

Verse Analysis – Acts 2:6

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	aorist
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:

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H	High frequency – used more than 750 times
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→ Memorizing all words used 150+ times will give you a handle on 70% of the NT.
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Acts 2:6

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Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
γενομένης	γίνομαι	to be, become, happen; to come into existence, be born. It is used in certain contexts to introduce a	M	V		A	M	P	G	S	F	
δὲ	δέ	but, and, then, rather	H	C								
τῆς	ὅ	(often not translated) the, this, that, who	H	DA					G	S	F	
φωνῆς	φωνή	voice, sound, tone, noise of any kind; by extension: speaking, language	M	N					G	S	F	
ταύτης	οὗτος	this, this one, these; (as object) him, her, it, them; with διά or εἰς it means for this reason	H	DP					G	S	F	
συνῆλθε	συνέρχομαι	to come together, gather, assemble; to go along with, accompany	L	V	3	A	A	I		S		
τὸ	ὅ	(often not translated) the, this, that, who	H	DA					N	S	N	
πλήθος	πλήθος	large number, crowd, multitude, assembly	L	N					N	S	N	

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								
συνεχύθη	συγχέω	to baffle, confuse; to stir up, cause trouble; (pass.) to be bewildered, confused; to be in an uproar, stirred	R	V	3	A	P	I		S		
ὅτι	ὅτι	that; because, since; for	H	C								
ἤκουον	ἀκούω	to hear, pay attention, understand, obey (root of English word acoustics)	M	V	3	I	A	I		P		
εἷς	εἷς	one, single	M	A					N	S	M	
ἕκαστος	ἕκαστος	each, every	L	A					N	S	M	
τῇ	ὁ	(often not translated) the, this, that, who	H	DA					D	S	F	
ἰδία	ἴδιος	one's own, private	M	A					D	S	F	
διαλέκτῳ	διάλεκτος	language, dialect, a communication code whether written or oral; in the NT this always refers to	R	N					D	S	F	
λαλούντων	λαλέω	to speak, talk	M	V		P	A	P	G	P	M	
αὐτῶν	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					G	P	M	

Greek Verse

Acts 2:6 γενομένης δὲ τῆς φωνῆς ταύτης συνήλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῆ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.

Word-for-Word Translation

When this sound happened...each one (εἰς ἕκαστος) heard them (αὐτῶν) speaking (λαλούντων).

Proper Translation

When they heard this, the crowd came together and was thrown into an uproar, because each one heard them speaking in his own language.

Comments and Questions

Note comment from prior verse: I translated ἀπὸ παντὸς ἔθνους as "from every linguistic group" since the *ethnicity* of everybody was Jewish.

We begin with a genitive absolute. τῆς φωνῆς is a genitive singular and functions as the subject of the clause.

Presumably "the sound" was the sound of people speaking in all these various languages.

They may have been in a private house in verse 2...but by this time, they obviously are out in public.

γενομένης is a genitive participle. So we know it is modifying τῆς φωνῆς. We have seen several instances where the participle captures something about time. When such-and-such happened. After such-and-such. Until such-and-such. This is particularly true with a genitive absolute clause that comes at the beginning of the sentence. It has been flagged as a clause that stands independently of the rest of the sentence.

τὸ πλῆθος is a nominative singular, and hence is the subject of the main verb συνήλθε.

The listeners were shocked and amazed to hear their own dialects being spoken.

ESV has the crowd "bewildered". At least that...but I think it would have spurred immediate exclamations and discussion among all those who were there doing this hearing.

Note that lexicon in StepBible gives a separate definition section for συνεχύθη, specifically for when it occurs as it does here, in the passive voice. "To be confused, to be in an uproar."

BDAG thinks that the best translation here would be "were amazed" rather than "were in an uproar".

τῆ ἰδίᾳ διαλέκτῳ his own language.

I would expect the direct object of the verb ἀκούω to be accusative. They heard *who* or *what*? They heard *them*...speaking. I would expect "them" to be accusative, and the participle which is connected with it to also be accusative.

