

Pentecost, Pt. 2 An Emerging Community

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With Acts 3:37-47 we encounter two types of written text. *First*, in verses 37-42 we are coming upon the tail end of the long episodic narrative of Pentecost (2:1-42). These verses form scene four of that narrative with the Missionary Speech as its center piece. Thus vv. 37-42 depict the response of the “devout Jews” who had been attracted to the strange noise and accompanying phenomena of the coming of the Holy Spirit.

Second, we come upon the first of three Summary Narratives found in the Book of Acts (2:43-47; 4:32-35; 5:12-16). In these, Luke depicts the dominating patterns of Christian devotion in the emerging community of believers over a several year period of time. The episodic narrative of Pentecost in 1-42 lays the foundation for the way the believers will then live (vv. 43-47) for the next five or so years. A closer linking of the two passages is put on the table by Luke in the Summarizing Statement in verse 42 where the new converts enter into this pattern of ongoing devotion typified by the initial group of 120 disciples, which Luke had defined in the first Summarizing Statement in 1:14.

Thus we see Luke’s strategy emerging in these early building blocks of historical narrative. The Christian movement began with 12 key followers watching Jesus ascend back to the Heavenly Father. It encompasses a larger group of disciples, including Jesus’ mother and brothers, and numbers about 120 individuals. Out of the Pentecost arrival of the Holy Spirit comes 3,000 new converts who are suddenly brought into the community of believers. This explosive growth took place over a period of a few weeks around AD 30, and thus Christianity burst onto the religious scene in Jerusalem as a major new branch of Judaism that was rapidly attracting converts. New challenges would quickly surface both from the outside with growing alarm over this movement from the Jewish religious leaders. And from within, the challenges presented by all these new converts making a full transition from Judaism into Christianity would loom large to this community.

But Jewish Christianity in Jerusalem in the early 30s of the first century faced the kind of problems that any church would rather have, than those of dwindling membership and a slow melt-down in the life of the church. How to continue growing both spiritually and numerically? This was their main challenge.



(2:43-47; 4:32-35; 5:12-16) are commonly thought to cover the period from about AD 30 to AD 45 in the life of the community of believers. If this assumption by modern scholars is correct, then each narrative covers about a five year span of time. Although time

conclusions are derived indirectly from the nature of the genre of the passage, we can confidently conclude that vv. 43-47 covers the first several years of activities in the life of the community of believers in Jerusalem.

b. Literary

Genre. For a detailed discussion of the broad genre issues of Acts as ancient history, see the study "Waiting" on [Acts 1:12-26](#). Our passage falls in the sub-genre categories of episodic narrative and summary narrative.

An **Episodic Narrative** by design describes an historical event as a single occurrence, whether it took place in a matter of minutes or whether it stretch out over a period of weeks. In the episodic narrative of vv. 1-42, the **first scene**, vv. 1-4, begins at mid-morning on the Day of Shavuot in the Jewish festival of Pentecost. **Scene two**, vv. 5-13, takes place during the same time frame. **Scene four**, vv. 37-42, picks up at the end of Peter's sermon (**Scene three**, vv. 14-36) and extends out over the next several weeks as the response of the coming of the Holy Spirit attracts several thousand new converts into the Christian community in Jerusalem. The Summarizing Statement in verse 42 especially highlights this extension of time beyond a single day.

The **Summary Narrative** in vv. 43-47 by literary definition covers a lengthy period of time. Luke's insertion of three of these in the early chapters of Acts follows a well defined pattern along with the repetition of a high quantity of common vocabulary. In these three narratives, Luke paints an idealized picture of the early church and sets it forth as a model for subsequent communities of faith to follow. Andy Chambers summarizes his conclusions in his doctoral dissertation on these three passages as follows (Abstract, p. 2):

The implicit question in the summary narratives is, what happens in a model church? The activity described in them revolves around the experiences of community in praise and ministry, radical generosity, a powerful witness, healing and astonishing numerical growth in new converts. All of Acts echoes and supports the vision for a model church described in

the summary narratives."

