

Notes on the Greek New Testament Week 33 – Acts 2:1-36

Day 161: Acts 2:1-6

Verses 1-13

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

Verse 1

Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό.

συμπληρωω draw near (of time)

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

ὁμοῦ adv together
ἐπὶ το αὐτό see 1:15

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

Verse 2

καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡς περ φερομένης πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι·

ἐγένετο Verb, aor midd dep indic, 3 s
γίνομαι

ἄφνω adv suddenly

ἦχος, ου m sound, noise

ὡς περ as, even as

φέρω bring, carry; midd = rush

πνοη, ης f wind, breath

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

βιαίος, α, ον violent, strong

The 'tornado' of the Spirit.

ἐπλήρωσεν Verb, aor act indic, 3 s πληρωω
fill

Cf. Is 6:4.

καθημαι sit, sit down, live

Verse 3

καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαί ὡσεὶ πυρός, καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν,

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

διαμεριζω divide, distribute, divide
among

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

γλώσσα, ης f tongue

ὡσει like, as

πυρ, ος n fire

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

καθίζω sit down, sit, stay

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

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

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

Verse 4

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

ἐπλήσθησαν Verb, aor pas indic, 3 pl
πιμπλημι fill

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

ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω
midd begin
ἕτερος, α, ον other, another, different

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

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

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

Verse 5

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

κατοικεω live, settle, inhabit
εὐλαβης, ες devout, reverent
ἔθνος, ουσ n nation, people; τα ἑ.
Gentiles

ἀπο παντος ἔθνους των ὑπο τον ουρανον
i.e. from every land where there were Jews.

Verse 6

γενομένης δὲ τῆς φωνῆς ταύτης συνήλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.

γενομενης δε της φωνης ταυτης ... For φωνη with γινομαι see also 7:31; 10:13; 19:34; Lk 1:44; 3:22; 9:35f.

συνερχομαι come together, assemble, meet
πληθος, ουσ n crowd, multitude
συνεχύθη Verb, aor pass indic, 3 s συγχεω
and συγχυνω confound or bewilder
ἴδιος, α, ον one's own
διαλεκτος, ου f language

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

Day 162: Acts 2:7-13

Verse 7

ἔξιταντο δὲ καὶ ἐθαύμαζον λέγοντες, Οὐχ ἰδοὺ ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;

ἔξιστημι be amazed, be surprised
θαυμαζω wonder, be amazed
ἅπας, ασα, αν (alternative form of πας) all, whole

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

Verse 8

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

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

Verse 9

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

"Παρθοι και Μηδοι και Ἑλαμιται, και οἱ κατοικουντες την Μεσοποταμιαν In these countries lived descendants of the 10 tribes ... and members of the 2 tribes which did not return from exile...

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

Καπαδοκίαν, Ποντον και την Άσιαν, Φρυγίαν τε και Παμφυλίαν All these were districts of Asia Minor which were full of Jews, as is evident from the latter half of Acts." Bruce.

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

Verse 10

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

Αἴγυπτον και τα μερη της Λιβυης της κατα Κυρηνη North African regions, also the home of many Jews.

ἐπιδημῶ visit, live in a place

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

Verse 11

Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ. προσήλυτος, ου m proselyte (a convert to Judaism)

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

Κρης, ητος m a Cretan

Ἄραψ, βος m Arab

ἡμετερος, α, ον our

μεγαλειον, ου n mighty act or deed

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

Verse 12

ἔξιταντο δὲ πάντες καὶ διεπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, Τί θέλει τοῦτο εἶναι;

ἔξιστημι see v.7

διαπορεῶ be very confused, wonder

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

ἄλλος, η, ο another, other

θελῶ wish, will

τι θελει τουτο ειναι 'what does this mean?' (cf. 17:20).

Verse 13

ἕτεροι δὲ διαγλευάζοντες ἔλεγον ὅτι Γλεύκοις μεμεστωμένοι εἰσίν.

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

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

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

Here alone in the NT.

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

Day 163: Acts 2:14-21

Verse 14

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

σταθεις aor pass ptc ἵστημι pass stand

ἑνδεκα eleven

ἐπαίρω raise, lift up

ἐπήρεν τὴν φωνὴν αὐτοῦ a semitism.

