

Verse Analysis – Acts 2:1

Categories:

| | |
|----|----------------------------------|
| A | adjective |
| C | conjunction |
| D | adverb |
| I | interjection |
| N | noun |
| P | preposition |
| DA | definite article |
| DP | demonstrative pronoun |
| IP | interrogative/indefinite pronoun |
| PP | personal pronoun |
| RP | relative pronoun |
| V | verb |
| X | particle |

Person:

| | |
|---|---------------|
| 1 | first person |
| 2 | second person |
| 3 | third person |

Voice:

| | |
|---|---------|
| A | active |
| M | middle |
| P | passive |

Case:

| | |
|---|------------|
| N | nominative |
| G | genitive |
| D | dative |
| A | accusative |
| V | vocative |

Gender:

| | |
|---|-----------|
| M | masculine |
| F | feminine |
| N | neuter |

Tense:

| | |
|---|------------|
| P | present |
| I | imperfect |
| F | future |
| A | aoist |
| X | perfect |
| Y | pluperfect |

Mood:

| | |
|---|-------------|
| I | indicative |
| D | imperative |
| S | subjunctive |
| O | optative |
| N | infinitive |
| P | participle |

Number:

| | |
|---|----------|
| S | singular |
| P | plural |

Degree:

| | |
|---|-------------|
| C | comparative |
| S | superlative |

Frequency:

Number of times the word is used in the NT. Words with freq. < 30 are not worth memorizing. They are why God made the Internet.

| | |
|---|---|
| H | High frequency – used more than 750 times |
| M | Medium frequency – Used from 101 to 750 times |
| L | Low frequency – Used from 30 to 100 times |
| R | Rare – Used less than 30 times |

→ Memorizing all words used 150+ times will give you a handle on 70% of the NT.
 → Memorizing all words use 30+ times will give you a handle on 85% of the NT.

Acts 2:1

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| Word | Root | Meaning | Frequency | Category | Person | Tense | Voice | Mood | Case | Number | Gender | Degree |
|---------------|------------|--|-----------|----------|--------|-------|-------|------|------|--------|--------|--------|
| καί | καί | (as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however; | H | C | | | | | | | | |
| ἐν | ἐν | Spatially: in, inside, at, among, with; logically: by means of, with, because of; of time: during, while | H | P | | | | | | | | |
| τῷ | ὁ | (often not translated) the, this, that, who | H | DA | | | | | D | S | N | |
| συμπληροῦσθαι | συμπληρώ | (pass.) to be swamped, become full; to be fulfilled, come to an end | R | V | | P | P | N | | | | |
| τήν | ὁ | (often not translated) the, this, that, who | H | DA | | | | | A | S | F | |
| ἡμέραν | ἡμέρα | day, time of the day, time, indefinite period of time | M | N | | | | | A | S | F | |
| τῆς | ὁ | (often not translated) the, this, that, who | H | DA | | | | | G | S | F | |
| πεντηκοστῆς | πεντηκοστή | Pentecost, fiftieth (day after Passover) | R | N | | | | | G | S | F | |

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|--------|-------|--|-----------|----------|--------|-------|-------|------|------|--------|--------|--------|
| ἦσαν | εἰμί | to be, exist, be present | H | V | 3 | I | A | I | | P | | |
| πάντες | πᾶς | all, every (thing, one), whole; always | H | A | | | | | N | P | M | |
| ὁμοῦ | ὁμοῦ | together | R | D | | | | | | | | |
| ἐπί | ἐπί | (gen.) on, over, when; (dat.) on, at, in, while; (acc.) across, over, on, to, for, while | H | P | | | | | | | | |
| τὸ | ὁ | (often not translated) the, this, that, who | H | DA | | | | | A | S | N | |
| αὐτό | αὐτός | he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here, | H | A | | | | | A | S | N | |

Greek Verse

Acts 2:1 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό,

Word-for-Word
Translation

Proper Translation

When the day of Pentecost had arrived, they were all together in one place.

Comments and
Questions

ἐν τῷ + infinitive is a construction often used by Luke (FFBg). It is an idiomatic construction common from 2nd c. BC to 1 c. AD.

SOMEbody here had some cash that they could all hang out and eat/sleep. But later in the chapter, we find that the church was sharing their resources together. This may have been only days after the events leading up to vs. 1 here. So the precedent may well have been already established.

Later the people of Greece and Asia were taking up a collection for the Christians of Judea. Were they just naturally poor, or did a good block of the Jerusalem church lose the opportunity over this period of remaining gainfully employed?

FFBe Pentecost (Greek for 50) was the 50th day from the first Sunday after Passover (Lv 23:15-16 "You shall count seven full weeks from the day after the Sabbath, from the day that you brought the sheaf of the wave offering. You shall count fifty days to the day after the seventh Sabbath. Then you shall present a grain offering of new grain to the Lord.")