Literary Context. The literary setting for Acts 2:37-47 also has several layers, as well as 2:1-36. John Polhill (NAC, Logos Systems) explains one of these layers quite helpfully:

Acts 2 forms a unity around the gift of the Spirit at Pentecost. It falls into three main parts: (1) the miracle at Pentecost (vv. 1-13), (2) Peter's sermon and its tremendous results (vv. 14-41), and (3) a picture of the life held in common by the greatly enlarged community of believers in Jerusalem (vv. 42-47).

Our passage picks up the last two of the four basic sections in Acts 2: (1) 2:1-13, miracle; (2) 2:14-36, speech; (3) **2:37-41, response**; (4) **2:42-27, summary of living**. The [previous study](#) on Acts 2:1-36 tapped into the first two segments, (1) the miracle of the coming of the Spirit, vv. 1-13, and (2) Peter's missionary speech, vv. 14-36.

C.K. Barrett (*International Critical Commentary*, new series, vol. 1, Logos Systems) offers this helpful perspective on Lukan intention for our passage in relation to the entire document:

Luke appears to have two purposes in mind in this narrative. The first, as indicated above, is to demonstrate the fulfilment of Jesus' promise: his followers will receive supernatural power. The second amplifies the first. The church from the beginning, though at the beginning located only in Jerusalem, is in principle a universal society in which universal communication is possible.

Thus, this text becomes very important to anyone desiring to understand the concept of 'beginnings' for Christianity. "In my beginning is my end," says the poet T.S. Eliot.²

²As quoted by William Willimon, *Acts of the Apostles, Interpretation Commentary*, Logos Systems.

II. Message

Literary Structure. As defined above under **Literary Genre**, the essential structure of 2:37-47 is twofold. First, scene four in vv. 37-42 climaxes the episodic narrative of vv. 1-42. Second, the Summary Narrative in verses 43-47 then depicts the idealized pattern of Christian living that emerges and dominates

the community of believer over the next several years. The bridge between the two units of texts is the Summarizing Statement at the end of scene three in verse 42. For a more detailed analysis of the Greek text, see the Block and Semantic diagrams, along with the Summary of the Rhetorical Structure, in the larger internet version of this study. Our exegesis of the passage will be organized around this structural assessment of the verses.

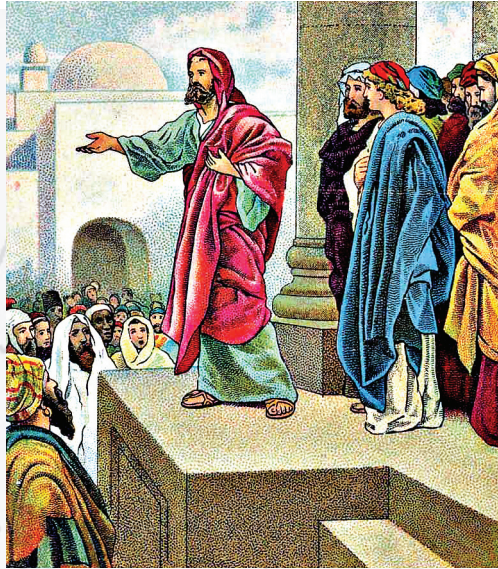
a. What are we to do?, vv. 37-42

Greek NT

³⁷ Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· τί ποιήσωμεν, ἄνδρες ἀδελφοί;³⁸ Πέτρος δὲ πρὸς αὐτοὺς· μετανοήσατε, [φησίν,] καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ λήψετε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. ³⁹ Ὑμῖν γὰρ ἔστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσεται κύριος ὁ θεὸς ἡμῶν. ⁴⁰ ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο καὶ παρεκάλει αὐτοὺς λέγων· σῶθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. ⁴¹ οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσει τρισχίλια. ⁴² Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.

Notes:

often called (vv. 5-13). These very religious but non-Christian Jews heard the sound of this divine manifestation and came to investigate. But as they listened to the disciples praising God mostly in their native Galilean dialect of Aramaic the sounds of their speech were divinely “translated” into over fifteen different non-Hebrew / Aramaic languages native to these Jews’ homes scattered over the eastern Mediterranean world as Luke lists in vv. 9-11. They were totally “blown away” by this phenomena



and did not understand what was happening. **Scene 3:** In this perplexity, Peter stood and with the backing of the Twelve he delivered a speech of explanation along with numerous other exhortations to clarify to this gathering crowd of devout Jews what God was doing (vv. 14-36). Although Peter’s speech as recorded by Luke takes less than a minute to read, Luke merely summarized the essence of what Peter said to these “outsiders.” And this speech probably lasted throughout the morning and perhaps longer, since the crowd gradually grew as word spread through the city of something highly unusual taking place.

