The boxes in this left-hand column provide parsing options for Greek verbs.

The Vocabulary Box lists Greek words that appear in this section of 2 Thessalonians.

Person & Number

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

Typical Aktionsart	Tense Forms
Durative	**Present**
Summary	**Future**
Punctiliar	**Aorist**
Durative	**Imperfect**
Stative	**Perfect**
Past Past	**Pluperfect**

Participle (Verbal Adjective)
Infinitive (Verbal Noun)

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

Vocabulary

ἄρχω
  ἤρξατο
βαπτίζω
  ἐβάπτισεν
  βαπτισθήσεσθε
βασιλεία, ἡ
ἡμέρα, ἡ
Ἰησοῦς, ὁ
κύριος, ὁ
λόγος, ὁ
μάρτυς, ὁ
πατήρ, ὁ
πνεῦμα, τό
τεσσεράκοντα
ὕδωρ, τό

Diphthongs are marked in **blue**; letters with a shifted pronunciation are in **red**.

This right-hand box provides extra info on grammatical and other topics.

Articular Infinitives

The construction of **article + infinitive** seems strange to English speakers. Why does Luke write, ***the to suffer***, in Acts 1.3? First, because the Greek infinitive is a *verbal noun* it can emphasize either side of its personality. Without an article it emphasizes its verbal side (Acts 1.1); with an article it emphasizes its substantive side (see p. B-17). Second, the article (always neuter) of a substantival infinitive marks the case of the infinitive (since the infinitive itself cannot be declined). So why use an infinitive rather than an indicative aorist, *he suffered*, in Acts 1.3?

This box is a place to write down insights that emerged from our discussion of the passage.

Practical Application & Other Notes

A Figure Of Speech   "Synecdoché of the Part is where a part is put for the whole."   *First word* is used in this way in Acts 1.1 to mean the whole gospel of Luke. The phrase is also a kind of Metonymy. "Metonymy is a figure by which one name or noun is used instead of another, to which it stands in a certain relation." Luke uses *word* for *book* (or *account*, or *treatise*).

Luke's Purpose For Writing Luke-Acts

John Mauck's is the best theory as to Luke's purpose in writing, because it explains the greatest number of the idiosyncrasies of Acts.[1] *Per se*, Acts is neither a history of the early Church nor a biography of Peter and Paul.[2] Were it an ecclesiastical history, Luke would have told us much more about the post-resurrection Christian communities in Galilee, Damascus and Antioch;[3] were it true biography Luke would have filled in many more details about the apostles' lives and ministries. The book of Acts is something else. According to Mauck, Luke wrote his two-volume work as **an evangelistic legal brief**. As such Luke-Acts had a two-fold purpose: (1) to aid in Paul's defense before Caesar, and (2) to evangelize those of Caesar's officials who were investigating the charges against Paul. The second purpose provides a strong clue as to the identity of Theophilus; he was probably the *a cognitionibus*, the Roman official responsible for the preliminary judicial investigations of those trials that would be presided over by the emperor.

As to the first of Luke's purposes, it explains the emphasis in the book of Acts on the origin, organization and eventual dispersal of the Messianic Church leadership. It also explains the overwhelming emphasis on Paul's conversion by divine-encounter, the many illustrations of the divine approbation upon Paul's work, and the multiple reports of how it was *the Jews and pagans* who stirred up the riots connected with Paul's work — not Paul himself. Taken as a whole, Luke-Acts remains *our* divinely inspired, two-volume **apologetic for Christianity**.

Luke's second purpose is hardly debated except in regard to its scope; everyone agrees that Acts is evangelistic, even if they doubt that it specifically targeted members of Caesar's staff. Still, if we imagine Luke endeavoring to evangelize Caesar's *a cognitionibus*, it helps explain the major theme in Acts of "the universalization of the gospel"[4]; Luke would want to impress upon Theophilus that this good news was for everyone, regardless of race or station in life.

Like others, Frank Stagg considered the idea that Acts was written to defend Paul before official Rome "improbable." Instead, he believed "that the chief purpose was the portrayal of Christianity asserting its universalism over against the effort to limit it to the narrow concepts of first century Judaism."[5] I agree that Acts argues strongly for a gospel unbound from the need to become a Jew. I also agree with Stagg that "it would be an oversimplification to try to reduce the book of Acts to one issue."[6] Nevertheless, Stagg lacked legal insight and therefore missed the point of many passages in Acts that he thought would "be a rather roundabout way to defend a man in chains," while practicing lawyer John Mauck has been able to explain precisely why such passages were included.

Still, as Stagg said, in the book of Acts "there are doubtless several purposes subsidiary to the chief one."[7] Anyone who believes in the divine inspiration of Luke-Acts cannot help but agree. Luke's conscious purpose was to write an evangelistic legal brief for Paul's defense before Caesar, but under the guidance of the Holy Spirit, Luke has clearly provided us with much more. After all, Acts provides the link between the gospels and the epistles — without Acts, we would have almost no idea how the *Ekklesia* of the gospels became the churches of the epistles. Therefore, while the "evangelistic legal brief" theory will give us an essential understanding of the overall message of Acts, we will learn much more of a practical nature for our own Christian lives as we study this great book.

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[1]   I commend to the reader, John W. Mauck, *Paul On Trial: The Book Of Acts As A Defense Of Christianity* (Nashville, TN: Nelson, 2001).

[2]   Many have stumbled in their interpretation of Acts by presupposing that Luke wrote it as a history of Christianity. See Ramsay's remark, for example, at 28.30-31 below. Acts is not a "history," however. As a legal brief written for Paul's defense, it stands to reason that Luke writes in such a way so as to defend not only Paul himself but also Paul's doctrine. To conclude by underscoring the *unhinderedness* of Paul's preaching was to conclude with a final testimony that there was nothing inherently illegal, offensive, or *contrary to Judaism* in Paul's teaching and preaching.

   As to the "biography" theory, Stagg comments, "Luke let the curtain fall on many men without tracing out what would have been for us interesting biography; he, apparently, was not writing biography." Frank Stagg, *The Book Of Acts: The Early Struggle For An Unhindered Gospel* (Nashville, TN: Broadman Press, 1955), p. 4.

[3]   I agree with Stagg that Luke certainly did not write to document how "the gospel traveled from Jerusalem to Rome." As Stagg continues, "We do not know [to] this day how the gospel reached Rome, Damascus, Cyprus, Cyrene, Antioch of Syria, Ephesus, Troas, Corinth, Crete, or innumerable other places." Frank Stagg, *The Book Of Acts: The Early Struggle For An Unhindered Gospel* (Nashville, TN: Broadman Press, 1955), p. 36. Stagg is correct, though it is likely that the gospel reached some of those places as Day of Pentecost converts returned to their homes, or other believers did so when the persecution following the martyrdom of Stephen began.

[4]   As Witherington so well puts it, the theme of the gospel "for all people from the last, least, and lost to the first, most and found. Ben Witherington III, *The Acts Of The Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 1998). p 293.

[5]   Frank Stagg, *The Book Of Acts: The Early Struggle For An Unhindered Gospel* (Nashville, TN: Broadman Press, 1955), p.18.

[6]   Ibid., p. 17.

[7]   Ibid.

The Evangelium Quadraginta Dierum

After His resurrection, the glorified Jesus instructed his disciples for forty days, even as the exalted YHVH gave revelation to Moses on Mt. Sinai for forty days (Ex 24.18; 34.28; Deu 9.9-11). As Jesus taught his disciples on the mountain (Mat 28.16; cf. Mat 5.1; Joh 6.3), they took the place of the elders on Mt. Sinai receiving revelation from the Living God! The Sinai-like manifestations on the Day of Pentecost authenticated the divine origin and authority of Jesus' forty days' teaching and identified Him as the very God of Sinai.[1]

But Jesus is not just God, He is also truly man and the one mediator between God and man (1Ti 2.5). We realize that the forty days' teaching also confirmed Jesus as the new Law Giver, the one Moses had predicted saying, "The LORD your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you" (Deu 18.15; Act 3.22; 7.37). Jesus is the prophet who has God's words in his mouth (Deu 18.18). He is in effect the new Moses for Israel and all peoples.

The early church recognized the importance of Christ's post-resurrection teaching and called it the *evangelium quadraginta dierum*, "the gospel of the forty days." The importance of the forty days' teaching has to do with the startling clarity it brought to the minds of the first disciples, a clarity only possible in the light of Christ's death and resurrection *now accomplished*. At the end of the forty days there was no more confusion in the minds of the eleven regarding the Lord's identity as the Messiah, nor about the necessity of His crucifixion. Rather, Jesus was vindicated as "Lord and Messiah" (Act 2.36) and as "the Lamb of God who takes away the sin of the world." In addition to the convincing clarification that the disciples had so desperately needed, the forty days' teaching also provided additional details about the kingdom of God — not just about the kingdom as a general idea, but details about God's kingdom agenda ("the things concerning the kingdom"). These details undoubtedly included vital new information about their mission.

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[1]   For the parallels between the Sinai and Pentecost manifestations, see David Brickner and Rich Robinson, Christ In The Feast Of Pentecost (Chicago, IL: Moody, 2008), pp. 117-120.

The Promise Of The Father

The Bible speaks often of "the promises" of God, but less often about a single promise with the article, "the promise." Only in Act 1.4 is the promise called "the Promise of the Father." This promise of "the gift of the Holy Spirit" is mentioned or alluded to in Act 2.33 (cf. Luk 24.49) and 2.38-39, Gal 3.14, and Eph 1.13. The NKJV, which consistently capitalizes nouns and pronouns referring to deity, capitalizes the word Promise in Act 1.4 (also in Luk 24.49). By doing this the translators remind us that a divine Person is in view. When Jesus, immediately after referring to the Promise, reminds the disciples that Messiah's people will be baptized in (ἐν, ĕn) the Holy Spirit,[1] He thereby identifies the Promise as *the Holy Spirit Himself*.
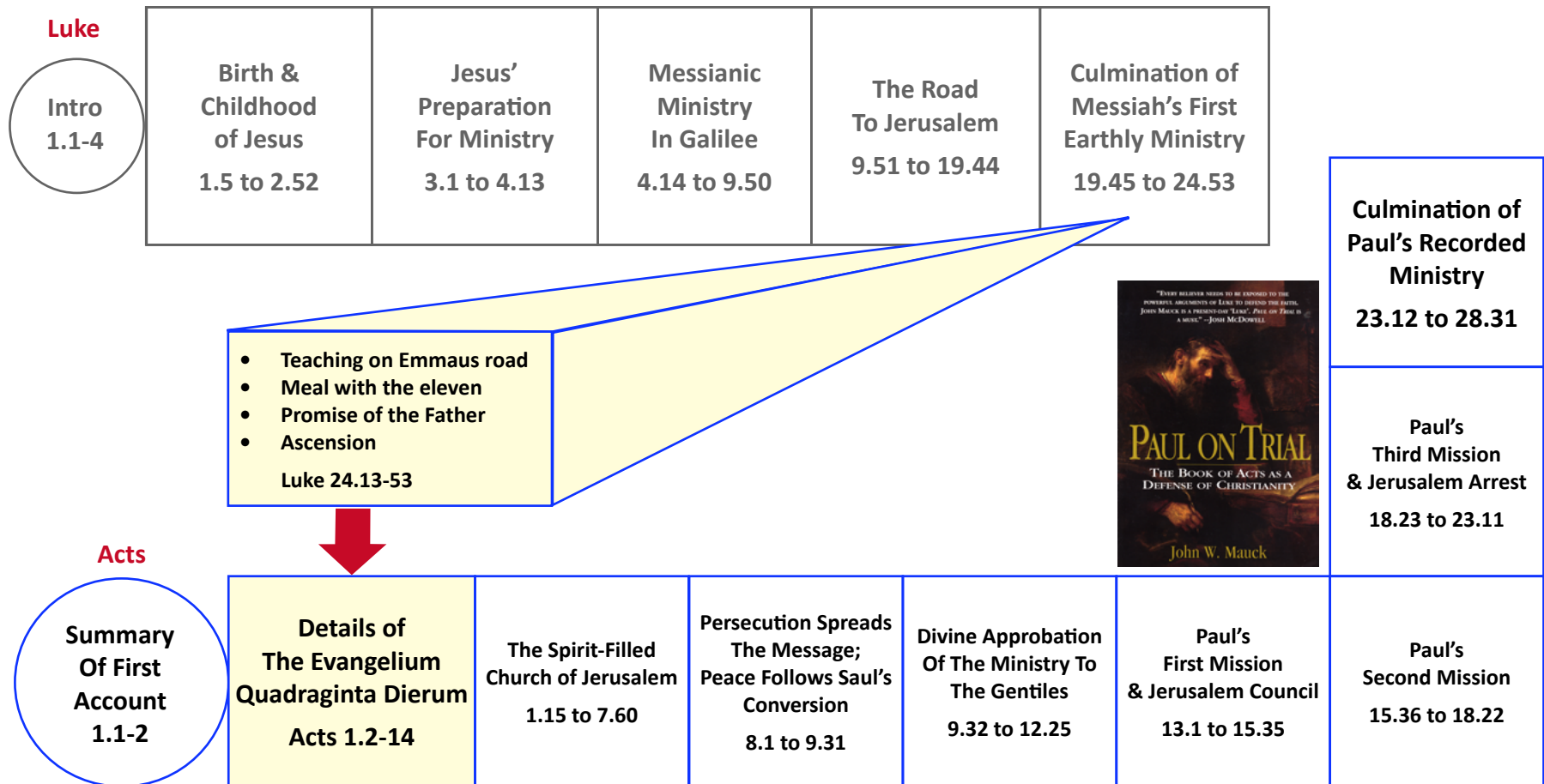
By extension, the Promise of the Holy Spirit includes the event of being baptized in the Holy Spirit. According to the subsequent statement in Act 1.8, this being baptized is tantamount to receiving power for witness. In Luk 24.49, Jesus does not say anything about a baptizing in association with the Promise, but does connect it with the reception of power. Then in Act 2.33 along with 2.38-39, the promise is associated with the outpouring and "the gift" of the Holy Spirit, but not explicitly with power (cf. the Grk of Gal 3.14; Eph 1.13). Act 1.4-8, then, is the passage that puts it all together and gives us the best understanding of what "the Promise of the Father" is. **The Promise of the Father is "the gift" of the Holy Spirit Himself, in whom Messiah will baptize His people, empowering them for the work of the Great Commission.**

It is of paramount importance that we remember the focus upon the Spirit Himself in the pneumatology of the NT. The subject of the promise (lower case *p*, as in Act 2.33,38-39) is not an experience but a person.