However:

The object of ἀκούω often occurs in the genitive case, as here (αὐτῶν).

Martin M. Culy and Mikeal C. Parsons, *Acts: A Handbook on the Greek Text*, *Baylor Handbook on the*

Verse Analysis – Acts 2:7

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I	interjection
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F	future
A	aorist
X	perfect
Y	pluperfect

Mood:

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D	imperative
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Acts 2:7

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Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ἐξίσταντο	ἐξίστημι	to amaze, astound; (intr.) to be amazed, out of one's senses	R	V	3	I	M	I		P		
δὲ	δέ	but, and, then, rather	H	C								
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
ἐθαύμαζον	θαυμάζω	to be amazed (at), in wonder, astonished, surprised	L	V	3	I	A	I		P		
λέγοντες	λέγω	say, said, the most general term for speaking in the NT, translated contextually with more specific	H	V		P	A	P	N	P	M	
οὐχ	οὐ	no, not, not at all, in no way, (with {3590}) absolutely not. At the beginning of a Greek question,	H	X								
ἰδοὺ	ἰδοὺ	look!, suddenly, now; here, there; this particle is used to enliven a Hebrew narrative style, by marking the	M	X								
πάντες	πᾶς	all, every (thing, one), whole; always	H	A					N	P	M	

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
οὗτοί	οὗτος	this, this one, these; (as object) him, her, it, them; with διά or εις it means for this reason	H	DP					N	P	M	
εἰσιν	εἰμί	to be, exist, be present	H	V	3	P	A	I		P		
οἱ	ὁ	(often not translated) the, this, that, who	H	DA					N	P	M	
λαλοῦντες	λαλέω	to speak, talk	M	V		P	A	P	N	P	M	
Γαλιλαῖοι	Γαλιλαῖος	Galilean, from Galilee	R	A					N	P	M	

Greek Verse

Acts 2:7 ἐξίσταντο δὲ καὶ ἐθαύμαζον λέγοντες· Ἦ οὐχ ἰδοὺ ἅπαντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;

Word-for-Word
Translation

They were amazed and amazed (but I need to find an additional word in English, since "amazed and amazed" don't work).

Proper Translation

They were shocked and amazed, and said "Look! Aren't all of these speakers from Galilee?"

Comments and
Questions

*An aorist/imperfect, followed by a participle. Could translate it as *They were totally amazed, saying...**

*Or you could translate it as *They were totally amazed, and said...**

Either of these options is a good way to handle the participle following a regular verb in this kind of story telling.

This is a very common construction in the Gospel of Luke, and is an echo of how the LXX translates the Hebrew of the OT.

ἰδοὺ is enormously common in the LXX, also translating a common Hebrew expression. It is much less common in non-biblical Greek.

Using ἰδοὺ would have made this verse "sound" Jewish to readers. Luke uses ἰδοὺ all the time in the Gospel, as well as in the first half of Acts.

Once he starts describing Paul's mission to Greek speaking people, he stops using ἰδοὺ almost entirely. In

describing what went on in Athens and Corinth, even though there are Jewish people in the story, Luke's Greek no longer sounds like it has a Jewish accent.

In the 1950s, the population of New York City was $\frac{1}{4}$ Jewish. So it became common in North America, when telling a story which included Jewish people speaking, to use a New York accent.

Luke was doing something similar through his writing.

πάντες οὗτοί εἰσιν Γαλιλαῖοι. Nominative + be verb + Nominative.

Same as we have seen with "God is Love" and "The Word was God".

οἱ λαλοῦντες is also nominative, and is functioning as a modifier of "these". These, the ones speaking, are Galileans?"

This way of preaching about Jesus would certainly kickstart the new movement, and help it to break out of Palestine right from here onwards.

Presumably, Galilaeans were as easy to recognize by their speech as people from Newfoundland.

Mt 26:73 After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent betrays you."

οὐχ ἰδοῦ is used in the LXX in rhetorical questions (FFBg).

