

Verse Analysis – Acts 2:22

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:

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
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Acts 2:22

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Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ἄνδρες	άνήρ	man, male, husband; usually an adult male, but in some contexts the emphasis is on maturity rather than	M	N					V	P	M	
Ἰσραηλίται	Ἰσραηλίτης	an Israelite, a descendant of Ἰσραήλ, Israel or Jacob, Jn. 1:47; Acts 2:22	R	N					V	P	M	
ἀκούσατε	ἀκούω	to hear, pay attention, understand, obey (root of English word acoustics)	M	V	2	A	A	D		P		
τοὺς	ὁ	(often not translated) the, this, that, who	H	DA					A	P	M	
λόγους	λόγος	word, spoken or written	M	N					A	P	M	
τούτους	οὗτος	this, this one, these; (as object) him, her, it, them; with διά or εἰς it means for this reason	H	DP					A	P	M	
Ἰησοῦν	Ἰησοῦς	Jesus, Joshua, Yahweh saves	H	N					A	S	M	
τὸν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	M	

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
Ναζωραῖον	Ναζωραῖος	also spelled Ναζαρηνός, a Nazarite; an inhabitant of Nazareth, Mt. 2:23; 26:71; Lk. 18:37; Jn. 18:5, 7;	R	N					A	S	M	
ἄνδρα	ἄνῆρ	man, male, husband; usually an adult male, but in some contexts the emphasis is on maturity rather than	M	N					A	S	M	
ἀποδεικνύμενον	ἀποδείκνυμι	to point out, display; to prove, evince, demonstrate, Acts 25:7; to designate, proclaim, hold forth, 2	R	V			Χ	P	P	A	S	M
ἀπὸ	ἀπό	from, away from; by means of; out of; against	M	P								
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	
εἰς	εἰς	to, toward, into; for. Spatially: movement toward or into an area (extending to a goal); logically: a	H	P								
ὑμᾶς	σύ	you, your	H	PP					A	P		
δυνάμεσι	δύναμις	power, ability; miracle; ruler, an extended meaning of a person or supernatural being who has	M	N					D	P	F	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
τέρασι	τέρας	omen, sign, wonder.	R	N					D	P	N	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
σημείους	σημεῖον	a sign, a mark, token, by which anything is known or distinguished, Mt. 16:3; 24:3; 2 Thess. 3:17; a token,	L	N					D	P	N	
οἷς	ὅς	who, which, what, that; anyone, someone, a certain one	H	RP					D	P	N	
ἐποίησεν	ποιέω	to do, make, practice, produce	M	V	3		A	A	I		S	
δι'	διά	(gen.) through, by means of; (acc.) because of, for the sake of, therefore	M	P								
αὐτοῦ	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	S	M	

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ὁ	ὁ	(often not translated) the, this, that, who	H	DA					N	S	M	
θεός	θεός	God, usually refers to the one true God; in a very few contexts it refers to a (pagan) god or goddess.	H	N					N	S	M	
ἐν	ἐν	Spatially: in, inside, at, among, with; logically: by means of, with, because of; of time: during, while	H	P								
μέσω	μέσος	middle, center, among; between; in front of, before	L	A					D	S	N	
ὕμῶν	σύ	you, your	H	PP					G	P		
καθώς	καθώς	as, just as, even as; in accordance with	M	C								
αὐτοὶ	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					N	P	M	
οἶδατε	οἶδα	to know, to possess information; recognize, realize, to come to know; to understand, to be able to use	M	V	2	X	A	I		P		

Greek Verse

Acts 2:22 Ἄνδρες Ἰσραηλίται, ἀκούσατε τοὺς λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἴδατε,

Word-for-Word Translation

Men of Israel, listen top what I have to say. Jesus the Nazarene, a man having been appointed by God to you with (a common use of dative case) powers and miracles and signs which he (i.e. God) produced through him in your midst even as you yourselves know.

Proper Translation

Men of Israel, listen top what I have to say. Jesus of Nazareth was a man who was accredited by God to you through miracles, signs, and wonders, which God did through him in your presence, as you yourselves know.

Comments and Questions

ἀκούετε = You all do listen—2nd person plural present *indicative* (a statement of fact)

ἀκούσατε = "Listen!" —2nd person plural aorist *imperative* (a command given to a group)

Imperative is a "mood" of the Greek verb, in addition to *indicative* (a statement of fact) and *subjunctive* (which may or may not be a fact, depending on how a person chooses).

Vocative noun case is what words are called when used as names in direct address.

Peter is saying, "Men! Israelites!" or perhaps "Men of Israel, Listen to what I have to say."

There were a bunch of people here from all over, but they all perceived themselves as "men of Israel."

It would be the permanent residents who would have had the most personal contact with Jesus — though if all these foreigners had been around for a while, they would have seen Jesus' final week in Jerusalem.

Since visiting Jerusalem from Iran would be a multi-month journey, they would have certainly hung out for at least a few weeks.

δυνάμεις is the word regularly used in the Synoptic Gospels, including Luke, for the miracles—mighty works—of Jesus.