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[1]   Every NT mention of baptizing in the Spirit (Mat 3.11; Mar 1.8; Luk 3.16; Joh 1.33; Act 1.5; Act 11.16; 1Co 12.13) uses the same preposition in (ἐν, ĕn). None of these passages speak of being baptized by the Spirit, unless they all do. Jesus is consistently viewed as the baptizer and the Spirit is viewed as the medium in which Jesus baptizes His people.

Summary Outline Of Luke-Acts

There are many finer points to the literary structures of both Luke and Acts, but the diagram below will allow us to remember at a glance the broad strokes of the contents of these books, and the relationship between them.

Luke

| Intro 1.1-4 | Birth & Childhood of Jesus 1.5 to 2.52 | Jesus' Preparation For Ministry 3.1 to 4.13 | Messianic Ministry In Galilee 4.14 to 9.50 | The Road To Jerusalem 9.51 to 19.44 | Culmination of Messiah's First Earthly Ministry 19.45 to 24.53 |

- • Teaching on Emmaus road
- • Meal with the eleven
- • Promise of the Father
- • Ascension

Luke 24.13-53

Culmination of Paul's Recorded Ministry 23.12 to 28.31

Acts

| Summary Of First Account 1.1-2 | Details of The Evangelium Quadraginta Dierum Acts 1.2-14 | The Spirit-Filled Church of Jerusalem 1.15 to 7.60 | Persecution Spreads The Message; Peace Follows Saul's Conversion 8.1 to 9.31 | Divine Approbation Of The Ministry To The Gentiles 9.32 to 12.25 | Paul's First Mission & Jerusalem Council 13.1 to 15.35 | Paul's Second Mission 15.36 to 18.22 |

Paul's Third Mission & Jerusalem Arrest 18.23 to 23.11

"EVERY BELIEVER NEEDS TO BE EXPOSED TO THE POWERFUL ARGUMENTS OF LUKE TO DEFEND THE FAITH. JOHN MAUCK IS A PRESENT-DAY 'LUKE', *PAUL ON TRIAL* IS A MUST." —JOSH MCDOWELL

PAUL ON TRIAL

THE BOOK OF ACTS AS A DEFENSE OF CHRISTIANITY

John W. Mauck

The Promise Of The Father, Part 2

Six New Testament passages mention the **promise of the Holy Spirit**, covering nine aspects of that promise. It is Acts 1.4-8 which brings the greatest number of those elements together in one passage, and therefore provides the best foundation for a definition: **The Promise of the Father is the Holy Spirit Himself, in whom Messiah will baptize His people, empowering them for witness.**

	Baptized	Spirit	Promise	Father	Power	Witness	Faith	Gift	Seal/Pledge
Luke 24.49			√	√	√				
Acts 1.4-8	√	√	√	√	√	√			
Acts 2.33	(Implied)	√	√	√					
Acts 2.38-39	(Implied)	√	√				(Implied)	√	
Galatians 3.14		√	√				√		
Ephesians 1.13		√	√				√		√

So, we know what "the Promise of the Father" *is*, but what does the phrase "Promise of the Father" *mean?* Does it mean,

1. The promise made by the Father, i.e., the promise spoken by the Father Himself? (Subjective Genitive, B-81)
2. The promise of the Father Himself, i.e. the Father is the "thing" promised (John 14.23)? (Genitive Of Apposition, B-80; Objective Genitive, B-81)
3. The promised thing belonging to the Father? (Possessive Genitive, B-80)
4. The promised thing coming from the Father? (Genitive Of Origin, B-81)

The genitive phrases in Luk 24.49, Act 1.4 and 2.33, τοῦ πατρὸς, and παρὰ τοῦ πατρὸς, can be translated in any of these ways. However, context will decide the question, and in the relevant passages the emphasis seems to be that the Promise, i.e., the Holy Spirit, is the Promise "of the Father" in the sense that He proceeds *from* the Father. Whether it was the Father or the Son who made (spoke) the promise is uncertain. What is clear, is that the Holy Spirit comes *from* the Father, is *received* by Jesus, and then *poured out* by Jesus (Act 1.33). This accords with John 15.26 and 16.7, verses in which Jesus affirms that *He* will send the Paraclete, i.e., the Spirit of truth, *from the Father* (cf. Luk 11.13).

Still, the phrase "promise of the Father" points to an authority beyond the recent teaching of Jesus ("which you heard from Me," Act 1.4). Indeed, Peter's use of Joel 2.28-32 on the day of Pentecost, confirms that the promise was first announced by the prophets (see next page). The speaker who made the promise in Joel was "YHVH your God" (Joe 2.27). Since Israel recognized YHVH as their Father (Isa 64.8), we can rightly interpret that while Luke emphasized that the Promise came *from* the Father, it was also a promise made by the Father.

12 OT Promises Of The Spirit's Coming Manifestation

In summary, these predictions revealed that:

1. The Holy Spirit would come as the mighty and manifest anointing upon God's Messianic Servant.

2. The agency of God's Spirit would accomplish Israel's restoration, both spiritual and national.

3. The restorative outpouring of the Spirit upon Israel would occur in connection with the coming of their Redeemer.

4. Israel's restoration would come through their national repentance.

5. Their restoration would usher in an epoch of great fruitfulness.

6. The prophets expected two distinct outpourings of the Spirit. The first outpouring would begin Israel's restoration, while the second outpouring would fully accomplish that restoration in the Day of the LORD.

7. **The first outpouring would not be limited to Israel, but would come upon "all flesh," accompanied by prophetic and other charismatic manifestations.**

One Anointing of the Spirit And Two Outpourings
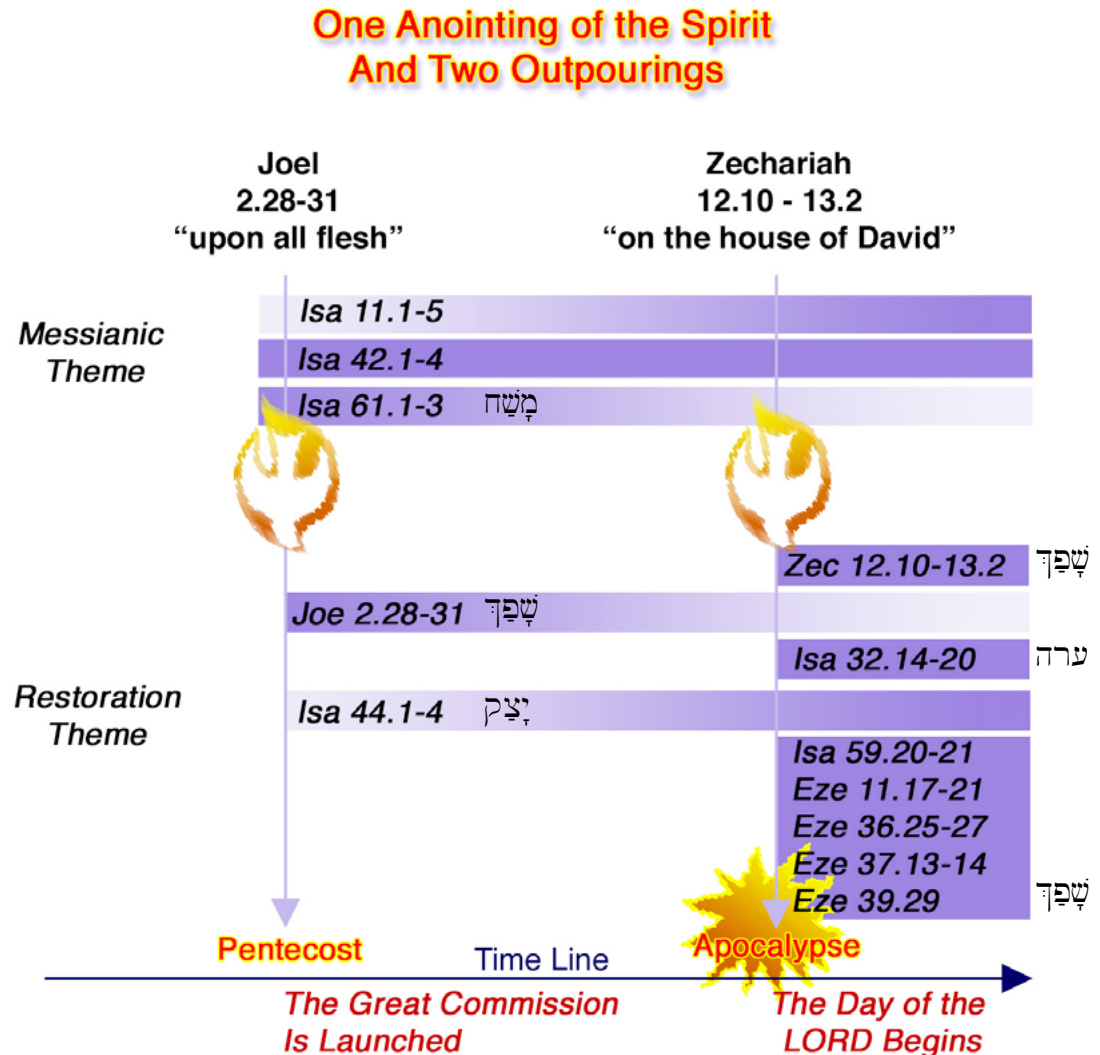
Person & Number

	Singular	Plural
1st	I	We, Us
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Tense Forms

Typical Aktionsart	Tense Forms
Durative	Present
Summary	Future ←
Punctiliar	Aorist
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Participle (Verbal Adjective)
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Mood

Indicative: Indicates ←
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action ←

Vocabulary

ἀδελφός, ὁ
ἀνήρ, ὁ
βλέπω
  βλεπόντων
  βλέποντες
γυνή, ἡ
ἐγγύς
ἔρχομαι
  ἐλεύσεται
ἐσθής, ἡ
ἔχω
  ἔχον
θεάομαι
  ἐθεάσασθε
ἵστημι
  ἑστήκατε

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

Hendiadys

A **hendiadys** (*one through two*) is a common figure of speech in the Greek scriptures that uses two nouns, usually joined by the conjunction καί, to amplify and emphasize a single idea. Generally, one noun identifies the idea and the other noun — even if it comes first in the sentence — amplifies it adjectivally, or metaphorically.

Thus, in Acts 13.11, Elymas the magician is blinded by "a mist and a darkness" (ἀχλὺς καὶ σκότος). These words, rather than referring to two different things, both refer to the "darkness," with the word "mist" amplifying it. Perhaps the best translation of the phrase is, "a misty darkness."

Whenever two nouns are joined by καί, consider whether a **hendiadys** is being used.

Practical Application & Other Notes

Learn *Koine Greek* phrases:

ἀκούσατε τοὺς λόγους τούτους = "[you (pl.)] listen to these words."
τί ποιήσωμεν; = "what shall we do?"

Will Jesus Return Bodily?