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

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

κατοικεω see 1:19

γνωστος see 1:19

ἔστω Verb, pres act imperat, 3s εἶμι

ἐνωτίσασθε Verb, aor midd dep imperat, 2 pl ἐνωτιζομαι pay close attention to

Here alone in the NT.

ῥημα, ατος n word, thing, matter

Verse 15

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

ὑπολαμβάνω suppose, imagine
μεθυώ be drunk, drink freely
ὥρα, ας f hour, moment
τρίτος, η, ον third

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

Verse 16

ἀλλὰ τοῦτο ἔστιν τὸ εἰρημένον διὰ τοῦ
προφήτου Ἰωήλ,

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

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

Verse 17

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

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

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

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

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

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

προφητεύω prophesy, speak God's message

θυγατηρ, τρος f daughter
νεανίσκος, ου m young man
ὀρασις, εως f vision, appearance
ὄψονται Verb, fut midd dep indic, 3 pl
ὄραω see, observe
πρεσβύτερος, α, ον elder, old
man/woman
ἐνυπνιον, ου n dream
ἐνυπνιασθήσονται Verb, fut pass dep indic,
3 pl ἐνυπνιαζομαι dream

Verse 18

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

γε enclitic particle adding emphasis to the
word with which it is associated

δουλη, ης f female servant

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

Verse 19

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

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

ἄνω, σημεῖα and κατω are not in the LXX.

αἷμα, ατος f blood
πῦρ, ος n fire
ἀτμις, ιδος f vapour, mist
καπνος, ου m smoke

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

Verse 20

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

ἥλιος, ου m the sun
μεταστρεφω turn, alter, change
σκοτος, ους n darkness, evil
σεληνη, ης f moon
πριν and πριν ἡ before
ἐλθειν Verb, aor act infin ἔρχομαι
μεγας, μεγαλη, μεγα large, great
ἐπιφανης, ες glorious

The Hebrew has 'terrible'.

Verse 21

καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ
ὄνομα κυρίου σωθήσεται.

ἔσται Verb, fut indic, 2 s εἶμι
ἂν particle indicating contingency
ἐπικαλεω call, name; midd call upon,
appeal to
ὄνομα, τος n name, title, person

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

σωθήσεται Verb, fut pass indic, 3 s σωζω
save

Day 164: Acts 2:22-28**Verse 22**

Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς
λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον,
ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς
ὕμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς
ἐποίησεν διὰ αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν,
καθὼς αὐτοὶ οἶδατε,

Ναζωραῖος, ου m inhabitant of
Nazareth, Nazarene

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

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

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

δυναμις, εως f power, mighty work
τερας, ατος n see v.19
σημειον, ου n see v.19
μεσος, η, ον middle

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

Verse 23

τοῦτον τῇ ὠρισμένη βουλή καὶ προγνώσει
τοῦ θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων
προσπῆξαντες ἀνείλατε,

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

βουλη, ης f purpose, plan, decision

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

προγνωσις, εως f foreknowledge,
purpose

Cf. 1 Peter 1:20.

ἐκδοτος, ον given over, handed over
χειρ, χειρος f hand, power
ἀνομος, ον lawless, outside the law,
Gentile

The reference here is to the Romans.

προσπῆξαντες Verb, aor act ptc, m nom pl
προσπεγνυμι nail up, crucify
ἀνείλατε Verb, aor act indic, 2 pl ἀναιρεω
do away with, kill, destroy

"Cf. 3:13; 4:10; 5:30; 7:52 etc., for the
insistence that the immediate moral
responsibility for the death of Christ rested
with his own countrymen." Bruce.
"Peter carefully balanced all the participants in
the drama of Jesus' death – the guilt of Jew and
Gentile alike, the triumphal sovereignty of
God." Polhill.

Verse 24

ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ᾠδίνας
τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν
κρατεῖσθαι αὐτὸν ὑπὸ αὐτοῦ·

ἀνιστημι trans (in fut and 1 aor act) raise

λυω loose, untie, release, set free
 ὠδιν, υνος f birth-pains, suffering
 θανατος, ου m death

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

καθοτι because, for
 δυνατος, η, ον possible, powerful, able
 κρατω hold, hold fast, hold back

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

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

Verse 25

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

εἰς αὐτόν 'with regard to him'.