See my note for Matt. 1:20 on ἰδοῦ.

Verse Analysis – Acts 2:8

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A	adjective
C	conjunction
D	adverb
I	interjection
N	noun
P	preposition
DA	definite article
DP	demonstrative pronoun
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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
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Acts 2:8

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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								
πῶς	πῶς	how? in what way?; how!	M	D								
ἡμεῖς	ἐγώ	I, me, my; we, us, our; often added for emphasis: myself, ourselves	H	PP					N	P		
ἀκούομεν	ἀκούω	to hear, pay attention, understand, obey (root of English word acoustics)	M	V	1	P	A	I		P		
ἕκαστος	ἕκαστος	each, every	L	A					N	S	M	
τῆ	ὁ	(often not translated) the, this, that, who	H	DA					D	S	F	
ἰδίᾳ	ἴδιος	one's own, private	M	A					D	S	F	
διαλέκτῳ	διάλεκτος	language, dialect, a communication code whether written or oral; in the NT this always refers to	R	N					D	S	F	

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ἡμῶν	ἐγώ	I, me, my; we, us, our; often added for emphasis: myself, ourselves	H	PP					G	P		
ἐν	ἐν	Spatially: in, inside, at, among, with; logically: by means of, with, because of; of time: during, while	H	P								
ἧ	ὅς	who, which, what, that; anyone, someone, a certain one	H	RP					D	S	F	
ἐγεννήθημεν	γεννάω	to become the father of; to bear, give birth to; (pass.) to be conceived, born	L	V	1	A	P	I		P		

Greek Verse Acts 2:8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾧ ἐγεννήθημεν;

Word-for-Word Translation So how do we each hear in the same language of us in which we were born?

Proper Translation So how is it that we can hear, each one of us, in our own language—that is, our first language?

Comments and Questions Lit *in which we were born*. Presumably they all spoke Aramaic to be able to communicate in Jerusalem...but were hearing their own languages (which would be myriad).

This would be an early example of what Wycliffe has observed about the power of hearing of Jesus in your own heart-language.

This appears to be a different sort of thing than what Paul talks about in 1 Cor. 14:2, which nobody understands.

Luke had certainly spent a lot of time around Paul, and may have been with him when he wrote the letter to Corinth.

It would be nice if Luke had sorted this out a bit better for us...but he was not interested in answering all our questions about spiritual gifts. Rather, to talk about the miraculous events that saw the Jesus-movement break out of Palestine.

And frankly, there is no reason God could not do one miraculous thing in Jerusalem at Pentecost in AD 30, and another miraculous thing in Corinth in AD 54. The same word γλῶσσα is used in both contexts...but we

have already seen that a single Greek word can do multiple duty, depending on the context.

The point is, God was doing miraculous stuff!!

Verse Analysis – Acts 2:9

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Acts 2:9

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Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
Πάρθοι	Πάρθος	Parthian	R	N					N	P	M	
καὶ	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
Μήδοι	Μήδος	Mede	R	N					N	P	M	
καὶ	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
Ἐλαμίται	Ἐλαμίτης	Elamite, highland	R	N					N	P	M	
καὶ	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
οἱ	ὁ	(often not translated) the, this, that, who	H	DA					N	P	M	
κατοικοῦντες	κατοικέω	to live in, reside in, settle	L	V		P	A	P	N	P	M	

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
τὴν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	F	
Μεσοποταμίαν	Μεσοποταμία	Mesopotamia, [land] between rivers	R	N					A	S	F	
Ἰουδαίαν	Ἰουδαία	Judea, Judean, land of the Judahites	L	N					A	S	F	
τε	τέ	and, but (often not translated) ; with καί: both...and	M	C								
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
Καππαδοκίαν	Καππαδοκία	Cappadocia	R	N					A	S	F	
Πόντον	Πόντος	open sea	R	N					A	S	M	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
τὴν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	F	
Ἀσίαν	Ἀσία	Asia	R	N					A	S	F	

Greek Verse

Acts 2:9 Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,

Word-for-Word
Translation

Proper Translation

There were Parthians, Medes, Elamites, people who live in Mesopotamia, Judeans and Cappadocians, Pontus and Asia,

Comments and
Questions

I inserted *there were* at the beginning to turn this into a complete sentence in English.

