Acts 1:1-11

(1:1)

πρῶτος, ἡ, οὐ = “first (of several, also when only two persons or things are involved), (of time), first, earliest, earlier, (of number of sequence)” under BAGD 725a.

ἐποιησάμην – aorist middle ποιέω.

ὁς, ἥ, ὁ = “(relative pronoun) who, which, what, that, (as a general rule agrees in gender and number w the noun or pronoun to which it refers its case is determined by the verb, noun, or preposition that governs it)” under BAGD 583a.

ἠρξατο – aorist middle ἀρχω = “be first”, (active) “rule over something or someone”, (middle) “begin” under BAGD 113b.

διδάσκειν – present active infinitive διδάσκω = “teach” under BAGD 192a.

Grammatical note = Vocative. The vocative... usually occurs at the beginning of a sentence and indicates the person or group that is being addressed by a particular statement or command. The vocative, as mentioned, essentially conveys direct address, whether with or without the article or with the inflectional particle ὦ. See KMP, 61 and n51.

(1:2)

ἄχρι = “until, as far as” under BAGD 128b.

ἡμέρα, ας, ἥ = “day (of the natural day, the period between the rising and setting of the sun)” under BAGD 353b-.

ἐντειλάμενος – aorist middle participle ἐντέλλομαι - ἐντέλλω = “command, order, give orders” under BAGD 268a-.

ἀπόστολος, οῦ, ὁ = “(naval expedition, probably also its commander) (in classical Gk), delegate, envoy, messenger (opposite ὁ πέμψας), (especially of God’s messengers), (in our literature predominantly for the) apostles (group of highly honored believers who had a special function)” under BAGD 99b.
ἐξελέξατο – aorist middle ἐκλέγομαι = “choose, select (for oneself), choose someone (something) for oneself” under BAGD 242a.

ἀνελήμφθη – aorist passive ἀναλαμβάνω = “take up, take up (in order to) carry, take to one’s self, adopt, take along, take in hand” under BAGD 56b.

ἀφενὴ ἦς ἠμέρας… ἀνελήμφθη – Interesting syntax. The main verb is at the end of the verse. So “until the day – having done all these things – he was taken up”.

(1:3)

παρέστησεν – aorist active μαριστημι and παριστάνω = “place beside, put at someone’s disposal someone or something to someone, present, represent, (almost equivalent to) make, render, prove, demonstrate” (intransitive) “approach, come (to) someone, come to the aid of, help, stand by” under BAGD 627b.

ζῶντα – present active participle ζάω = “live (of physical life in contrast to death), (of dead persons who return to life) become alive again, (of sick persons, if their illness terminates not in death but in recovery) be well, recover” under BAGD 336a.

παθεῖν – aorist active infinitive πάσχω = “experience, be treated” under BAGD 633b.

τεκμήριον, ου, τό = “(convincing, decisive) proof” under BAGD 808a. Hapax in the NT?

ὁπτανόμενος – present passive participle ὁπτάνομαι = “appear (to) someone” under BAGD 576b. Hapax in the NT?

Grammatical note = The Dative is used to denote the Instrument and so on. The Dative is used to express the cause or manner of the action of the verb or the instrument by which it is carried out. See Nunn §42.

Grammatical note = Temporal clauses by also be expressed by Prepositions with the Infinitive and an article. See Nunn §219.

Grammatical note = Temporal use of the infinitive. There are three types of temporal relationships: (1) previous (or antecedent) time, (2) contemporaneous time, and (3) subsequent time. It is important for the interpreter not only to label an
infinitive as “temporal” but more specifically which type of temporal relationship exists. *Previous time* is communicated by μετα το + infinitive. In this case, the action of the infinitive occurs *before* action of the main verb. It is important to remember is that the time of the infinitive is defined in relation to the main verb (and not vice versa). Thus, in the phrase “After he had suffered (μετα το παθειν), He also presented Himself alive to them” (Acts 1:3), the suffering occurs *before* (ie, previous time) Jesus presented himself to his disciples. See KMP, 365.

(1:4)

συναλιζόμενος – present active participle συναλίζω = “eat (salt) with, bring together, assemble” (passive) “come together” under BAGD 784b.

παρήγγειλεν – aorist active παραγγέλλω = “give orders, command, instruct, direct (of all kinds of persons in authority)” under BAGD 613a.