What assurance do we have of Christ's "bodily" return, as opposed to a "spiritual" (and invisible) coming? It's true that Rev 19.11-16 describes Christ as returning on a white horse, and refers to His eyes, head, robe, mouth and thigh, but these terms, while expressive of physicality, are used in a highly symbolic passage which lends itself to "spiritual" interpretation.[1] As Lewis and Demarest report, "Liberals typically assert that the idea of a personal and bodily return of Christ … arose from crude Jewish apocalypticism and must be set aside. The kernel of the doctrine — the spiritual presence of Christ in the church and the world — is to be retained."[2] Nevertheless, for those with a high view of inspiration, Scripture provides ample evidence that Jesus will indeed return bodily:

1. The emphases upon Christ's bodily *resurrection* (and also upon ours, Rom 8.23; 1Cor 15) implies Christ's bodily *return*.

2. OT descriptions of Messiah's coming and reign describe a physical presence (Zec 12.10; 14.4). Some passages that describe His presence in Jerusalem could be interpreted as referring to the visible manifestation of the *Shekinah* in the temple (Isa 24.23), but other passages that describe Messiah as the Branch emphasize His humanity, and thus a bodily presence (Jer 23.5-6).

3. The primary Greek term used in the NT for Christ's coming/presence ($\pi\alpha\rho o\upsilon\sigma\acute{\iota}\alpha$) always speaks of bodily event when it refers to another person's coming/presence (1Co 16.17; 2Co 7.6-7; 10.10; Phil 1.26; 2Th 2.9). A bodily presence/coming is the normal meaning of $\pi\alpha\rho o\upsilon\sigma\acute{\iota}\alpha$. Jesus remains a human being after His resurrection (though now immortal, 1Ti 2.5), and the normal sense of a human being's $\pi\alpha\rho o\upsilon\sigma\acute{\iota}\alpha$ is that he or she would be bodily present. (For more on the implications of the NT use of $\pi\alpha\rho o\upsilon\sigma\acute{\iota}\alpha$ for the coming of Jesus, see **Lesson 3B** in the Lesson Sheets for our GNT study of 2 Thessalonians 2.)

4. Many scriptures that speak of Christ's (second) coming describe it as a visible manifestation (Zec 12.10; Mat 24.30; 2Th 2.8; 1Jo 2.28). Another word used of both His comings ($\dot{\epsilon}\pi\iota\phi\acute{\alpha}\nu\epsilon\iota\alpha$) attests to this visibility (1Ti 6.14; 2Ti 1.10; 4.1,8; Tit 2.13), as do the words $\dot{\alpha}\pi o\kappa\alpha\lambda\acute{\upsilon}\pi\tau\omega$ and $\dot{\alpha}\pi o\kappa\acute{\alpha}\lambda\upsilon\psi\iota\varsigma$ (*reveal* and *revelation*, Luk 17.30; 1Co 1.7; 2Th 1.7; 1Pe 1.7,13); it would be quite an anticlimactic revelation (= unveiling) of Jesus if it were invisible! Visibility implies physicality, and physicality (with recognizability) for Jesus implies a bodily presence. The Angels on the Mt. of Olives assured the disciples that Jesus would return in the same manner in which they watched Him depart into the heaven (Act 1.11). This may refer primarily to Christ's being enveloped in the cloud (see Mat 24.30), but if so it implies a finite spatial locality for Jesus (to be surrounded by the cloud), and thus a body in which He returns. Similarly, Paul's description of "the Lord **Himself**" descending from heaven (1Th 4.16) implies both recognizability and finite locality, and thus a bodily appearance.

5. The fact that believers will be "gathered" to Jesus when He comes, meeting Him in the air, speaks of locality, and locality requires a bodily presence (1Th 4.15; 2Th 2.1).

6. Christ's description of sitting on His throne at His coming, by its physical and spatial references, implies a bodily presence (Mat 25.31-46).

7. The aspect of the Lord's Supper that proclaims "the Lord's death until He comes" (1Co 11.26) implies that Christ's coming, besides ushering in a new era, will involve a different kind of Christ's presence than His spiritual presence that we already enjoy.

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1 Stephen R. Spencer in his article on "Hope" in Dictionary For Theological Interpretation Of The Bible, (Baker Academic, 2005), mentions that "Modern biblical scholars and theologians largely abandoned biblical eschatology as mythological." Evangelicals have sometimes gone to the opposite extreme, exaggerating and embellishing the eschatological Scriptures. It behooves us therefore to be as precise as possible in recognizing exactly what an eschatological text says and what it does not say.

2 Lewis, Gordon R., and Bruce A. Demarest, *Integrative Theology: Spirit-Given Life: God's People, Present and Future, Vol. 3*, (Zondervan, 1994), p. 370.

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Subjunctive: Expresses Possibility
Optative: Expresses A Wish

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

Vocabulary

ἅγιος, α, ον
ἀδελφός, ὁ
ἀδικία, ἡ
αἷμα, τό
ἀνάστασις, ἡ
ἀποστολή, ἡ
ἀπόστολος, ὁ
βάπτισμα, τό
βίβλος, ἡ
γραφή, ἡ
γράφω
  γέγραπται
διακονία, ἡ
δίδωμι
  ἔδωκαν
καρδιογνώστης, ὁ

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

The Heart-Knower

The word καρδιογνώστης, *heart-knower* or *heart-searcher* appears only in the NT (Act 1.24; 15.8) and a few later Christian writings (*Hermas Mandates* 4.3.4). Perhaps the term was coined by Peter (or later by Luke or Paul to translate a word used by Peter).

While the word *heart-knower* is rare, the biblical basis for it is abundant. Solomon had said of YHVH, "You alone know the hearts of all the sons of Adam" (1Ki 8.39). So, it is not just that God sees to the depth of the heart, but that He is the only one who does and that He fathoms the hearts of every human being!

In this regard Jesus demonstrated His divine character. He knew what was in man (Joh 2.24-25) and could read their thoughts (Luk 6.8; 9.47; 11.17).

Practical Application & Other Notes

The Bibliology Of Luke-Acts

When the New Testament narrative refers to the Scriptures it always uses a perfect form of the verb γράφω (*write*): either the perfect passive indicative (γέγραπται, *it has been written*) or the perfect passive participle (γεγραμμένα, *having been written*). This usage was normal, even among secular Greek writers, to refer to an engraving or document that was in a settled form and could be referred to or quoted. The perfect tense, even in a participle, has the spatial quality of heightened proximity. This means that it draws the reader's attention to look closely at this verbal detail: Behold, this has been written! Furthermore, the Perfect tense often conveys stative *aktionsart*. This means that the Perfect tense is apt to describe the state of something, rather than its movement. So, using γέγραπται or γεγραμμένα, the orator is able to draw his audience's attention to a text, not in process, but established, and to make his appeal on the basis its contents.

Theophilus would have learned by reading Luke's gospel, that what has been written in the Hebrew Scriptures was authoritative for the faith and practice of the Jewish people (Luk 2.23; 4.4,8; 10.26-28 etc.). He would have further learned that in those Scriptures were prophecies predicting the coming and work of John the Baptist (Luk 3.1-6; 7.27), as well as the suffering and resurrection of Jesus (Luk 22.37; 24.44-47). Then, as Theophilus read the book of Acts, he would have seen immediately that the followers of Jesus retained this same faithful obedience to the Scriptures (e.g., Act 23.5; 24.14), and the same confidence in their predictions (Act 1.20; 2.16-21; etc.).

Apparently, then, Christians, if they consider themselves followers of the faith handed down by the apostles, must likewise recognize the authority of the Hebrew Scriptures, and value its predictions. A truly Christian church should be a biblical church and an eschatological church. Furthermore, it should be an apostolic church, in the sense that it should follow the teachings of the apostles.

The interesting development in the book of Acts, anticipated by Christ's promise in Luk 22.28-30, is that the apostles came to constitute what was tantamount to a new Sanhedrin. This is perhaps the significance of the detail in Act 1.15, that the assembly of believers numbered one hundred and twenty; *The Mishnah* says, in Sanhedrin 1.6, "And how many should there be in a city that it may be fit to have a Sanhedrin? A hundred and twenty men." In view of this, and in view of the authority to bind and loose given to Peter (Mat 16.19) and then to the other disciples (Mat 18.18; binding and loosing presumably being the equivalent of legislatively forgiving and retaining sins, Joh 20.23), it's apparent that the Lord gave the apostles authority for setting the course of religion for the Christian community. This implies, in turn, that the apostolic writings (of the New Testament) that would soon follow have binding authority in all the matters of faith and practice upon which they touch.
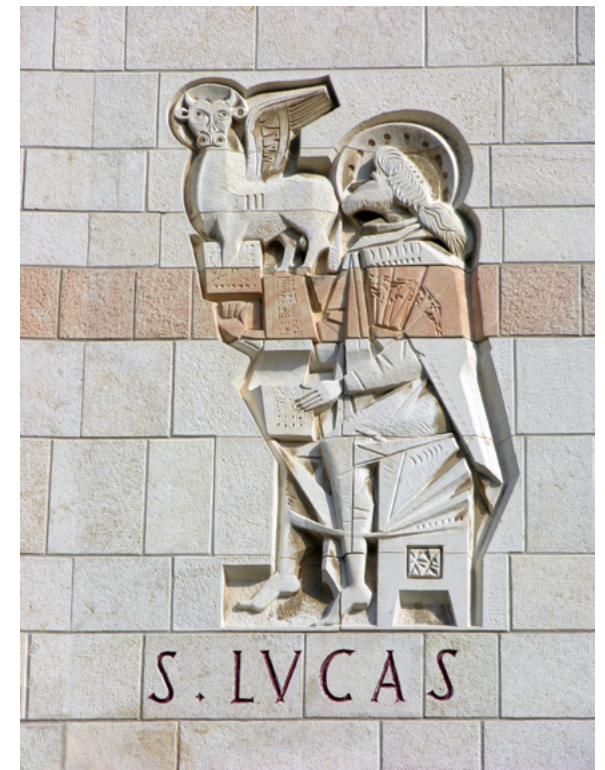
Sculpture of Luke on the exterior of the Church of the Annunciation, Nazareth, Israel. Photo by Roderick Graciano, 2008.

Setting

The Aorist Skeleton

The Perfect Focal Points

I (Luke) **composed**

Jesus **began** to do and teach

    He **was taken up**

    He **chose** (apostles)

    He **presented** Himself

    He **commanded**

        You (apostles) **heard**

        John **baptized**

    He **said**

        The Father **fixed** (times and epochs)

having said these things aor. part.

while they were looking on gen.ab.

while He was going, gen. ab.

He **was lifted up**, a cloud **received** Him

had stood pluperf. Two men, they **said** → **why have you stopped moving**?

    You (men of Galilee) **watched** Him go

They (apostles) **returned**

    They **entered**

    They **went up**

Peter **said**

    Holy Spirit **foretold**

    He (Judas) **received** his share

    This man (Judas) **acquired** a field

    He (Judas) **burst open**

        His intestines **gushed out**

    It (demise of Judas) **became** known

    Lord Jesus **went in** and **went out**

    He (Jesus) **was taken up**

They (the assembly) **put forward**

    Joseph was **called** Justus

They (the assembly) **said**

    You (Lord) **chose**

    Judas **turned aside**

They (the assembly) **drew lots**

The lot **fell**

He (Matthias) **was added**

A Summary Analysis Of Acts 1

The Perfect Focal Points column (greyed / focal):

I (Luke) **composed**

Jesus **began** to do and teach

    He **was taken up**

    He **chose** (apostles)

    He **presented** Himself

    He **commanded**

        You (apostles) **heard**

        John **baptized**

    He **said**

        The Father **fixed** (times and epochs)

He **was lifted up**, a cloud **received** Him

You (men of Galilee) **watched** Him go

They (apostles) **returned**

    They **entered**

    They **went up**

Peter **said**

    Holy Spirit **foretold**

    He **having been counted** he was among us **received**

    This man (Judas) **acquired** a field

    He (Judas) **burst open**

        His intestines **gushed out**

    It (demise of Judas) **became** known ... for **it is written**

    Lord Jesus **went in** and **went out**

    He (Jesus) **was taken up**

They (the assembly) **put forward**

    Joseph was **called** Justus

They (the assembly) **said**

    You (Lord) **chose**

    Judas **turned aside**

They (the assembly) **drew lots**

The lot **fell**

He (Matthias) **was added**

The Aorist Skeleton

I (Luke) **composed**
Jesus **began** to do and teach
    He **was taken up**
    He **chose** (apostles)
    He **presented** Himself
    He **commanded**
        You (apostles) **heard**
        John **baptized**
    He **said**
        The Father **fixed** (times and epochs)
    He **was lifted up**, a cloud **received** Him
        Two men, they **said**
    You (men of Galilee) **watched** Him go
They (apostles) **returned**
    They **entered**
    They **went up**
Peter **said**
    Holy Spirit **foretold**
    He (Judas) **received** his share
    This man (Judas) **acquired** a field
    He (Judas) **burst open**
        His intestines **gushed out**
    It (demise of Judas) **became** known
    Lord Jesus **went in** and **went out**
    He (Jesus) **was taken up**
They (the assembly) **put forward**
    Joseph was **called** Justus
They (the assembly) **said**
    You (Lord) **chose**
    Judas **turned aside**
They (the assembly) **drew lots**
The lot **fell**
He (Matthias) **was added**