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

προορωμην Verb, imperf midd indic, 1 s
 προοραω see ahead of time, midd
 keep ones eyes on

ἐνώπιον before, in front of

δια παντος always

δεξιος, α, ον right, δεξια right hand
 σαλευθῶ Verb, aor pass subj, 1 s σαλευω
 shake, disturb

Verse 26

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

ἠὐφράνθη Verb, aor pass indic, 3 s
 εὐφραίνω make glad; pass be glad,
 rejoice

ἠγαλλιάσατο Verb, aor midd dep indic, 3 s
 ἀγαλλιαω be extremely joyful or glad

γλωσσα, ης f tongue

ἔτι still, yet, moreover

σαρξ, σαρκος f flesh, physical body

κατασκηνωω live, dwell

ἐλπις, ιδος f hope, ground of hope

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

Verse 27

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

ἐγκαταλείπω forsake, abandon
 ψυχη, ης f self, inmost being, life, 'soul'
 ἄδης, ου m Hades, the world of the dead
 δώσεις Verb, fut act indic, 2 s διδομι
 ὀσιος, α, ον holy, devout, pious
 ἰδεῖν Verb, aor act infin ὁραω trans see
 διαφθορα, ας f decay, rotting

Verse 28

ἐγνωρισάς μοι ὁδὸς ζωῆς, πληρωσεις με εὐφροσύνης μετὰ τοῦ προσωπου σου.

γνωριζω make known, disclose, know
 ὁδος, ου f way, path

ζωη, ης f life

πληρωω fill, make full

εὐφροσυνη, ης f gladness, joy

προσωπον, ου n face, presence

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

Day 165: Acts 2:29-36**Verse 29**

Ἄνδρες ἀδελφοί, ἔξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη καὶ τὸ μνημα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης·

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

ἔξων εἰπεῖν "I am able to say ..."

παρρησια, ας f boldness, assurance
πατριάρχης, ου m patriarch (one of the noted ancestors of the Jewish nation)

τελευτω die

ἐτάφη Verb, aor pass indic, 3 s θαπτω bury

μνημα, τος f tomb, grave

ἄχρι until, as far as, as long as

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

Verse 30

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

ὑπαρχω be (equivalent to εἶμι)

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

ὄρκος, ου m oath, vow

ὤμοσεν Verb, aor act indic, 3 s ὀμνυω and ὀμνυμι swear, vow, make an oath

Allusion here to Ps 132:11.

καρπος, ου m fruit, outcome, offspring
ὀσφυς, νος f waist, reproductive organs
καθίζω intrans sit, take one's seat, stay;
trans cause to sit, set, set up

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

Verse 31

προΐδων ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ἄδην οὔτε ἦ σάραξ αὐτοῦ εἶδεν διαφθοράν.

προΐδων Verb, aor act ptc, m nom s

προοραω see v.25

ἀναστασις, εως f resurrection, raising up

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

ἐγκατελείφθη ... see v.27

Verse 32

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

ἀνεστησεν see v.24

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

Verse 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.

δεξιός, α, ον right, δεξια right hand

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

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

τε enclitic particle and, and so

ἐπαγγελια, ας f promise, what is promised

λαβὼν Verb, aor act ptc, m nom s λαμβανω

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

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

βλεπω see

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

Verse 34

οὗ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανοὺς, λέγει δὲ αὐτός, Εἶπεν [ὁ] κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου

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

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

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

David did not really ascend into heaven to take his seat at God's right hand, but Christ did.

See Lk 22:69 for Jesus' words.

Verse 35

ἕως ἄν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

ἕως ἄν until

θῶ Verb, aor act subj, 1 s τιθημι place,
 set
 ἐχθρος, α, ον enemy, one hated
 ὑποποδιον, ου n footstool
 πους, ποδος m foot

Verse 36

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

ἀσφαλως adv safely, for certain, beyond
 a doubt

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

σταυρω crucify