χωρίζεσθαι – present passive infinitive χωρίζω = “divide, separate something” (passive) “separate (oneself), be separated (of divorce), be taken away, take one’s departure, go away (of stones that represent people)” under BAGD 890a.

περιμένειν – present active infinitive περιμένω = “wait” under BAGD 648b.

ἐπαγγελια, ας, ἡ = “announcement” (in later Gk) “(with the special sense) promise, pledge, offer” under BAGD 280b.

ἡκούσατε - aorist active ἁκούω.

**Grammatical note** = Object clauses after verbs meaning *to entreat, to exhort, to command*, or *Dependent Commands or Petitions*. Dependent Commands or Petitions follow verbs of commanding or entreating to tell us the command that was given or the request that was made, not in the words of the original speaker, but in the words of the reporter. In New Testament Greek a clause introduced by ἵνα often takes the place of the Infinitive construction in dependent commands or petitions. See Nunn §159.

**Grammatical note** = *Participles. Temporal*. A temporal adverbial participle answers the question “When?” in relation to the main or controlling verb. Based on its aspect, the participle can communicate the perfective (aorist participle), imperfective (present participle), or stative aspects (perfect participle). Perfective participles depict a given action wholistically, that is, as simple having occurred;
imperfect participles portray an action progressively, that is, as ongoing or customary; and stative participles depict a state resulting from a preceding action or event. Acts 1:4 is an example of an imperfective aspect participle. See KMP, 327-29 and n19.

(1:5)

ἐβάπτισεν – aorist active βαπτίζω = “dip, immerse” under BAGD 131b. Note aorist passive 3s form.

ὕδωρ, ὕδατος, τό = “water” under BAGD 832b.

βαπτισθεσθε – future passive βαπτίζω.

δὲ ἐν πνεύματι βαπτισθεσθε ἁγίῳ - Curious syntax. The verb is between the noun and the adjective which modifies it.

(1:6)

συνελθόντες – aorist active participle συνέρχομαι = “come together, assemble, gather, come, go, (or) travel (together) with someone” under BAGD 788a.

ἀποκαθιστάνεις - ἀποκαθιστάνω and ἀποκαθίστημι = “restore, reestablish” under BAGD 91b.

γνώναι – aorist active infinitive γινώσκω.

χρόνος, οῦ, ὁ = “time, (mostly in the sense) a period of time” under BAGD 887b. Interesting how both χρόνος and καιρός are used here.

καιρός, οὗ, ὁ = “time, point of time as well as period of time, (generally) a welcome time” under BAGD 394b.

ἔθετο – aorist middle indicative τίθημι = (active and passive) “put, place, lay, lay (away), set up, put (away), place before someone, serve” under BAGD 615b.

ἐξουσία, ας, η = “freedom of choice, right (to act, decide, or dispose of one’s property as one wishes [Rw – similar to Hebrew לשה perhaps]) ability (to do something), capability, might, power, authority, absolute power, warrant” under BAGD 277b.
λήμψεσθε – future middle λαμβάνω = “(more actively) take, take in the hand, take hold of, grasp, take away, remote (with or without the use of force)” under BAGD 464a.


μάρτυς, μάρτυρος, ὁ = “witness” under BAGD 494a.

ἐως = “(temporal conjunction) till, until” under BAGD 334a.

ἔσχατος, η, ον = “last, (of place, of rank and succession)” under BAGD 313b.

**Grammatical note = Future indicative. Predictive.** The predictive use of the future is the most common use of the future tense-form and predicts a future event or at least indicates the expectation that something will take place from the author’s perspective. Of course, “The objective certainty of the prediction depends on whether the speaker is deity or a person giving a divine pronouncement”. See KMP, 270.

βλεπόντων – present active participle βλέπω = “see, look (at), be able to see (in contrast to being blind), regard, (of mental functions) direct one’s attention to something, consider, note, notice” under BAGD 143a.

ἐπήρθη – aorist passive ἐπαίρω “(figurative) rise up, offer resistance, be in opposition, be presumptuous, put on airs” under BAGD 281b-.

νεπέλη, ης, ἦ = “cloud” under BAGD 536b.

ὑπέλαβεν – aorist active ὑπολαμβάνω = “take up someone, receive as a guest, support, assume, think, believe, be of the opinion” under BAGD 845a.