This list generally starts in the east and works their way to the West. Odd that Judeans are listed. You think that would go without saying, since the location of this event was Jerusalem. Except maybe Luke was clarifying that it was not just people from Jerusalem, but also from outlying areas of Judea.

It is possible that τε καὶ indicates Luke was saying "People from Mesopotamia (including Judea and Cappadocia)...."

If this is so, then:

F.F. Bruce plausibly suggests that Ἰουδαία indicates the widest extent of the nation (i.e., to the Euphrates—Bruce, Book of Acts, 56)... The region on both sides of the Euphrates in Mesopotamia is described. If so, the way Syria is included as "greater Judea" leads the observant reader to see the ideal Israel as promised by God (Gen 15:18) and only briefly achieved by David (1 Chr 18:3). The language further lends itself to a messianic expectation of the restoration of Israel (Hengel "Ἰουδαία" 179).

L. Scott Kellum, Acts, ed. Andreas J. Köstenberger and Robert W. Yarbrough, *Exegetical Guide to the*

Greek New Testament (Nashville, TN: B&H Academic, 2020), 32.

Pontus is on the Black Sea coast of modern Turkey.

οἱ κατοικοῦντες τὴν Μεσοποταμίαν literally *those living in Mesopotamia, or the ones living in Mesopotamia*.

Since it is "in Mesopotamia" I would expect the noun to be dative, as that is the common way of expressing the English notion of "in".

But that accusative carries on with the next word, Ἰουδαίαν plus all the places following. Οἱ κατοικοῦντες τὴν seems to govern the next several locations.

Aha! Locations are often described by Luke with accusative case words.

Accusative of location (cf. 2:14; 8:25, 40; 9:32, 35; 14:21; 19:10, 17). Although the place where the subject lives (κατοικέω) is typically introduced by the preposition εἰς (2:5; 7:4) or ἐν (1:20; 7:2, 4), the location is sometimes simply expressed in the accusative case (cf. 2:9–11, 14; 19:10, 17).

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), 17.

This verse really tells where the Jews were living in the world at this time:

Parthia=NE Iran

Media=NW Iran

Elam=SW Iran

Mesopotamia=Iraq

Cappadocia=Central Turkey

Pontus=NE Turkey

Asia=W Turkey

FFBe: the number of Jews in these other territories ran into the millions.

Philo, an Alexandrian Jew, estimated in AD 38 that there were a million Jews in Egypt alone. Two out of the

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Acts 2:10

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Φρυγίαν	Φρυγία	Phrygia	R	N					A	S	F	
τε	τέ	and, but (often not translated); with kai: both...and	M	C								
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
Παμφυλίαν	Παμφυλία	Pamphylia	R	N					A	S	F	
Αίγυπτον	Αίγυπτος	Egypt	R	N					A	S	F	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
τὰ	ὁ	(often not translated) the, this, that, who	H	DA					A	P	N	
μέρη	μέρος	a part, portion, division, of a whole, Lk. 11:36; 15:12; Acts 5:2; Eph. 4:16; a piece, fragment, Lk. 24:42; Jn.	L	N					A	P	N	

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
τῆς	ὁ	(often not translated) the, this, that, who	H	DA					G	S	F	
Λιβύης	Λιβύη	Libya	R	N					G	S	F	
τῆς	ὁ	(often not translated) the, this, that, who	H	DA					G	S	F	
κατά	κατά	(gen.) against, contrary to, opposed; down, throughout; (acc.) in, by, with, in accordance with,	M	P								
Κυρήνην	Κυρήνη	Cyrene, wall	R	N					A	S	F	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
οἱ	ὁ	(often not translated) the, this, that, who	H	DA					N	P	M	
ἐπιδημοῦντες	ἐπιδημέω	to dwell among a people; to be at home among one's own people; and in NT to sojourn as a stranger	R	V		P	A	P	N	P	M	
Ῥωμαῖοι	Ῥωμαῖος	Roman, from Rome; (n) Roman citizen	R	A					N	P	M	

Greek Verse

Acts 2:10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,

Word-for-Word
Translation

Proper Translation

as well as Phrygia, Pamphilia, Egypt, and the part of Libya belonging to Cyrene, and even those who live in Rome.