Discourse Attention-Getters

I (Luke) composed
Jesus began to do and teach
    He was taken up
    He chose (apostles)
    He presented Himself
    He commanded
        You (apostles) heard
☐ **FOR** John **baptized in water** ☒ you will be **baptized with the Holy Spirit**
☐ **They were asking Him, "🔊 Lord**, in this time?" ☒ **But He said**, "Not for you to know … ✔ **but you will receive … you will be My witnesses**
He **was lifted up**, a cloud **received** Him
    🔊 **Men,** 🔊 **Galileans, why have you stopped moving?**
    this Jesus ⓘ **the one taken from you into heaven…**
They (apostles) returned
    They entered
    They went up
Peter **said** 🔊 **Men,** 🔊 **brothers**
    Holy Spirit foretold
    FOR He (Judas) 🔀 **having been counted he was** among us and **received…**
☐ This man (Judas) **acquired** a field
    ☒ He (Judas) **burst open**
    ☒ His intestines **gushed out**
    ☒ It (demise of Judas) **became** known … for **it is written**
    Lord Jesus **went in** and **went out**
    He (Jesus) **was taken up**
They (the assembly) **put forward**
    Joseph was **called** Justus
They (the assembly) **said**
    You 🔊 **Lord chose**
    Judas **turned aside**
They (the assembly) **drew lots**
The lot **fell**
He (Matthias) **was added**

KEY	
☐☒	Counterpoint-Point
🔊	Thematic Address
✔	Correction
ⓘ	Overspecification
🔀	Periphrasis

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Summary	**Future**
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Participle (Verbal Adjective)
Infinitive (Verbal Noun)

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

Vocabulary

βίαιος, α, ον
γλῶσσα, ἡ
διαμερίζω
  διαμεριζόμεναι
ἕκαστος
ἕτερος
λαλέω
  λαλεῖν
ὁράω
  ὤφθησαν
πληρόω
  ἐπλήρωσεν
πνοή, ἡ
πῦρ, τό
φέρω
  φερομένης

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

The Typology Of Pentecost

The Pentecost celebration included the offering of the wheat harvest **firstfruits**. Implicit in the idea of **firstfruits** is the idea of more to come. In retrospect we realize why Pentecost was the only one of the three OT pilgrimage holidays not linked to an event in Israel's exodus history: *Until the outpouring of the Spirit, Pentecost was predictive rather than commemorative.* However, the Jews and Gentiles brought into God's kingdom as a result of the Pentecost event would only be the **firstfruits**. The ultimate ingathering of God's elect would await another time, typified by another holiday, the Feast of Tabernacles (*Sukkot*).

Practical Application & Other Notes

Since Pentecost occurred 50 days after Passover, later Judaism figured that it also commemorated the giving of the Law at Sinai, a supposed 50 days after the first Passover in Egypt. If this belief existed in the first century, then the outpouring of the Spirit confirmed Jesus as the new Moses, i.e., lawgiver (Act 3.22-23), and marked a transition to fulfilling the requirements of the Law by walking according to the Spirit (Romans 8.4).

The Brothers Of Jesus

Excerpts from Richard Bauckham's, *Jude and the Relatives of Jesus in the Early Church*, (London; New York: T&T Clark, 2004).

Mark 6:3 names four brothers of Jesus: James, Joses, Judas and Simon. In the Matthean parallel (13:55) the names are: James, Joseph, Simon and Judas. … Matthew has made two changes. First, he has changed the name of the second brother Ἰωσῆς to Ἰωσήφ. Ἰωσῆς represents Jose (יוסה or יוסי), which was a common abbreviated form of the common Jewish name Joseph (יוסף)….

Matthew's other alteration of Mark is that he has reversed the order of the last two brothers.… Whether the tradition on which he relied was actually more accurate than Mark's at this point we cannot tell. But if Matthew was correcting Mark from the list of the brothers he knew in his own tradition, then at least this tradition confirms Mark as far as the seniority of James and Joses goes. We may therefore be fairly sure that James was the eldest of the four and Joses the second, though we cannot be sure whether Simon or Judas was the youngest.

[T]hree views [about the brothers of Jesus] have come to be known by the names of fourth-century proponents of each, as the Helvidian view (sons of Joseph and Mary), the Epiphanian view (sons of Joseph by his first marriage) and the Hieronymian view (cousins). [**Rod comments: In support of the Helvidian view, the gospels not only mention Jesus' brothers (ἀδελφός), but also His sisters (ἀδελφή; Mat 13.56; Mar 6.3). Against the Hieronymian view, there is a Greek word for cousin (ἀνεψιός) that Luke, precise as he was, surely would have used if referring to cousins rather than brothers of Jesus (Luk 8.19-20).**]

The references to and naming of relatives of Jesus in the Gospel traditions indicates that they were well-known figures in the early church. This applies not only to the four brothers of Jesus, but also to his mother Mary, his mother's sister, his uncle Clopas/Cleopas and Clopas's wife Mary.…

That the other individuals singled out for mention [in 1Co 9.5] are the brothers of Jesus is of considerable interest. Like Peter, they must have been engaged in travelling missionary work from the early days of the church, so that their status as apostles and accepted right to support as apostles were as well-known as Peter's.…

During the first half of the third century, Julius Africanus, in his *Letter to Aristides*, wrote of the *desposynoi* ['those who belong to the Master']—a term which, he explains, was used to designate the relatives of Jesus—that they preserved their family genealogy and interpreted it wherever they went on their travels throughout Palestine.…

From Fragments Of Hegesippus

There still survived of the kindred of the Lord the grandsons of Judas, who according to the flesh was called his brother. These were informed against, as belonging to the family of David, and Evocatus brought them before Domitian Cæsar: for *that emperor* dreaded the advent of Christ, as Herod had done.

So he asked them whether they were of *the family of* David; and they confessed they were. Next he asked them what property they had, or how much money they possessed. They both replied that they had only 9000 *denaria between them*, each of them owning half that sum; but even this they said they did not possess in cash, but as the estimated value of some land, consisting of thirty-nine *plethra* only, out of which they had to pay the dues, and that they supported themselves by their own labour. And then they began to hold out their hands, exhibiting, as proof of their manual labour, the roughness of their skin, and the corns raised on their hands by constant work.

Being then asked concerning Christ and His kingdom, what was its nature, and when and where it was to appear, they returned answer that it was not of this world, nor of the earth, but belonging to the sphere of heaven and angels, and would make its appearance at the end of time, when He shall come in glory, and judge living and dead, and render to every one according to the course of his life.

Thereupon Domitian passed no condemnation upon them, but treated them with contempt, as too mean for notice, and let them go free. At the same time he issued a command, and put a stop to the persecution against the Church.

When they were released they became leaders of the churches, as was natural in the case of those who were at once martyrs and of the kindred of the Lord. And, after the establishment of *peace to the Church*, their lives were prolonged to *the reign of* Trajan.

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2018

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Summary	**Future**
Punctiliar	**Aorist**
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Indicative: Indicates
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Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

Vocabulary

ἀκούω
  ἀκούομεν
γλεῦκος, τό
διάλεκτος, ἡ
ἔθνος, τό
θαυμάζω
  ἐθαύμαζον
θέλω
  θέλει
ἴδιος, ία, ον
ἰδού
κατοικέω
  κατοικοῦντες
οὐρανός, ὁ
προσήλυτος, ὁ
φωνή, ἡ

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

δὲ In Acts

In Acts, the conjunction δέ is typically used (on the discourse level rather than the sentence level) to introduce new developments in the story. The fact that 2:5 marks the first such usage is striking: "The rhetorical effect of not using δέ to introduce the [earlier] incidents is to indicate that, as far as Luke is concerned, the story only starts to develop after Jesus has ascended to heaven and the Holy Spirit has come upon those assembled in the upper room" (Levinsohn 1992, 37). The first part of Acts (1:1–2:4), then, sets the stage for the rest of the book …. "De appears only with the introduction of the Jews who will form the congregation for the apostles' message (2:5)" (Levinsohn 1987, 105). — *Acts Handbook*

Practical Application & Other Notes

ἰδού is a demonstrative particle that draws attention to what follows. It is actually the aorist middle imperative of εἶδον, ἰδοῦ, except that it takes an acute accent when used as a particle. — BDAG

The Present & Aorist Of ἀκούω

	PRESENT	AORIST
Singular	ἀκούω	ἤκουσα
	ἀκούεις	ἤκουσας
	ἀκούει	ἤκουσεν
Plural	ἀκούομεν	ἠκούσαμεν
	ἀκούετε	ἠκούσατε
	ἀκούουσιν	ἤκουσαν

QUESTIONS

1. What remains the same when ἀκούω is inflected into its aorist form, i.e., what is its root?

2. Why does the alpha (ἀ) of ἀκούω change to an ita (ἤ) in the aorist?

3. What are the distinguishing marks of the aorist tense?

Acts 2
At The Temple Or At The House?

Luke relates that the disciples were "continually in the temple" (Luk 24.53), but on this occasion they were presumably back at "the upper room where they were staying" (Act 1.13), called "the house" in Act 2.2.[1] The residential location is implied by Luke's explanatory note in v. 5, "there were Jews residing in Jerusalem, devout men from every nation …." Had the Spirit fallen upon a crowd at the Temple, we would expect Luke to have said, "there were Jews worshipping in Jerusalem …." At 9 a.m. on Pentecost morning, celebrants would just be starting to make their way to the temple precincts, and would take note of a roof-top disturbance along the way.

While the Temple remained important to the apostolic community, this coming of the Spirit and manifestation of the *Shekinah* outside of the Temple precincts was a dramatic indication that the redemptive program of God was no longer bound to a physical building. The Glory had emerged from the Holy of Holies, but had *not departed!*

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[1] It would be difficult to interpret οἶκος in v. 2 as meaning the temple. While Luke does use this Grk term with reference to the temple, it always means either the temple sanctuary where only priests enter (Luk 6.4; 11.51), or the temple as a whole complex (Luk 19.46; Act 7.6,49) — while the noise of the divine Wind could certainly have filled "the whole house, i.e., temple complex," it would have been awkward to say, "the whole temple complex where they were sitting." Had that been Luke's intended meaning, he would have written, "the whole portico/colonnade (στοά) where they were sitting" (cf. Act 3.11; 5.12). Furthermore, in Act 5.42, temple (ἱερόν) and house (οἶκος) are distinguished as the two different venues where the apostolic teaching and preaching occurred.

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Vocabulary

ἀποφθέγγομαι

  ἀπεφθέγξατο

γῆ, ἡ

γνωστός, ή, όν

δούλη, ἡ

δοῦλος, ὁ

ἐνύπνιον, τό

ἔσχατος, η, ον

ἥλιος, ὁ

θυγάτηρ, ἡ

Ἰωήλ, ὁ

λέγω

  λέγει

> Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

The Time Of The Outpouring

Joel's prophecy (Joe 2.28; 3.1 in the HB) said that the outpouring of YHVH's Spirit would occur *afterwards*, implying some antecedent event in the context. The LXX uses a similar phrase, *after these things*. Careful examination of Joel's prophecy reveals the antecedent event to be a national repentance called for by YHVH in Joe 2.12-27, and apparently fulfilled in the revival under Ezra and Nehemiah. That revival of repentance was mirrored by the revival of repentance under John the Baptist, with this later revival adding a focus upon the arriving kingdom of God.

The rest of Joel's prophecy reveals that while the outpouring of YHVH's spirit would happen *after* a national repentance, it would also occur *before* the Day of the LORD (Joe 2.31). It's apparently from this *terminus ante quem* and the lack of a major break between Joe 2.29 and 2.30 (3.2 and 3.3 in the HB), that Peter interpreted the time of the outpouring of the Spirit as occurring "in the last days" (Act 2.17).

