

Acts 1:3

οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ·

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1:3 To the same apostles

tn *Grk* “to them”; the referent (the apostles) has been specified in the translation for clarity.

also, after his suffering,

sn *After his suffering* is a reference to Jesus’ crucifixion and the abuse which preceded it.

he presented hiMSelf alive with many convincing proofs. He was seen by them over a forty-day period

tn *Grk* “during forty days.” The phrase “over a forty-day period” is used rather than “during forty days” because (as the other NT accounts of Jesus’ appearances make clear) Jesus was not continually visible to the apostles during the forty days, but appeared to them on various occasions.

and spoke about matters concerning the kingdom of God.

sn The *kingdom of God* is a major theme of Jesus’ teaching. The nature of the kingdom of God in the NT and in Jesus’ teaching has long been debated by interpreters and scholars, with discussion primarily centering around the nature of the kingdom (earthly, heavenly, or both) and the kingdom’s arrival (present, future, or both). An additional major issue concerns the relationship between the kingdom of God and the person and work of Jesus hiMSelf. See Luke 6:20; 11:20; 17:20-21.

Acts 1:4

καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατε μου,

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1:4 While he was with them,

tn Or “While he was assembling with them,” or “while he was sharing a meal with them.” There are three basic options for translating the verb συναλίζω: (1) “Eat (salt) with, share a meal with”; (2) “bring together, assemble”; (3) “spend the night with, stay with” (see BDAG 964 s.v.). The difficulty with the first option is that it does not fit the context, and this meaning is not found elsewhere. The second option is difficult because of the singular number and the present tense. The third option is based on a spelling variation of συναλιζόμενος, which some minuscules actually read here. The difference in meaning between (2) and (3) is not great, but (3) seeMS to fit the context somewhat better here.

he declared,

tn *Grk* “ordered them”; the command “Do not leave” is not in Greek but is an indirect quotation in the original (see note at end of the verse for explanation).

“Do not leave Jerusalem,

map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

but wait there

tn The word “there” is not in the Greek text (direct objects in Greek were frequently omitted when clear from the context).

for what my

tn *Grk* “the,” with the article used as a possessive pronoun (*ExSyn* 215).

Father promised,

tn *Grk* “for the promise of the Father.” Jesus is referring to the promised gift of the Holy Spirit (see the following verse).

which you heard about from me.

tn *Grk* “While he was with them, he ordered them not to leave Jerusalem, but to wait there for ‘what my Father promised, which you heard about from me.’” This verse moves from indirect to direct discourse. This abrupt change is very awkward, so the entire quotation has been rendered as direct discourse in the translation.

Acts 1:5

ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

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1:5 For

tn In the Greek text v. 5 is a continuation of the previous sentence, which is long and complicated. In keeping with the tendency of contemporary English to use shorter sentences, a new sentence was started here in the translation.

John baptized with water, but you

tn The pronoun is plural in Greek.

will be baptized with the Holy Spirit not many days from now.”