Comments and
Questions

Phrygia = Central Turkey, west of Cappadocia
Pamphilia = South Central Turkey, on the Med. Coast
Cyrene = a city established as a Greek colony in eastern Libya

If τε καὶ sets off a parenthetical phrase, then it would be "Asia (including Phrygia and Pamphilia), Egypt...."

An example of this might be in Matt. 22:10 *And those servants went out into the roads and gathered all whom they found, both bad and good (πονηροὺς τε καὶ ἀγαθοὺς). So the wedding hall was filled with guests.*

οἱ ἐπιδημοῦντες has a definite article, so translates as *the ones living in Rome.*

Verse Analysis – Acts 2:11

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 2:11

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Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
Ἰουδαῖοί	Ἰουδαῖος	Jewish (people), Jewish	M	A					N	P	M	
τε	τέ	and, but (often not translated); with kai: both...and	M	C								
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
προσῆλυτοι	προσῆλυτος	pr. a newcomer, a stranger; in NT a proselyte, convert from paganism to Judaism, Mt. 23:15; Acts	R	N					N	P	M	
Κρήτες	Κρής	a Cretan, an inhabitant of Κρήτη, Acts 2:11; Tit. 1:12 *	R	N					N	P	M	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
Ἄραβες	Ἄραβ	Arab, desert dweller	R	N					N	P	M	
ἀκούομεν	ἀκούω	to hear, pay attention, understand, obey (root of English word acoustics)	M	V	1	P	A	I		P		

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
λαλούντων	λαλέω	to speak, talk	M	V		P	A	P	G	P	M	
αὐτῶν	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					G	P	M	
ταῖς	ὁ	(often not translated) the, this, that, who	H	DA					D	P	F	
ἡμετέrais	ἡμέτερος	our, our own	R	A					D	P	F	
γλώσσαις	γλῶσσα	tongue; language; sometimes refers to the supernatural gift of tongues (see ἐρμηνεία in 1 Cor	L	N					D	P	F	
τὰ	ὁ	(often not translated) the, this, that, who	H	DA					A	P	N	
μεγαλεῖα	μεγαλεῖος	(pl. n.) wonders, mighty deeds	R	A					A	P	N	
τοῦ	ὁ	(often not translated) the, this, that, who	H	DA					G	S	M	
θεοῦ	θεός	God, usually refers to the one true God; in a very few contexts it refers to a (pagan) god or goddess.	H	N					G	S	M	

Greek Verse

Acts 2:11 Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.

Word-for-Word
Translation

Proper Translation

There are native-born Jews and converts to Judaism, people from Crete and Arabia. We hear them telling in our own languages the fantastic things God has done!

Comments and
Questions

*I insert **there are** to make a complete sentence in English.*

Once again, as in verse 6, the verb ἀκούω seems to take a genitive direct object αὐτῶν.

At least ταῖς ἡμετέραις γλώσσαις in our own language is dative as we would expect.

λαλούντων is a participle, but it seems to function almost as a main verb, taking an accusative τὰ μεγαλεῖα τοῦ θεοῦ the great things of God.

FFBg: προσήλυτοι - 3 things were required: 1. circumcision, 2. baptism, 3. Offering a sacrifice. #1 was a non-issue for women, who more often converted. Men were often content to have the looser connection to the synagog implied in the term "God-fearer" (e.g. Acts 10:1-1 At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort, a devout man who feared God with all his household, gave alms generously to the people, and prayed continually to God.)