Practical Application & Other Notes

Hebrew (Joel 3):

3:1 וְהָיָ֣ה אַֽחֲרֵי־כֵ֗ן אֶשְׁפּ֤וֹךְ אֶת־רוּחִי֙
עַל־כָּל־בָּשָׂ֔ר וְנִבְּא֖וּ בְּנֵיכֶ֣ם וּבְ־
נוֹתֵיכֶ֑ם זִקְנֵיכֶם֙ חֲלֹמ֣וֹת יַחֲלֹמ֔וּן
בַּח֣וּרֵיכֶ֔ם חֶזְיֹנ֖וֹת יִרְאֽוּ׃

2 וְגַ֤ם עַל־הָֽעֲבָדִים֙ וְעַל־הַשְּׁפָח֔וֹת
בַּיָּמִ֣ים הָהֵ֑מָּה אֶשְׁפּ֖וֹךְ אֶת־רוּחִֽי׃

3 וְנָֽתַתִּי֙ מֽוֹפְתִ֔ים בַּשָּׁמַ֖יִם וּבָאָ֑רֶץ
דָּ֣ם וָאֵ֔שׁ וְתִֽימֲר֖וֹת עָשָֽׁן׃

4 הַשֶּׁ֜מֶשׁ יֵהָפֵ֣ךְ לְחֹ֗שֶׁךְ וְהַיָּרֵ֖חַ לְדָ֑ם
לִפְנֵ֗י בּ֚וֹא י֣וֹם יְהֹוָ֔ה הַגָּד֖וֹל וְהַנּוֹ־
רָֽא׃

5 וְהָיָ֗ה כֹּ֧ל אֲשֶׁר־יִקְרָ֛א בְּשֵׁ֥ם יְהֹוָ֖ה
יִמָּלֵ֑ט כִּ֠י בְּהַר־צִיּ֨וֹן וּבִירוּשָׁלַ֜͏ִם
תִּֽהְיֶ֣ה פְלֵיטָ֗ה כַּֽאֲשֶׁר֙ אָמַ֣ר יְהֹוָ֔ה
וּבַ֨שְּׂרִידִ֔ים אֲשֶׁ֥ר יְהֹוָ֖ה קֹרֵֽא׃

LXX (Joel 2):

2.28 Καὶ ἔσται μετὰ ταῦτα καὶ ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται· 29 καὶ [] ἐπὶ τοὺς δούλους μου[1] καὶ ἐπὶ τὰς δούλας ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου· 30 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ· 31 ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ· 32 καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται· ὅτι ἐν τῷ ὄρει Σειὼν καὶ ἐν Ἰερουσαλὴμ ἔσται ἀνασωζόμενος, καθότι εἶπεν Κύριος, καὶ εὐαγγελιζόμενοι οὓς Κύριος προσκέκληται.

GNT (Acts 2):

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 ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται· 18 καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσιν. 19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ· 20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν ἢ ἐλθεῖν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. 21 καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσηται τὸ ὄνομα κυρίου σωθήσεται. []

Variation from Hebrew.
Variation from Hebrew and LXX.
Variation in word order.
[] = Omission

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1   A corrector added μου to Sinaiticus! Only Swete's edition (and Brenton's Eng trans) retains it.

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Vocabulary

ἀγαλλιάω
  ἠγαλλιάσατο
ᾅδης, ὁ
ἀνίστημι
  ἀνέστησεν
ἄνομος, ον
βουλή, ἡ
δύναμις, ἡ
δυνατός, ή, όν
ἐλπίς, ἡ
ἐπαγγελία, ἡ
ἐχθρός, ά, όν
ζωή, ἡ

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

Dative Of Rule

While dative terms generally indicate an **indirect object** (*to* or *for* the …) and are also commonly used as **locative datives** (*in* the …) or **instrumental datives** (*by means of* the …), they more rarely occur as **datives of rule** (*in accordance with* or *in conformity with* the …). Examples of the **dative of rule** include Luke 6.38, "For *in accordance with* which measure you measure it will be measured back to you," and Acts 15.1, "… if you are not circumcised *in conformity* to the custom of Moses, you are not able to be saved."

An exegetical question connected with our present passage is whether the datives in Acts 2.23 are **instrumental** or **datives of rule**. Should the verse read, "*by* the predetermined plan and foreknowledge of God" (NAU), or "*according to* the definite plan and foreknowledge of God" (ESV)?

Practical Application & Other Notes

The Predestined Messiah

Jesus said to the two men on the road to Emmaus, "Was it not necessary for the Christ to suffer … ?" clearly expecting the answer, "Yes, it was necessary" (Luk 24.26; cf. Luk 9.22; 17.25). Was Jesus speaking in this case of predetermined suffering, or did He mean only that it was necessary for Christ to suffer in order to fulfill prophecy (cf. Luk 22.37; 24.44; Act 3.18; 17.2-3), or that it was necessary if sin was going to be atoned for? The last interpretation does not seem to be in view in the context, but either of the first two interpretations could work.

Rev 13.8 (KJV, NIVO) speaks of "the Lamb slain from the foundation of the world," implying that the sacrifice of Jesus was a foregone conclusion since creation. However, the phrase "from the foundation of the world" can just as well modify the clause, "written in the book of life," and this is reflected in the translations of the NAU, ESV and RSV. This verse does speak of predestination: either that of the Messiah's sacrifice, or that of the names of the redeemed appearing in the book of life.

Act 2.23 (my translation) is more pointed in this regard:

> … this *One*, by the determined plan and foreknowledge of God delivered up, by the hand of lawless *men* having nailed *Him to a cross*, you murdered …

The coordinated dative nouns (taken as instrumental datives), *will/plan* (βουλῇ) and *foreknowledge* (προγνώσει) indicate that it was *by these things* that Jesus was "handed over/delivered up." Many have tried to reduce God's foreknowledge to something non-determining, but this text indicates it as a determining agent. The ESV follows the RSV in interpreting the datives as "datives of rule,"[1] the approach apparently preferred by Culy and Parsons as well,[2] and, translate, "delivered up *according to* the definite plan and foreknowledge of God …." Nevertheless, whether an event occurs *by* or *according to* the plan and foreknowledge of God, determination and necessity are implied. Had Peter said only, "*according to* God's foreknowledge," determination and necessity might not be implied, but to put God's *foreknowledge* in tandem with God's *determined plan* draws God's foreknowledge into the circle of determining causes: God foreknew the delivering up of Jesus because He had decreed that it would happen! Did God also decree beforehand that lawless men would nail Jesus to the cross, and that they or others would murder Him? The grammar does not explicitly extend the determined plan and foreknowledge of God to the nailing and the murdering — yet, we can't imagine God predetermining that Jesus would be betrayed and delivered up to the chief priests and Pilate (cf. Rom 8.32), but leaving the outcome to chance.

All this begs the question: If God predestined the death of Jesus, who can be held responsible (cf. Rom 9.19)? Peter has no problem, on the day of Pentecost, placing the responsibility for Christ's murder directly in the lap of the devout Jews crowding around Him (Act 2.5; cf. Luk 2.22). Significantly, those devout Jews did not attempt to shift the blame, and say, "We didn't do it; God foreordained it!" nor even, "We didn't do it, it was the chief priests; we're just visiting for the holiday!" Instead, "they were pierced to the heart, and said, … 'Brethren, what shall we do?'" (Act 2.37).

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1   For examples of this kind of dative, see Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament*, (Grand Rapids, MI: Zondervan, 1996), p. 157.

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

Roderick Graciano
Timothy Ministries
2019

Person & Number

	Singular	**Plural**
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

Typical Aktionsart	Tense Forms
Durative	**Present**
Summary	**Future**
Punctiliar	**Aorist**
Durative	**Imperfect**
Stative	**Perfect**
Past Past	**Pluperfect**

Participle (Verbal Adjective)
Infinitive (Verbal Noun)

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

Vocabulary

ἁμαρτία, ἡ

ἄφεσις, ἡ

γενεά, ἡ

δωρεά, ἡ

καρδία, ἡ

λαμβάνω

   λήμψεσθε

λοιπός, ἡ, όν

μετανοέω

   Μετανοήσατε

ὄνομα, τό

παρακαλέω

   παρεκάλει

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

Repent And Turn

The verb νοέω means *to perceive* or *think*. The prepositional prefix μετά expresses various ideas, including, *among, with, by aid of, after, according to, with change of.* The common NT word for *repent*, then, is μετανοέω, a compound word implying a change of thought, or an act one does *after thinking*.

The Hebrew prophets would have preferred the word ἐπιστρέφω, which translates their word *shuv* (שׁוּב), *turn, turn back, return*. We see that the Hellenistic idea was more cerebral; the Hebraic more active.
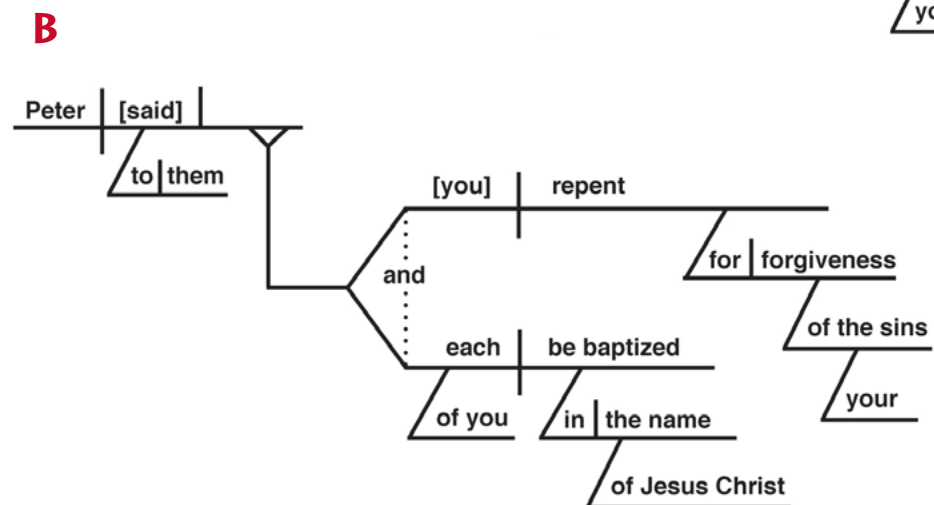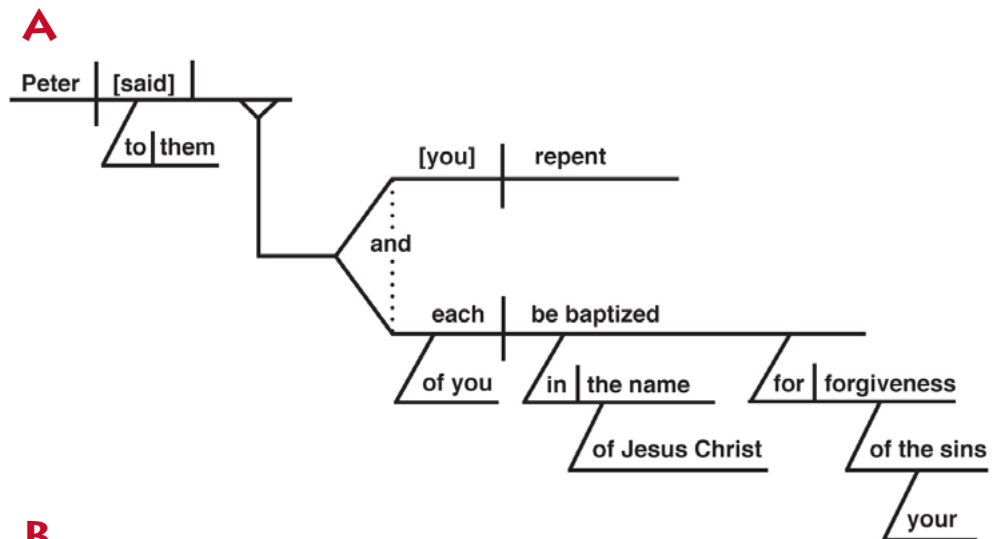
Peter brought both ideas to bear in Acts 3.19: "**repent** and **return**, so that your sins may be wiped away …." Therefore, we understand clearly that the repentance involved in becoming a Christian, and continuing to live as a Christian, involves both and inward and outward act.

Practical Application & Other Notes

Be Baptized For The Forgiveness Of Your Sins?

Acts 2.38 is a favorite proof text for those who teach that one must be baptized to be saved. If one looks at the verse in isolation (and in English translation), it can certainly be interpreted that way, in accordance with sentence Diagram A below. However, there are multiple exegetical issues with this verse, and one big theological issue. Regarding the theological issue, here's what we know for sure: From Genesis to Revelation it is **repentance**, not an external ritual, that is the path to forgiveness of sin. Therefore, we can confidently say that the phrase "for the forgiveness of your sins" in Acts 2.38 is parenthetical. This is supported by the fact that Peter switches from the plural, "you [all] repent," to the singular, "each [one] of you be baptized," and back to the plural, "for the forgiveness of the sins of you [all]." Thus, there are various faithful ways to interpret this verse; here are a couple:

1. "All of you **repent for the forgiveness of your sins**, and be baptized upon the name of Jesus Christ …" This reading, following Diagram B, is grammatically acceptable, and seems to have a parallel in Matthew 8.3 (using the same preposition, εἰς): "**show** yourself to the priest **and present** the offering … as a testimony **unto** them." The pattern is: Imperative + καὶ + Imperative + εἰς , where the prepositional phrase appears to be governed by the first imperative not the second. In other words, it is the leper showing himself to be healed, rather than his presenting the offering, that produces the testimony.

