg · γίνομαι <i>main verb (repeated for second clause)</i> → progressive imperfect (the ongoing miraculous activity)</p>		

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

And all who believed were together and had all things in common,

ELABORATION (THE ECONOMIC SHARING OF THE COMMUNITY) **δέ** The two characteristics: unity (ἦσαν ἐπὶ τὸ αὐτό — 'were in the same place / together', echoing v.1) and radical economic sharing (ἅπαντα κοινά — 'all things in common'). The economic sharing described in vv. 44–45 is voluntary and informal, distinct from the formal arrangement of 4:32–5:11 but theologically continuous.

## πάντες

all

Nominative  
subject modifier

## δέ

and

postpositive particle

## οἱ

those who

Nominative  
article (substantivizing the participle)

## πιστεύοντες

believed

Pres Act Ptc Nom Pl Masc · πιστεύω  
substantivizing participle (subject — the believers as a class)

→ progressive present participle (the ongoing believing community)

πιστεύω: 'believe, trust'; the participle οἱ πιστεύοντες becomes a technical term for the early Christian community in Acts (4:32; 5:14).

## ἦσαν

were

Impf Act Indic 3 Pl · εἶμι  
main verb (state)

→ progressive imperfect (continuous unity)

## ἐπὶ

together

preposition (part of ἐπὶ τὸ αὐτό idiom)

## τὸ

the

Accusative  
article (part of idiom)

## αὐτό

same place

Accusative  
idiom (ἐπὶ τὸ αὐτό = 'together, in one place')

ἐπὶ τὸ αὐτό: the fixed phrase of v.1, echoed here — their togetherness mirrors the original Pentecost gathering.

## καὶ

and

coordinating conjunction

## εἶχον

had

Impf Act Indic 3 Pl · ἔχω  
main verb (possession)

→ progressive imperfect (the ongoing sharing arrangement)

## ἅπαντα

all things

Accusative  
direct object (emphatic ἅπας = all without exception)

ἅπας: 'all, everything'; stronger than πᾶς; ἅπαντα κοινά = 'all things in common'; an ancient ideal (cf. Plato, Laws 739c; Aristotle, Nicomachean Ethics 8.9) now realized in the Spirit-formed community.

## κοινά

in common

Accusative  
predicate adjective

κοινός: 'common, shared'; the root of κοινωνία (v.42); in Acts 4:32 this becomes the explicit community ideal.

45 καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον αὐτὰ πᾶσιν καθότι ἄν τις χρεῖαν εἶχεν.

and they were selling their possessions and belongings and distributing the proceeds to all, as any had need.

ELABORATION (THE MECHANISM OF SHARING – SELLING AND DISTRIBUTING) **καὶ** The imperfects ἐπίπρασκον and διεμέριζον indicate repeated, ongoing practice – not a single liquidation event. The condition καθότι ἄν τις χρεῖαν εἶχεν ('as anyone had need') recalls LXX language (Deut 15:7–8) and will be developed in 4:34–35 with the phrase 'as any had need.'

<p>καὶ and <i>coordinating conjunction</i></p>	<p>τὰ the Accusative <i>article</i></p>	<p>κτήματα possessions Accusative <i>direct object of ἐπίπρασκον</i> κτῆμα: 'possession, property, piece of land'; the larger, more fixed assets – real estate, fields.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>τὰς the Accusative <i>article</i></p>	<p>ὑπάρξεις belongings Accusative <i>direct object (paired with κτήματα)</i> ὑπαρξίς: 'possession, belonging, goods'; movable goods and liquid assets – the pair κτήματα/ὑπάρξεις = the whole of one's material wealth.</p>	<p>ἐπίπρασκον were selling Impf Act Indic 3 Pl · πιπράσκω <i>main verb</i> → iterative imperfect (repeated selling as need arose – not a single event) πιπράσκω: 'sell'; the imperfect indicates ongoing, repeated acts of selling rather than total liquidation.</p>	<p>καὶ and <i>coordinating conjunction</i></p>

<p><b>διεμέριζον</b> were distributing</p> <p>Impf Act Indic 3 Pl · διαμερίζω</p> <p><i>main verb (the distribution of proceeds)</i></p> <p>→ iterative imperfect (ongoing distribution)</p> <p>διαμερίζω: 'divide, distribute among'; the same verb as v.3 (tongues distributing themselves) — a subtle echo.</p>	<p><b>αὐτὰ</b> them</p> <p>Accusative</p> <p><i>direct object (the proceeds of the sales)</i></p>	<p><b>πᾶσιν</b> to all</p> <p>Dative</p> <p><i>dative indirect object (recipients)</i></p>	<p><b>καθότι</b> as</p> <p><i>causal/proportional conjunction (according as)</i></p> <p>καθότι: 'as, according as, inasmuch as'; introduces the proportional condition of need.</p>
<p><b>ἄν</b> ever</p> <p><i>modal particle (with indicative in iterative conditional)</i></p>	<p><b>τις</b> anyone</p> <p>Nominative</p> <p><i>indefinite pronoun (subject of εἶχεν)</i></p>	<p><b>χρείαν</b> need</p> <p>Accusative</p> <p><i>direct object of εἶχεν (idiom χρείαν ἔχω = 'have need')</i></p> <p>χρεία: 'need, necessity'; χρείαν εἶχεν = 'had need'; the criterion for distribution — not equality of outcome but meeting of need.</p>	<p><b>εἶχεν</b> had</p> <p>Impf Act Indic 3 Sg · ἔχω</p> <p><i>main verb of conditional clause</i></p> <p>→ iterative imperfect (the recurring need)</p>