"God has shown clearly to you by the miracles, wonders, and signs, that he was working through Jesus; that is how Jesus did these"

Barclay Moon Newman and Eugene Albert Nida, *A Handbook on the Acts of the Apostles*, UBS Handbook Series (New York: United Bible Societies, 1972), 48.

Verse Analysis – Acts 2:23

Categories:

A	adjective
C	conjunction
D	adverb
I	interjection
N	noun
P	preposition
DA	definite article
DP	demonstrative pronoun
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P	present
I	imperfect
F	future
A	aorist
X	perfect
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Mood:

I	indicative
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S	subjunctive
O	optative
N	infinitive
P	participle

Number:

S	singular
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Degree:

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Frequency:

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Acts 2:23

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Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
τούτου	οὗτος	this, this one, these; (as object) him, her, it, them; with διά or εις it means for this reason	H	DP					A	S	M	
τῆ	ὅ	(often not translated) the, this, that, who	H	DA					D	S	F	
ὠρισμένη	ὀρίζω	to set bounds to, to bound; to restrict, Heb. 4:7; to settle, appoint definitively, Acts 17:26; to fix	R	V		X	P	P	D	S	F	
βουλή	βουλή	counsel, purpose, design, determination, decree, Lk. 7:30; 23:51, et al. freq.; by impl. secret thoughts,	R	N					D	S	F	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
προγνώσει	πρόγνωσις	foreknowledge; in NT previous determination, purpose, Acts 2:23; 1 Pet. 1:2* → foreknow,	R	N					D	S	F	
τοῦ	ὅ	(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	

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ἐκδοτον	ἐκδοτος	delivered up, Acts 2:23*	R	A					A	S	M	
διὰ	διά	(gen.) through, by means of; (acc.) because of, for the sake of, therefore	M	P								
χειρὸς	χείρ	hand	M	N					G	S	F	
ἀνόμων	ἄνομος	lawless, without law, not subject to law, 1 Cor. 9:21; lawless, violating law, wicked, impious, Acts 2:23; a	R	A					G	P	M	
προσπῆξαντες	προσπήγνυμι	to fix to, affix to, Acts 2:23*	R	V		A	A	P	N	P	M	
ἀνείλατε	ἀναιρέω	pr. to take up, lift, as from the ground; to take off, put to death, kill, murder, Mt. 2:16; to take away,	R	V	2	A	A	I		P		

Greek Verse Acts 2:23 τοῦτον τῇ ὠρισμένη βουλή καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ χειρὸς ἀνόμων προσπήξαντες ἀνείλατε,

Word-for-Word Translation You killed this man (τοῦτον) by (dative) the destined purpose and foreknowledghe of God, delivered up by the hand of lawless (people) affixing (i.e. crucifying)

Proper Translation You killed this man—though you were able to do it only because it fit with the pre-established plan and forknowledge of God—crucifying him by having non-Jews kill him.

Comments and Questions ἀνείλατε is an active verb that governs the verse.

The initial τοῦτον is accusative, so it is the direct object of the verb.

"You killed this man"

We are always on the lookout for a "main verb"—one that is neither an infinitive nor a participle—to define and drive the action of the sentence.

προσπήξαντες is nominative plural < προσπήγνυμι, to affix, hence "to crucify", and so agrees with the subject of the sentence, "You all", which is implied by the use of ἀνείλατε: verb, 2nd person aorist active indicative plural.

So it could be rendered, "You all killed this man when you crucified him, by handing him over to non-Jews—though you were able to do it only because it fit with the pre-established plan and forknowledge of God."

Peter is toying with the whole predestination issue. He sees God as active and soverign at the exact same time as people are morally responsible for the decisions and actions they take.

Peter seems to be talking about how the Sadducees, aided by the people of Jerusalem, manipulated the Romans (ἁνόμων) into sentencing Jesus to death.

Verse Analysis – Acts 2:24

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C	conjunction
D	adverb
I	interjection
N	noun
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Tense:

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F	future
A	aorist
X	perfect
Y	pluperfect

Mood:

I	indicative
D	imperative
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Acts 2:24

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Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ὅς	ὅς	who, which, what, that; anyone, someone, a certain one	H	RP					A	S	M	
ὁ	ὁ	(often not translated) the, this, that, who	H	DA					N	S	M	
θεός	θεός	God, usually refers to the one true God; in a very few contexts it refers to a (pagan) god or goddess.	H	N					N	S	M	
ἀνέστησεν	ἀνίστημι	to get up, stand up, come back to life	M	V	3	A	A	I		S		
λύσας	λύω	to loosen, unbind, unfasten, Mk 1:7; to loose, untie, Mt. 21:2; Jn. 11:44; to disengage, 1 Cor. 7:27; to set	L	V		A	A	P	N	S	M	
τὰς	ὁ	(often not translated) the, this, that, who	H	DA					A	P	F	
ώδινας	ώδίν	pain, especially of childbirth	R	N					A	P	F	
τοῦ	ὁ	(often not translated) the, this, that, who	H	DA					G	S	M	