2. However, it is possible that both imperatives united by καὶ govern the prepositional phrase together. If this was what Peter intended, then he meant something like, "All of you repent, and each of you be baptized upon the name of Jesus Christ *as an outward demonstration of that repentance*, [all of which] will result in the forgiveness of your sins." This reading is supported by the parallel in Acts 3.19: "**Repent and return**, **unto** [εἰς or πρὸς] the wiping out of your sins," where the second imperative is synonymous or epexegetical of the first.

A

B

Roderick Graciano
Timothy Ministries
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Voice

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Vocabulary

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

ἐγίνετο	were occurring
εἶχεν	he/she was having
προσετίθει	he/she was adding
διεμέριζον	they were dividing
εἶχον	they were having
ἐπίπρασκον	they were selling
ἦσαν	they were
μετελάμβανον	they were sharing
κοινός, ή, όν	common
κοινωνία, ἡ	a sharing in common

The Greek Imperfect Tense

The **imperfect**, **aorist** and **pluperfect** verbs are all marked in the Indicative Mood by an **augment** (a prefixed ε- for words beginning with a consonant, and a lengthened initial vowel for the rest). That **augment** is our indicator that the verb has the spatial quality of remoteness: it describes action that happens remotely, usually in the temporal sense. Thus, verbs with an **augment** usually translate into English with a past tense.

Imperfect verbs are used to express **supplemental information** (describing actions that provide details, reasons and other explanations) to enhance the mainline narrative of a passage (presented using **Aorist** verbs). At the same time, **Imperfect** verbs have **Imperfective Verbal Aspect**, often expressing action that is continuous or repetitive.

Practical Application & Other Notes

In Acts 2.42-47, Luke used **ten Imperfect verbs**. All of these verbs (and all of these verses) provide supplemental information, clarifying the outcome of the antecedent **Aorist verbs**, "**they were baptized**," and "about three thousand souls **were added** that day" (Act 2.41).

The Apostolic Religion

Don't read Acts 2.42 through the lens of current Western religious practice. Consider this sentence: "They listened to a lesson by one of the apostles, had some fellowship, ate bread and prayed." Now feel the difference in the force of:

> They devoted themselves to:
> *the* Teaching of the Apostles, and
> *the* Koinonia,
> *the* Breaking of Bread, and
> *the* Prayers.

The Greek text with an article before each item tells us that these four activities were established practices, defined by and inherited from the native Jewish culture.

The Pentecost-day Jewish converts attached themselves to the disciples of the Messiah, as to rabbis trained by the ultimate Sage. They naturally devoted themselves to receiving teaching, "for the main object of the synagogue was the teaching of the people."[1] The gospels show that the populace was used to listening to the lectures and debates of the scribes (Mat 7.29). The way crowds gathered to listen to Jesus reflected not only the power of His messages and the depth of their spiritual hunger, but also the general interest in teaching inherent to the culture. These new believers, then, whose spiritual world and understanding of Torah had just been turned upside-down, tenaciously latched on to the ones who could best shed light on this dawning of a new age.

Also, "Israel was always distinguished for hospitality; and not only the Bible, but the Rabbis enjoin this in the strongest terms…. So far as the duty of hospitality is concerned, or the loving care for poor and sick, it were impossible to take a higher tone than that of Rabbinism."[2] It is this sharing with the poor that is referred to as *the*

koinonia.[3] This Grk word appears only once in Acts, but in Rom 15.26 it refers to "a contribution for the poor," and in 2Co 8.4 to the "participation in the support of the saints" (as in 2Co 9.13; Heb 13.16). *Koinonia* in the NT is also used of participating together in the things of God, but the *koinonia* we see among the first believers in Acts is that which prompted them to sell possessions and share the proceeds with all "as anyone might have need" (Act 2.45), such that "there was not a needy person among them" (Act 4.34)! This *koinonia* was so ingrained in Jewish culture that it instantly became a cornerstone of Christian culture.

The breaking of bread was also a given. Every Jewish meal began officially with the pre-meal benediction and the breaking of the loaf of bread. For messianic believers this official beginning to every meal now became a reminder of the Lord's broken body. Every meal was now an opportunity to set aside the daily work, gather with the family and friends, and talk about what *everyone* wanted to talk about, namely their new life in Messiah! At this hinge-point of the ages, Jewish believers became more devoted to their communal meals than ever before, and they did this "from house to house" (Act 2.46).

The fourth item they were devoted to was not "prayer" in general, but *the prayers*. These prayers may have included the twice-daily repetition of the *Shema* with its associated morning and evening benedictions, the eighteen daily benedictions, and the prayers that both preceded and followed meals, without excluding personal praise and petitions.

Thus, the apostolic church did not renounce cultural Judaism, but rather grew naturally into *an enhanced experience* of their historic worship. By relating this, Luke showed that Paul's religion was authentic Judaism, and therefore *religio licita*.

---

1 Alfred Edersheim, *Sketches Of Jewish Social Life In The Days Of Christ* (Grand Rapids, MI: Eerdmans, 1876, 1970), p. 267.
2 Ibid., p. 47-48.

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3 The root word is *koinos* meaning "common" (by extension, *unclean*), and its cognates speak of doing or sharing something in common.

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Subjunctive: Expresses Possibility
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Voice

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Passive: Subject acted upon
Middle: Subject involved in action

Vocabulary

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

αἰτέω	ask
αἰτεῖν	to ask
ἀναβαίνω	go up
ἀνέβαινον	
ἀργύριον, τό	silver
ἐγείρω	raise up
ἤγειρεν	
εἰσέρχομαι	enter
εἰσῆλθεν	
ἔκστασις, ἡ	astonishment
θάμβος, τό	awe, amazement
Ναζωραῖος, ὁ	
χρυσίον, τό	gold

Beautygate

Uncertainty persists with regard to which gate was called what in Herod's Temple. Acts 3 has contributed to people's confusion as they have tried to follow the apostles footsteps in the narrative of Acts 3.1-11: If the lame man was healed at the inner Gate called "Beautiful" (Acts 3.2-7), and then accompanied them into the temple (Acts 3.8), then how do they all end up under the outer portico of Solomon (Acts 3.11)?

The matter is cleared up by the realization that the lame man's encounter with Peter and John *did not occur at the Beautiful Gate*, but near an outer gate *as he was being carried* back to his usual begging spot at the Beautiful Gate.

But, if the lame man was not healed while sitting at the Beautiful Gate, why is the Beautiful Gate mentioned twice in the narrative?

Practical Application & Other Notes

Why are healings of condition suffered "from birth" so significant? See John 9; Acts 14.8-18.
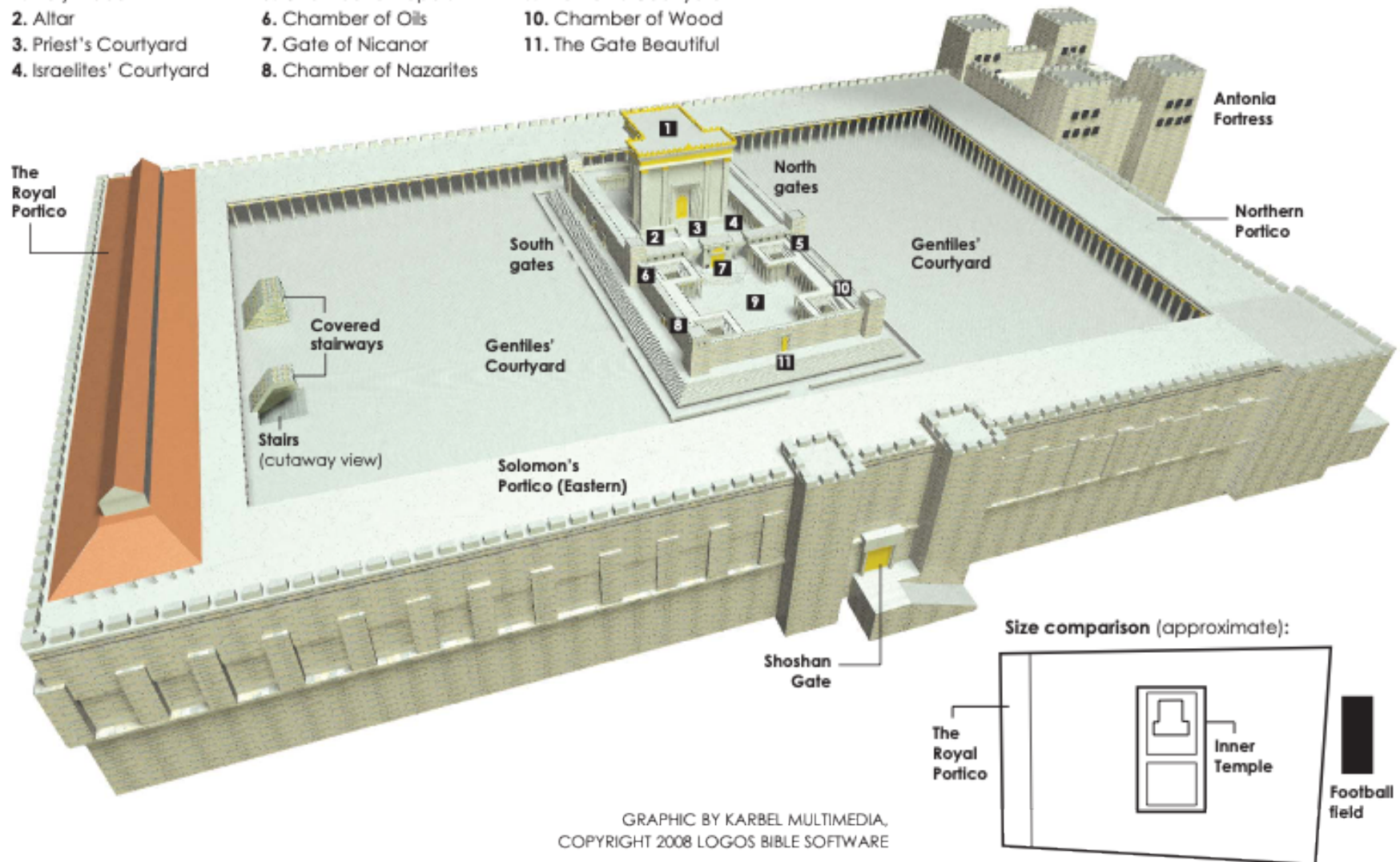
Herod's "Second" Temple on the Temple Mount

King Herod the Great began renovations on the Second Temple approximately 20-19 BC. The entire temple expansion, including the massive Temple Mount, was not completed until approximately 62-64 AD, only to be destroyed by the Romans in 70 AD.

1. Holy Place
2. Altar
3. Priest's Courtyard
4. Israelites' Courtyard
5. Chamber of Lepers
6. Chamber of Oils
7. Gate of Nicanor
8. Chamber of Nazarites
9. Women's Courtyard
10. Chamber of Wood
11. The Gate Beautiful

The Royal Portico

Antonia Fortress

North gates

Northern Portico

South gates

Gentiles' Courtyard

Covered stairways

Gentiles' Courtyard

Stairs (cutaway view)

Solomon's Portico (Eastern)

Shoshan Gate

Size comparison (approximate):

The Royal Portico

Inner Temple

Football field

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Voice

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Middle: Subject involved in action

Vocabulary

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

ἄγνοια, ἡ	ignorance
ἀπέναντι	in front of, opposite
ἀποκρίνομαι	answer, reply
ἀπεκρίνατο	
ἀρνέομαι	deny, repudiate
ἠρνήσασθε	
ἀτενίζω	gaze intently, stare
ἀτενίζετε	
δίκαιος, αία, ον	righteous, just
εὖ	adv.: well, excellent
εὐσέβεια	piety, godliness
καλέω	call, name, summon
καλουμένῃ	

The Genitive Absolute

The term *Genitive Absolute* refers to a genitive clause that contains:

1. an anarthrous participle and

2. (normally) a substantive,

3. both in the genitive case;

also, the clause stands grammatically aloof from the rest of the sentence.

The term *absolute* comes from the Latin word which means "to be loosed from," and refers to the fact that a genitive absolute clause seems to be grammatically loosed from, or unconnected, to the rest of its sentence. The function of a genitive absolute is to provide **background information** describing the setting of the main action.

Practical Application & Other Notes

Genitive Absolutes:
Acts 3.11: Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην

Acts 3.13: κρίναντος ἐκείνου ἀπολύειν

Darwin Can't Connect Your iPod To A Printer

The iPod cannot send documents to the printer and have it print them because there is no app for that function. Computer people know the special term, "driver software"—the software program that enables computer devices to work with printers, scanners, monitors, gaming joysticks, and more. You can't connect to and use new hardware without also having the software—the app, the driver, etc.—that knows how to instruct the new hardware in what to do.