46 καθ' ἡμέραν τε προσκατεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας,

And day by day, attending the temple together and breaking bread in their homes, they were receiving food with gladness and simplicity of heart,

ELABORATION (THE DAILY RHYTHM OF THE COMMUNITY — TEMPLE AND HOME) **ΤΕ** The daily rhythm alternates between the public Temple (for prayer; Acts 3:1) and the private home (for the breaking of bread). ὁμοθυμαδόν ('with one accord, of one mind') is a key Lukan community word (Acts 1:14; 2:46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 18:12; 19:29). The joy-words ἀγαλλίασις and ἀφελότης ('simplicity, singleness of heart') characterize the eschatological community.

καθ'

day

preposition (part of distributive idiom καθ' ἡμέραν = 'day by day')

ἡμέραν

by

Accusative

accusative of time (distributive with κατά)

καθ' ἡμέραν: 'day by day, daily'; the distributive κατά with accusative — the regularity of their practice.

τε

and

connective enclitic

προσκατεροῦντες

attending

Pres Act Ptc Nom Pl Masc · προσκατερέω

circumstantial participle (manner of daily life)

→ progressive present participle (the ongoing Temple attendance)

ὁμοθυμαδὸν

together

adverb of manner

ὁμοθυμαδὸν: 'with one accord, unanimously'; from ὁμός ('same') + θυμός ('mind, passion'); a hallmark of the early church in Acts.

ἐν

in

preposition + dative (locative)

τῷ

the

Dative

article

ἱερῷ

temple

Dative

dative of place (the Jerusalem Temple precincts)

ἱερὸν: 'temple, temple complex'; the entire Temple area, including courts; the early community maintains Jewish Temple worship.

κλῶντές

breaking

Pres Act Ptc Nom Pl Masc · κλάω

circumstantial participle (coordinate with προσκατεροῦντες)

→ progressive present participle (the ongoing domestic meal/eucharist)

κλάω: 'break (bread)'; the eucharistic action (Luke 22:19; 24:30, 35; Acts 2:46; 20:7, 11).

τε

and

connective enclitic

κατ'

in

preposition (part of distributive idiom κατ' οἶκον = 'from house to house / in homes')

οἶκον

house

Accusative

distributive accusative (κατ' οἶκον = 'from house to house, in homes')

οἶκος: 'house'; κατ' οἶκον = 'in the homes' (distributive) — the house church as the locus of the eucharistic meal.

## ἄρτον

bread

Accusative

direct object of κλώντες

## μετελάμβανον

were receiving

Impf Act Indic 3 Pl · μεταλαμβάνω

main verb

→ iterative imperfect (the daily, repeated sharing of meals)

μεταλαμβάνω: 'take a share of, receive one's portion, partake of'; the sharing of physical food within the community.

## τροφῆς

food

Genitive

genitive of content/partitive (the thing partaken of)

τροφή: 'food, nourishment'; the physical meal shared at the breaking of bread — the eucharist was embedded in a full community meal.

## ἐν

with

preposition + dative (manner — accompanying attitude)

## ἀγαλλιάσει

gladness

Dative

dative of manner

ἀγαλλιάσις: 'exultant joy, gladness'; an eschatological joy-term (Luke 1:14, 44; Acts 2:46); the joy of the messianic banquet anticipated.

## καὶ

and

coordinating conjunction

## ἀφελότητι

simplicity

Dative

dative of manner

ἀφελότης: 'simplicity, singleness, generosity of heart'; NT hapax; from ἀφελής ('without stumbling stones, plain, simple'); the opposite of duplicity or self-seeking.

## καρδίας

of heart

Genitive

genitive of location/source (singleness from the heart)

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

praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

CLIMAX / SUMMARY CONCLUSION (DIVINE GROWTH AS THE CHAPTER'S FINAL WORD)

καὶ Two

participles characterize the community's outward relationship: αἰνοῦντες τὸν θεόν ('praising God') and ἔχοντες χάριν πρὸς ὅλον τὸν λαόν ('having favor with all the people'). χάρις here is the social-relational favor seen in them by outsiders. The final sentence is the theological capstone: ὁ δὲ κύριος προσετίθει ('the Lord was adding') — the imperfect of divine, ongoing addition. τοὺς σωζομένους ('those being saved') is a progressive passive — salvation is God's ongoing work, not a completed event. The phrase ἐπὶ τὸ αὐτό closes the chapter by echoing its opening (v.1).