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
θανάτου	θάνατος	death, the extinction of life, whether naturally, Lk. 2:26; Mk. 9:1; or violently, Mt. 10:21; 15:4; imminent	M	N					G	S	M	
καθότι	καθότι	as, just as, according as, in proportion as, Acts 2:45; 4:35; inasmuch as, Lk. 1:7; 19:9; Acts 2:24; 17:31*	R	C								
οὐκ	οὐ	no, not, not at all, in no way, (with {3590}) absolutely not. At the beginning of a Greek question,	H	D								
ἦν	εἰμί	to be, exist, be present	H	V	3	I	A	I		S		
δυνατὸν	δυνατός	able, having power, powerful, mighty; δυνατός	L	A					N	S	N	
κρατεῖσθαι	κρατέω	pr. to be strong; to be superior to any one, subdue, vanquish, Acts 2:24; to get into one's power, lay	L	V		P	P	N				
αὐτὸν	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					A	S	M	
ὑπ'	ὑπό	(gen.) by, by means of; (acc.) under (in space as well as in status or authority); at (a time of day)	M	P								
αὐτοῦ	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	S	M	

Greek Verse

Acts 2:24 ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ·

Word-for-Word Translation

Whom God resurrected, setting free (from) the pain of death, inasmuch as not it was powerful to be held him by itself. [NET Bible: in its power.]

Proper Translation

God resurrected him, setting him free from the pains of death. For death was not able to hold him by itself.

Comments and Questions

For death was not able to keep him prisoner.

ὃν is accusative and refers back to the τοῦτον of the previous verse (i.e. Jesus).

Jesus did die, but the pains of death are like the pains of childbirth (ὠδίν), and they can go on an on.

It is sometimes the case that an accusative acts as though it were a nominative-type subject of an infinitive. Hence:

αὐτόν acc. as subject of inf., it was not possible for him to be held by it (death).

Verse Analysis – Acts 2:21

Categories:

A	adjective
C	conjunction
D	adverb
I	interjection
N	noun
P	preposition
DA	definite article
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Acts 2:21

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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								
ἔσται	εἰμί	to be, exist, be present	H	V	3	F	M	I		S		
πᾶς	πᾶς	all, every (thing, one), whole; always	H	A					N	S	M	
ὃς	ὃς	who, which, what, that; anyone, someone, a certain one	H	RP					N	S	M	
ἐάν	ἐάν	if (usually used in general conditions or conditions that imply some doubt)	M	X								
ἐπικαλέσθαι	ἐπικαλέω	(act./pass.) to call (upon), name, be named; (mid.) appeal to, call upon for aid	L	V	3	A	M	S		S		
τὸ	ὄ	(often not translated) the, this, that, who	H	DA					A	S	N	
ὄνομα	ὄνομα	name; title; reputation	M	N					A	S	N	

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
κυρίου	κύριος	lord, master	M	N					G	S	M	
σωθήσεται	σώζω	save, keep safe, preserve, make whole/healthy	M	V	3	F	P	I		S		

Greek Verse

Acts 2:21 καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

Word-for-Word Translation

And it will be (that) each one who if he should call on the name of the Lord will be saved.

Proper Translation

And it will be so that all who call on the name of the Lord will be saved."

Comments and Questions

The GNT uses *and then* for the initial καὶ, seeing it as a type of transition to introduce a summary. This fits in well with the structure of the quotation.

ὅς ἐὰν + a Subjunctive = whoever

Max Zerwick and Mary Grosvenor, *A Grammatical Analysis of the Greek New Testament* (Rome: Biblical Institute Press, 1974), 354.

This phrase also occurs as ὅς ἂν, with the same function when followed by a subjunctive.

ἐὰν is difficult to translate. It is sometimes "if", sometimes "—ever", sometimes omitted. But it is followed by a verb that is subjunctive.

Indicative mood deals in statements of fact/reality. Subjunctive deals in something that is potential/uncertain/contingent.

Grammatically, the verse does not say that "everyone will be saved" but rather "everyone who may (= if he) call on the name of the Lord will be saved."

As elsewhere, the aorist does not indicate past-time, but rather about the nature of the action, as a complete action rather than ongoing.

While following Jesus involves daily choices, grammatically the use of the aorist subjunctive rather than the present subjunctive points to a specific action of calling on God's name. It is something that happened (or happens) at a specific point in time. It is *a turning point* in somebody's life.

We have certainly snapped into a reality where fulfillment was found in Peter's time and our own.

In many languages one may "call the name," but one does not "call upon the name".... Accordingly, in such a language one must say "call upon the Lord." Here name is only a symbolic substitute for the person, and as such it is highly redundant. However, it is a common Semitic idiom.

Barclay Moon Newman and Eugene Albert Nida, *A Handbook on the Acts of the Apostles, UBS Handbook Series* (New York: United Bible Societies, 1972), 46.

Peter talks about calling on the name of the Lord. He has and will continue to make it clear that he is talking about Jesus. In the Hebrew version of Joel 2:32, "Lord" is Yahweh יהוה (κύριος in the LXX). Peter is making explicit his perspective on the deity of Jesus, and the way he fulfills the promises of the OT.