Animal Hardware Needs Apps, Too

Here's the link from the iPod to animal biology: Merely possessing a hardware item does not mean the device can use it. In the case of the iPod, just having a USB port, a cable, and a printer does not mean the iPod can get things printed. Without the appropriate app—without the software—the iPod cannot use the new printer hardware.

The same is true for living organisms. Just because an animal has legs does not mean it can use them. A brain-damaged animal, for example, can have two, four, or even six legs and still not be able to walk. Without the proper know-how, an animal cannot use its legs. Legs don't run by themselves.

To walk requires a set of instructions. In *The Advent of the Algorithm,* David Berlinski observes that "locomotion" occurs by the operation of "powerful computational routines." Jumping, running, skipping, and crawling all require different sets of instructions. Therefore, to operate a biological hardware component, such as a leg, requires a set of instructions. Evolutionary scientist Ernst Mayr referred to the instruction sets for biological hardware as "somatic programs." We can call them *biological software.*

There must be biological software to operate those legs. There is no other conceivable way for hardware to operate than to have some source of information directing it to carry out its functions. And that means there must be software, a series of stored instructions that are fetched, decoded, and executed, one after another.

Evolution Deals Only with Hardware

Now, visit a natural history museum or open a book about evolution. Nearly all you'll see are diagrams and discussions of physical features: feet, beaks, wings, tails, toes, hair, skin, etc. The fossil record shows nothing other than the markings left by certain anatomical parts of ancient creatures. In other words, you will see or read about animal hardware. You'll see little or nothing in discussions of evolution that describes how the biological software came to exist.

Yet you cannot operate biological hardware without the corresponding biological software. An animal species that "evolves" a physical set of legs cannot use them without having also "evolved" the software to operate those legs. Believe it or not, a printer is much simpler than a leg, yet an iPod cannot operate a printer without the appropriate software. The algorithm needed to operate a printer exists in software, i.e., in an app. There must, therefore, be an algorithm to operate a leg, or the animal cannot use the leg.

It gets worse for the evolutionary view. Natural selection is supposedly the creative process of evolution. An organism with a trait that confers a survival or reproduction benefit will out-compete other individuals not having the feature. But any new physical hardware feature will be worthless to an animal—and to its species—if it lacks the software to use it. In fact, the new hardware could be a detriment ….

Neo-Darwinism has difficulty explaining how the biological software was installed for each new feature that appeared on the evolutionary scene. Software typically requires many lines of code (coded instructions) to be present and functional—all at once—or it doesn't work. Could mere undirected mutations produce so much complexity in one fell swoop? No—the probability is extremely low, too low to be plausible under natural conditions. … Thus, modern evolutionary biology typically just ignores the problem of software. In his 2004 book, *What Makes Biology Unique,* Ernst Mayr considered the issue "irrelevant" and a matter of mere chemistry and physics. But … scientists cannot proclaim, "Evolution is a proven fact," based solely on their knowledge of physical hardware, while they fail to consider biological operating software entirely.

Excerpts from the article by Richard W. Stevens, in Salvo #19

Person & Number

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1st	I	We, Us
2nd	You	You
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Typical Aktionsart	Tense Forms
Durative	**Present**
Summary	**Future**
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Infinitive (Verbal Noun)

Mood

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Voice

Active: Subject does action
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Middle: Subject involved in action

Vocabulary

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

εὐλογέω	bless
εὐλογοῦντα	blessing
καιρός, ὁ	season
λαός, ὁ	people
παῖς, ὁ	servant, child
πατριά, ἡ	family, clan, nation
πρῶτος, η, ον	first
σπέρμα, τό	seed
στόμα, τό	mouth
υἱός, ὁ	son
Χριστός, ὁ	anointed, Messiah
χρόνος, ὁ	time
ψυχή, ἡ	soul, life

Infinitive Aorist vs. Present

The infinitive is a verb form that views an action (or group of actions) as an event or as a continuing state. As such, the infinitive generally fills a noun slot in a sentence, and can take a neuter article which will extend case to the infinitive. The article is generally of the anaphoric or "well known" type, identifying the action of the infinitive as something previously mentioned or well known (see p. B-11).

Generally speaking, a **present infinitive** expresses an extended or ongoing action or state, while an **aorist infinitive** pictures an event in its completeness. Thus, the aorist "*wiping out of your sins*" (Act 3.19) implies a quickly completed event, rather than an extended process. The article before the infinitive reminds us that the washing away (or forgiveness) of sins was something very much in the Jewish consciousness (Act 2.38; 5.31; 10.43; 13.38).

Practical Application & Other Notes

The Point Of The Apostolic Preaching

If we analyze the "punch-lines" (conclusions) of eight sermons in the book of Acts, we see that ideas like, "You too can achieve prosperity," or "You can feel good about yourself because God loves you," or even, "If you were to die today, do you know where your soul would go?" were all foreign to the minds of the apostles. Instead, the apostles were ever intent upon **establishing the guilt of their audiences** and **announcing the availability of forgiveness, by way of repentance**. They certainly mentioned salvation and the coming judgment, but their preaching *did not* prioritize the benefits offered to man so much as **man's obligation to a holy God**.

	Guilt	Repent	Forgiveness	Salvation	Judge/ment
Peter on Pentecost Acts 2.36-40	√	√	√	√	
Peter in Solomon's Portico, Acts 3.14-19	√	√	√		
Peter in Sanhedrin Acts 4.10-12	√		√	√	
Sanhedrin II Acts 5.30-32	√	√	√		
Stephen in Sanhedri Acts 7.51-52	√				
Peter with Cornelius Acts 10.38-43			√		√
Paul in P. Antioch Acts 13.27-39	√		√		
Paul on Mars Hill Acts 17.30-31		√			√

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Vocabulary

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in red.

διδάσκω	I teach
διδάσκειν	to teach
ἱερεύς, ὁ	priest
ἱερόν, τό	temple
νεκρός, ά, όν	adj.: dead
πιστεύω	I believe
ἐπίστευσαν	they believed
Σαδδουκαῖος, ὁ	Sadducee
στρατηγός, ὁ	captain, commander
τήρησις, ἡ	custody, jail
χείρ, ἡ	hand
χιλιάς, ἡ	thousand
ὡς	as, like

Acts 4.2: "In Jesus"

Statistically, the Bible only rarely uses the preposition "in" (ἐν) with reference to being in another person. This preposition usually pertains to a spatial, temporal or psychological context. Its less common usage, to speak of being in a person, makes this usage all the more significant. By far, the most frequent use of the preposition "in" preceding a proper noun (that is not a place name), is in the phrase "in Christ," or a variation of it, occurring in over 100 verses.

This phrase expresses familial solidarity, with its most important biblical background being God's promise, "**In Isaac** shall thy seed be called" (LXX of Gen 21.12; GNT of Rom 9.7; Heb 11.18; cf. Act 3.25). To be "in Christ" primarily means to be **in the family** of the redeemed, by means of relationship with Jesus Christ.

Practical Application & Other Notes

The Crowd In The Colonnade

According to the text of Acts 3, Peter and John *did not* meet the lame man at the Beautiful Gate where he sat each day. Instead, they met him as he was being carried toward that destination, that he might beg for alms at the hour of prayer when crowds would be passing by. The encounter with the apostles probably occurred either at the Shoshan Gate (facing the Kidron Valley; see Temple Mount graphic on p. 10B), or at one of the gates or stairways coming from the city of David, up under the Royal Portico, into the temple complex on its south side. The healed man then proceeded with the apostles into the temple complex (Act 3.8), likely passing through the Court of the Gentiles where many people noticed the healed man leaping. The happy group may have walked past stalls of money changers and animal vendors, finally arriving at meeting area under Solomon's Portico.

Since Solomon's Portico bordered the Court of the Gentiles, both men and women, including Jews, Proselytes and Gentiles, could have observed or heard the noise of the hubbub, and been among those who came running together to see what was going on (Act 3.11). However, when Peter addressed the crowd, he directed his speech specifically to the "men of Israel" (Act 3.12). This does not preclude women from having been in his audience, nor even Gentiles; Peter was calling to account those primarily responsible for handing Jesus over to death, the Israelites who (unlike Gentiles) should have recognized their own Messiah (Act 3.13-15).

If there were Gentiles in Peter's audience, he threw them a tidbit of good news by reminding his fellow Jews of the promise to Abraham, "in your Seed **all the families of the earth** shall be blessed" (Act 3.25). Peter may also have made an oblique reference to Gentiles in the audience when he told his fellow Jews, "For you **first**, God raised up His Servant …" (Act 3.26). Peter knew that the gospel would eventually impact the Gentiles, but until his visit to the house of Cornelius (Act 10), he probably still thought in terms of Gentiles having to become Jewish proselytes before they could fully benefit from the gospel.

The excitement under Solomon's Portico, a structure which was open to the huge court of the Gentiles after all, could not help but draw the attention of the temple priests and the temple police. If the crowd had gathered toward the southern end of Solomon's portico, then the commotion could very quickly have come to the attention of some of the temple aristocracy, i.e., the Sadducees, who were attending to of-ficial temple business in the adjoining Royal Portico, bordering the south side of the Court of the Gentiles. Indeed, regular priests, along with the Sadducees *and* the Captain of the Temple, approached the crowd and heard what Peter and John were saying to the people (Act 4.1-2). The Sadducees, with their materialistic philosophy, did not believe in resurrection at all, and were doubly offended that the apostles were proclaiming a resurrection to eternal life that could be received *in Jesus*. A nod from one of the Sadducean chief priests to the Captain of the Temple would have sufficed for the temple police to arrest Peter, John *and* the lame man who was healed. The apostles had entered the temple compound at 3 PM (Act 3.1). They had addressed the crowd for perhaps two or three hours, such that it was too late in the day for the Sadduccees to convene the Sanhedrin of rulers, elders and scribes (Act 4.5), and so the three "criminals" were incarcerated overnight.

The "captain of the temple" was the סְגַן הַכּוֹהֲנִים, *Segan HaKohanim*, i.e., the Lieutenant of the Priests, normally a close relative to the High Priest, and his second-in-command. He was head of the temple police, tasked with keeping order in the temple complex, and guarding it against unlawful intruders. In time of war, the temple doubled as Jerusalem's fortress, so the temple police did serious guard duty. One captain of the temple was said to have carried a torch around at night, and set fire to the clothes of any sentry who had fallen asleep at his post (cf. Rev 16.15). The captain of Act 4.1, could have been Ananus, who later became the high priest under whom James was martyred (Josephus, Antiquities 20.197-200).

Person & Number

	Singular	Plural
1st	I	We, Us
2nd	You	You
3rd	He, She, It	They

Typical Aktionsart	Tense Forms
Durative	**Present**
Summary	**Future**
Punctiliar	**Aorist**
Durative	**Imperfect**
Stative	**Perfect**
Past Past	**Pluperfect**

Participle (Verbal Adjective)

Infinitive (Verbal Noun)

Mood

Indicative: Indicates
Imperative: Commands
Subjunctive: Expresses Possibility
Optative: Expresses A Wish

Voice

Active: Subject does action
Passive: Subject acted upon
Middle: Subject involved in action

Vocabulary

Diphthongs are marked in **blue**, letters with a shifted pronunciation are in **red**.

ἀρχιερεύς, ὁ	high priest
ἄρχων, ὁ	ruler, leader
ἀσθενής , ές	sick, weak
γένος, τό	family
γραμματεύς, ὁ	scrib
γωνία, ἡ	corner
δεῖ	it is necessary
ἐνώπιον, ὁ	before, in front of
κεφαλή, ἡ	head
λίθος, ὁ	stone
μέσος, η, ον	middle, midst
οἰκοδόμος, ὁ	builder
σωτηρία, ἡ	salvation

Acts 4.12: "We Must Be Saved"

If Acts 4.12b is read alone, the *emphasis* is a little ambiguous: Is **the name of Jesus necessary** for our salvation, or are we **obligated to be saved** and the name of Jesus (Acts 4.10) is the only means by which to fulfill this obligation? We don't usually think in terms of our being obligated to be saved, but in their preaching, the apostles normally emphasized God's interests over man's (the reverse of what is common in preaching today). Before God, we *are obligated to be saved*, because He deserves are repentance, worship and devotion, and Jesus deserves the fruit of His sacrifice!

Nevertheless, the parallelism of the verse makes 4.12b an amplification of 4.12a: There is salvation in only one Name, and **it is necessary** to call on the name of Jesus (rather than the name of Moses) to be saved.

Practical Application & Other Notes

What Did Peter Know, And When Did He Know It?

Regarding the salvation of Gentiles, Peter clearly experienced a change of perspective at the house of Cornelius (Acts 10.34-35). In the past, I have assumed that, at that moment, Peter finally understood that the gospel was for Gentiles, and not just for Jews. However, there are clues that He understood the universal scope of the gospel, at least in part, before his visit to Cornelius.