ὁφθαλμός, οὖ, ὁ = “eye, (as organ of sense perception), (transferred to mental and spiritual understanding)” under BAGD 599a-.
[ὕπελαβεν] αὐτὸν [τῶν ὀφθαλμῶν αὐτῶν]¹

(1:10)

ὡς = “(as a comparative particle, indicating the manner in which something proceeds) as, like, (as a conjunction denoting comparison) as” under BAGD 897a.

ἀτενίζοντες – present active participle ἀτενίζω = “look intently at something or someone” under BAGD 119b.

πορευομένου – present middle πορεύω = “go, proceed, travel, conduct oneself, live, walk” (Rw – similar to הָלַכְתֵּךְ and בְּשַׁלְחֵךְ?) under BAGD 692a.

παρειστήκασαν – pluperfect active παρειστήμη = (transitive) “place beside, put at someone’s disposal someone or something, present, represent” under BAGD 627b.

ἐσθής, ἕτος, ἕ = “clothing” under BAGD 312a. Rare.

λευκός, ἕ, ὁν = “bright, shining, gleaming, brilliant as light, white (including, for the Greeks, many shades thereof)” under BAGD 472a.

**Grammatical note = Past State Pluperfect.** This category applies to certain verbs that convey a past state with no antecedent action. This type of usage is found with verbs that are stative in nature with no implication of a previous act that produced the state. Verbs in this category are οἶδα, ἵστημι, εἰσίωθα, and παριστήμη. Because of the frequent use of the pluperfect form of οἶδα (occurring 33 times), this is the most common pluperfect category. See KMP, 306.

**Grammatical note = Periphrastic Participles.** A periphrastic participle involves a finite verb (εἰμι) + a participle. The term *periphrastic* related to the “round-about” way of expressing the verbal idea… In other words, instead of simply using one verb to express the action, a verb plus a participle is used. Before we discuss the specific types of periphrastic participles, it will be helpful to discuss some common characteristics of this construction.

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¹ B εἰπων βλεποντων αὐτὸν ἐπηρθη και ὁφέλη ὑπελαβεν αὐτὸν (κε εἰπωντων) κε A (Β εἰπων αὐτὸν βλεποντων) C E Ψ…. εἰπωντος αὐτὸν νεφελη ὑπελαβεν αὐτὸν και ἀπηρθη (D ὑπελαβεν) itd cop-Augustine.
1. The finite verb found in a periphrastic construction is usually a form of the verb εἰμι.
2. The finite verb can occur in the present, imperfect, or future tense-forms.
3. The participle will be either present or perfect and will usually occur in the nominative case.
4. The participle usually follows the indicative verb (only rarely will the participle precede the main verb).
5. This construction is often used to highlight verbal aspect.
6. It is most common in Mark’s, John’s, and especially Luke’s writings.
7. The most common form in the NT is the imperfect periphrastic. See KMP, 341-42.

(1:11)

ἐστήκατε – perfect active ἵστημι = “set, place, bring, allow to come, put forward, propose (for a certain purpose), (intransitive) stand still, stop, come up, stand, appear” under BAGD 382a.

[ἐμ]βλέποντες – present active participle ἐμβλέπω = “look at, fix one’s gaze upon, look at (in a spiritual sense), consider” under BAGD 254b.

ἀναλημφθέες – aorist passive participle ἀναλαμβάνω.

ἐλεύσεται – future middle ἔρχομαι.

τρόπος, ὄν, ὁ = “manner, way, kind, guise, way of life, turn of mind, conduct, character” under BAGD 827a.

ἐθεάσασθε – aorist middle θεάομαι = “see, look at, behold, (with physical eyes), see (in the sense) come to see, visit” (passive) “be seen, be noticed, attract attention” (the perception is wholly supersensual) “see, perceive” under BAGD 353a.

εἰς τὸν οὐρανὸν²

**Grammatical note = Predictive future.** See KMP, 270.

² {C} εἰς τὸν οὐρανὸν Χ Α Β Ρ Ε Ψ… omit D 242 326* 2495 ίδιος ᾧ δ. gig cop bomss Augustine Vigilius.
**Grammatical note = Present State Perfect.** This category applies to certain verbs that are stative in nature with no implication of a previous act that produced the state. Verbs found in this category include οἶδα, ἔστηκα, πεποιθα, and μεμνημαι. “The reason why such perfects have the same semantics as presents is frequently that *there is very little distinction between the act and its results*”. Or to put it differently, “the results have become the act”. Thus, this category is lexically influenced and verbs found in this category should be treated as virtual present tense-form verbs. See KMP, 301. Εὐχαριστῶ