## αἰνοῦντες

praising

Pres Act Ptc Nom Pl Masc · αἰνέω

*circumstantial participle (continued from v.46 — manner of community life)*

→ progressive present participle (ongoing praise)

αἰνέω: 'praise'; a Lukan praise-term (Luke 2:13, 20; 19:37; Acts 2:47; 3:8, 9); the community's worship as the natural response to salvation.

## τὸν

the

Accusative

article

## θεὸν

God

Accusative

direct object of αἰνοῦντες

## καὶ

and

coordinating conjunction

## ἔχοντες

having

Pres Act Ptc Nom Pl Masc · ἔχω

*circumstantial participle (coordinate manner)*

→ progressive present participle

## χάριν

favor

Accusative

direct object of ἔχοντες

χάρις: 'grace, favor'; here social favor in the eyes of outsiders — the community's winsome character created goodwill in Jerusalem.

## πρὸς

with

preposition + accusative (relational — 'in the eyes of / with')

## ὅλον

all

Accusative

attributive adjective (modifying λαόν)

## τὸν

the

Accusative

article

## λαόν

people

Accusative

object of πρὸς

λαός: 'people'; in Luke–Acts ὁ λαός often designates the Jewish people as God's covenant community; the community's favor with them anticipates ongoing evangelism.

## ὁ

the

Nominative

article

## δέ

and

postpositive particle (transition to the summary statement)

## κύριος

Lord

Nominative

*subject (the Lord = the risen Jesus of v.36)*

κύριος: 'Lord'; the application of 'Lord' to Jesus — confirmed in v.36 — frames the summary: the risen Lord declared in the sermon is now the one at work adding to his community.

## προσέτιθει

was adding

Impf Act Indic 3 Sg · προστίθημι

*main verb (divine, ongoing growth)*

→ iterative imperfect (the Lord's continuous, day-by-day addition)

προστίθημι: 'add'; echoes v.41's προσετέθησαν; here the active subject is the Lord himself — growth is his work, not the community's program.

## τούς

those

Accusative

*article (substantivizing the participle)*

## σωζομένους

being saved

Pres Pass Ptc Acc Pl Masc · σώζω

*substantival participle (direct object of προσετίθει)*

→ progressive present participle (salvation as ongoing process / those in the process of being saved)

σώζω: 'save'; the passive participle τούς σωζομένους = 'those being saved' — the divine passive making the Lord the Savior; the present tense emphasizes salvation as an ongoing state and process, not merely a past event.

## καθ'

day

*preposition (part of distributive idiom)*

## ἡμέραν

by

Accusative

*distributive accusative (καθ' ἡμέραν = day by day)*

## ἐπὶ

together

*preposition (part of closing idiom ἐπὶ τὸ αὐτό)*

## τὸ

the

Accusative

*article (part of idiom)*

## αὐτό

same

Accusative

*locative idiom (ἐπὶ τὸ αὐτό — closing ring with v.1)*

ἐπὶ τὸ αὐτό: the chapter ends where it began — with the community 'together in the same place.' The ring-structure closes: the Spirit descended on those gathered (v.1); the Lord adds the saved to those gathered (v.47).

**On the text.** The chapter divides naturally into four episodes: the Pentecost event (vv. 1–13), Peter's sermon (vv. 14–36), the response and baptism (vv. 37–41), and the summary of the Jerusalem community (vv. 42–47). Several textual points deserve

notice. At v.1 the phrase ἐπὶ τὸ αὐτό ('in the same place') is the key locative; all major witnesses agree. The catalogue of nations in vv. 9–11 is among the most text-critically stable passages in Acts; its order (Parthians first, ending with Rome and proselytes) appears to reflect a Diaspora list of the period. At v.17 Peter's citation of Joel 2:28–32 (LXX 3:1–5) substitutes μετὰ ταῦτα ('after these things') with ἐν ταῖς ἐσχάταις ἡμέραις ('in the last days'), a theologically weighted reading attested in the LXX tradition and evidently original to Luke's text rather than a scribal gloss. At v.23 the rare compound ἔκδοτον ('delivered up') is unique in the NT. At v.38 the prepositional phrase εἰς ἄφεσιν τῶν ἁμαρτιῶν ('for the forgiveness of sins') following βαπτισθήτω is the most discussed crux of the chapter, with its syntax and theological import disputed across traditions; it is printed without brackets as the unanimous reading of all witnesses. At v.44 πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτό, καὶ εἶχον ἅπαντα κοινά is read with the preferred shorter form (some later MSS expand). At v.47 the phrase ἐπὶ τὸ αὐτό is either a locative phrase ('together') attached to the preceding clause or — as a handful of early witnesses suggest — the opening of a new clause; the former is followed here. The historic presents scattered throughout Peter's sermon (λέγει, ἀκούω forms in quotation) reflect Lukan rhetorical style noted throughout Acts.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.