Jesus had, of course, told the disciples that they would be witnesses to "the remotest part of the earth" (Acts 1.8), and had commissioned them to "make disciples of all nations" (Mat 28.18-20). The declaration of Acts 1.8 *could be interpreted* as meaning that the disciples would take the gospel to the **Jewish** diaspora. However, the commission to make disciples of all nations (Mat 28.19) *means* to make disciples of **Gentiles.** When, on the day of Pentecost, Peter inaugurated the proclamation of the risen Christ and the blessings available in Him, he seemed to make the gift of the Holy Spirit available to all: "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself" (Acts 2.39). However, this particular proclamation was addressed to "Men of Judea" and those "who live in Jerusalem" (Acts 2.14), i.e., "men of Israel" (Act 2.22), Peter's Jewish brethren (Acts 2.29). Therefore, it appears that when Peter spoke of "all those who are far off, as many as the Lord our God will call to Himself," he was probably still thinking of Jews: the gift of the Spirit was not just for the Jews of Judea and Jerusalem, but for Jews scattered among the nations as well. Later, after the healing of the man lame from birth (Acts 3.1-8), Peter addressed the crowd that gathered under Solomon's Portico, addressing them as, "Men of Israel" (Acts 3.12), and "brethren" (Acts 3.17), speaking of the Christ "appointed for you" (Acts 3.20). All of this focus upon Jewish hearers was appropriate for an audience gathered in the temple precincts, but then Peter said, "**For you first**, God raised up His Servant and sent Him to bless you …." (Acts 3.26).

The adverbial phrase, "For you first," implies that Peter understood God's intent to eventually bless others beyond the "men of Israel." Since this address was not explicitly focused upon the people of Jerusalem and Judea, those beyond the "men of Israel" would seem to be Gentiles. Did Peter understand then, that God intended to bless Gentiles by granting them repentance also? What then did Peter mean when he said to the gathered house of the Roman Cornelius, "I most certainly understand *now* that God is not one to show partiality, but in every nation the man who fears Him and does what is right (practices righteousness) is welcome to Him"?

We read in Acts 11 that when the believing Jews of Jerusalem heard about the Cornelius event, "those of the circumcision" (Greek text), took issue with Peter, and said, "You went to uncircumcised men and ate with them" (Acts 11.3). After Peter rehearsed the whole event, beginning with the vision shown to him in Joppa, the men who were upset "quieted down … saying, 'Well then, God has granted to the Gentiles also the repentance *that leads* to life'" (Act 11.18). Since "those of the circumcision" seem to have been not Jews in general, but those Jewish believers who maintained a commitment to the idea that followers of Jesus still had to be circumcised, the cumulative evidence seems to indicate that the issue was not whether Gentiles could be saved, but whether Gentiles could be saved without first becoming Jews, i.e., Jewish proselytes. The scandal was that Peter had willingly had fellowship with Gentiles who had not become proselytes, nor even expressed interest in becoming proselytes. Peter had acted as if Gentiles, **as Gentiles**, could be saved by faith in Jesus without first converting to the Jewish culture. The filling of Gentiles with the Holy Spirit in the house of Cornelius cleared up the question for Peter: if God had given the gift of the Holy Spirit to Gentiles, God was certainly not withholding salvation from them until they became Jews! The controversy came to a head at the Jerusalem Council recorded in Acts 15. On that occasion, the Pharisaical demands put upon Paul's Gentile converts were overturned by Peter's testimony. It appears that Peter knew the gospel was for Gentiles, at least since hearing the Great Commission from Jesus, but finally, when he saw what happened at the house of Cornelius, came to understand that **the gospel without any additions** was for Gentiles.

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Vocabulary

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θεραπεύω	I heal
τεθεραπευμένον	healed
ἴασις, ἡ	healing, the
ἰδιώτης, ὁ	private person
κρίνω	I judge
κρίνατε	you judge
παραγγέλλω	I command
παρήγγειλαν	they commanded
παρρησία, ἡ	boldness
πολύς , πολλή, πολύ	much
σημεῖον, τό	sign, miracle
συνέδριον, τό	Sanhedrin, council
φανερός, ά, όν	manifest, evident

Miraculous Signs

Many miraculous events in the Bible are called *signs* (σημεῖον), including the healing of the once-lame man of Acts 3-4 (see other examples in Ex 4.1-9; Num 26.10; 2Ki 20.9; Isa 7.14; Mat 12.38-39; Luk 2.12; Joh 2.11; 4.46-54; etc.). This use of the word *sign*, which is also used for human messages and signposts, emphasizes the purpose of communication inherent in most miraculous occurrences.

Miraculous signs can attest to the truth of a message or messenger (Act 2.22). At other times they are "sign posts" to guide someone in a decision (1Sa 14.10). Sometimes they are granted to provide assurance of God's promise or purpose (2Ki 20.8). At the very least, miraculous signs communicate God's reality and power; they are never arbitrary, purposeless events.

Practical Application & Other Notes

Does the performance of miracles *always* prove that a prophet or preacher is legit?

A tactic of atheists and skeptics is to deny that miracles occur, and to thereby "disprove" all claims of theistic intervention in our world, including the incarnation of the divine Logos and the resurrection of the crucified Jesus. Surprisingly, some still appeal to the argument made against miracles by the 18th-century philosopher, David Hume. Hume's argument, now acknowledged by secular and religious scholars alike as a failed bit of circular reasoning, amounted to little more than (a) defining a miracle as an impossible event, and therefore something that can't occur, and (b) affirming that he had never witnessed a miracle and that therefore people who claim that they had were probably mistaken. Another tactic of unbelievers is to define a miracle as a violation of the laws of physics, and to claim, therefore, that a miracle can't happen since the laws of physics remain constant, and that — even if God exists — no self-respecting God would violate His own laws. This claim has been shaken by the anomalies observed in quantum mechanics, and by scientific speculations regarding the possibility of ten dimensions or more in the space-time fabric. Nevertheless, the attempts of skeptics to define miracles away demands that theists define their terms!

As Craig S. Keener has observed in *Miracles*, pp. 110-111, (a two-volume work that may well serve as the "last word" on the subject for believers in this age), there are two extremes in people's understanding of "miracle." On the atheistic extreme, **nothing is a miracle; everything has a natural explanation.** On the theistic extreme, **everything is a miracle; God is the ultimate explanation for everything**. The extreme theistic idea of what is miraculous has the advantage of allowing us to include Creation, Life and Consciousness in our catalog of miracles, things that the world tends to take for granted as vaguely "natural." However, to define "miracle" as "all events which have God as their ultimate, underlying cause," has the disadvantage of including demonic manifestations on the one hand, and of diminishing the importance of extraordinary signs on the other. Keener himself offers a less extreme definition: "**a 'miracle' may be defined as an extraordinary event with an unusual supernatural cause**," but acknowledges that "this definition is problematic from a number of vantage points." The first problem has to do with defining *extraordinary* and *unusual*! The second has to do with demonstrating a "supernatural cause."

Regarding the latter problem, here's a personal testimony. Since October of 1974, and continuing to the present (June 2019), my wife Kaaren and I have trusted the Lord to provide our income in answer to prayer alone. On countless occasions, material or financial provision has come to us —unsolicited by any human means — during the very week when it was needed, often on the very day that a payment was due (the two or three times in these last 45 years when we have had a bill payment go overdue, it was because of an oversight on my part, not for lack of funds). The problem is that for a person who is not predisposed to believe in miracles, God's wonderful provision for us is interpreted as a long string of coincidences, *extraordinary* coincidences perhaps, but not miracles. After all, the groceries were brought over by people, the checks were written by human hands, the airline tickets were provided by human benefactors. Nevertheless, for us, God's provision has been unquestionably miraculous, both with regard to the needed amount and (as with many biblical miracles) with regard to *timing*.

Therefore, I'm inclined to define *miracle* in terms of divine *intervention*, in contrast to God's steady, supernatural sustenance of the material universe. In other words, while all events are ultimately supernatural with regard to their underlying causation, some events are both supernatural and at the same time a *divine intervention*. Once we speak of intervention, *intentionality* and *relationality* come into view. Once we qualify an intervention as *divine*, we imply the insertion of extra *intelligence* and *power.* Therefore, rather than a violation of the laws of physics, **a miracle is a purposeful, divine intervention involving the insertion of extra intelligence and power into the normal course of events**. Even raising the dead does not violate the laws of physics, since a corpse is not reanimated and made to function by magic; instead cells and organs are restored to normal function by an intelligence and power not possessed by humans — but the same intelligence and power that gave life to the restored person in the first place. **Now it behooves us to discern the purposes for the miracles in our lives!**

Acts 4.23-31

Roderick Graciano
Timothy Ministries
2019

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Subjunctive: Expresses Possibility

Optative: Expresses A Wish

Voice

Active: Subject does action

Passive: Subject acted upon

Middle: Subject involved in action

Vocabulary

Greek	English
κενός, ή, όν	vain
προορίζω	I foreordain
προώρισεν	he forehordained
σαλεύω	I shake
ἐσαλεύθη	it was shaken
συνάγω	I gather, assemble
συνήχθησαν	they were assembled
τέρας, τό	wonder, marvel
τόπος, ὁ	place, foothold
φρυάσσω	I rage
ἐφρύαξαν	they raged
χρίω	I anoint
ἔχρισας	you anointed

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Grammar Of Passionate Prayer

As the praying believers introduce the quotation of Psa 2.1 in Acts 4.25, they pour forth a convoluted string of words. The sentence goes something like this:

> You (through our father (through the Holy Spirit) through the mouth of David (Your servant) said, "Why did the Gentiles rage, etc. …

Notice the amazing number of words between the subject, **You**, and the verb, **said**. Scholars have suggested various reasons (and corrections) for the wording of this verse. The Byzantine text eliminates the whole phrase, "our father through the Holy Spirit," and reads far more simply,

> Who through the mouth of David your servant said, "Why did the Gentiles rage, etc.…

F. F. Bruce seems to concur with others that some error was made in the text at an early date. However, Luke was recording a passionate prayer, and the convoluted wording of it gives it an air of authenticity, as if someone present at the time was feverishly writing down what was said.

Practical Application & Other Notes

The Gog And Magog Leitmotif

There is a leitmotif in the Bible that culminates in Rev 20.7-10 with the war of God and Magog, namely the recurring theme of **man rebelling or fighting against God** *made manifest*. The first such rebellion occurred in Eden; Adam and Eve did not rebel against an invisible God for whose existence they lacked evidence. Instead, they rebelled against Him whom they knew face to face as their Creator. A like event occurred at the Red Sea: Pharaoh had seen YHVH destroy his nation with ten plagues, and he and his army were held at bay for an entire night by the fiery manifestation of God's presence, and yet Pharaoh would not turn from his militant rebellion against YHVH and His plan for the Israelites (Ex 14). In a similar fashion, even after an outpouring of judgments upon them, judgments know to have come from God, the Antichrist and his followers will not turn from their rebellion against Jesus, nor from their intent "to make war against Him" (Rev 16.10-11; 19.19). Psalm 2 looks forward prophetically to the final rebellion against the *visibly manifest* God, when "the kings of the earth take their stand … against YHVH and against His Messiah." This will occur at the time when God has already installed His messianic King upon Zion, i.e., at the end of the thousand

years of Rev 20. Things have never ended well for those rebelling against the God *whom they can see*, nor will they for Gog and Magog.

Sadly "the kings of the earth … and the rulers" of first-century Palestine did not heed the lessons of history nor the warnings of Psalm 2. They did not "show discernment" nor "take warning"; they did not "kiss the Son." *Why not?* It was not for lack of evidence that Jesus was the Messiah, the Son of the Living God! Psalm 2 explains the underlying motive for rebelling against God and His Messiah in the face of the overwhelming evidence of His lordship: the rebels say, "Let us tear their fetters apart and cast away their cords from us!" In other words, rebellion against God is not a response to a lack of evidence for His existence, but **a rejection of the evidence for His lordship**. God may appear from heaven in power and great glory, but rebellious man, obsessed with the desire for autonomy and enslaved by the lusts of this world, will still *refuse to be fettered by the laws and demands of a holy God.*

The Jerusalem believers quoted Psalm 2 in their prayer for boldness because they recognized the leitmotif of history and prophecy being played out yet again: Herod and Pilate, Jews and Gentiles, were **rebelling against God's Messiah in the face of clear evidence that He was the Son of God**. The believers knew that, as with the final rebellion, this one in their day had been prophesied and predestined (Acts 4.28). Therefore, they took courage in the fact that just as Gog and Magog rebellions always prove futile, so the current rebellion of the Jewish leaders would fail: God's truth would prevail and the suffering of Christ's followers would neither escape God's notice nor fail to accomplish His purposes.