Scene 4, vv. 37-42, stands as the climax to this episodic narrative by depicting the reaction of the crowd of non-Christian Diaspora Jews to Peter’s explanation of the events of the morning.

The internal thought flow of this scene is clear. **(1)** First, the crowd reacts with conviction and a question (v. 37). **(2)** Peter then answers with an exhortation for them to repent and be saved (vv. 38-40). **(3)** The crowd then responds with an acceptance of Peter’s words that led to baptism by 3,000 of them (v. 41). **(4)** Finally, in a summarizing statement, Luke depicts these new converts being integrated into the community of believers in a pattern of ongoing devotion (v. 42). So “center stage” in the narrative moves from the crowd to Peter and back to the crowd.

(1) Reaction, v. 37. “Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, ‘Brothers, what should we do?’” (Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· τί ποιήσωμεν, ἄνδρες ἀδελφοί;). Two aspects of their response are emphasized by Luke, one inward and one verbal. First, they were “cut to the heart” by Peter’s words. As

defined in the Louw-Nida Greek-English Lexicon (# 25.281), the Greek expression κατενύγησαν τὴν καρδίαν carries the meaning

(an idiom, literally ‘to pierce the heart’) to experience acute emotional distress, implying both concern and regret—‘to be greatly troubled, to be acutely distressed.’

The realization of their guilt in allowing Jesus to be crucified brought deep grief to these people. Second, out of that grief they asked, “what should

we do?” (τί ποιήσωμεν). The framing of the deliberative question with the Aorist subjunctive form of the verb reflects genuine uncertainty about the answer to their question. Ancient Greek had four different ways of framing such a question with each one signaling some degree of certainty about the answer to the question. The pattern used by Luke here reflects considerable uncertainty. Quite a dilemma for them: guilt with no idea of how to handle it. But they sensed that they needed to do something. It would be up to Peter to give them proper instruction on how to handle their guilt.

(2) Instructions, vv. 38-40. “Peter said to them, ‘Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.’ And he testified with many other arguments and exhorted them, saying, ‘Save yourselves from this corrupt generation.’” (Πέτρος δὲ πρὸς αὐτοὺς μετανοήσατε, [φησὶν,] καὶ βαπτισθῆτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσεται κύριος ὁ θεὸς ἡμῶν. ἐτέροις τε λόγοις πλείοσιν διεμαρτύρατο καὶ παρεκάλει αὐτοὺς λέγων· σῶθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης;). Peter’s instruction is twofold, and with the use of the Greek verb φησὶν for speaking, it is set forth in solemn tone. **First**, in the second person plural, he demands that they “repent” (μετανοήσατε). The focus of this verb for repentance stresses the inward ‘turning around of the mind’ regarding sinful actions. Their guilt could be handled only if they changed their posture toward Jesus, from participating in his execution to devot-



ing themselves to him. The use of the Aorist form of the imperative mood verb frames this obligation as a decisive action they needed to take now. **Second**, each one of them needed to be baptized as an expression of

both their collective and individual repentance.

The wording of this statement in most English translations has occasioned significant theological conflict during the past three or four centuries. In order to clearly illustrate the grammatical connections of individual words and phrases, let me first put a diagram of the [Greek text](#) on the table, followed by and English text diagram, and then give explanation of the thought structure.

- 2 **μετανοήσατε,**
καὶ
 - 3 **βαπτισθήτω ἕκαστος ὑμῶν**
ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ
εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν
καὶ
 - 4 **λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.**
-
- 2 **repent**
and
 - 3 **let each one of you be baptized**
in the name of Jesus Christ
as a consequence of the forgiveness of your
sins
and
 - 4 **you will receive the gift that is the Holy Spirit**

The fundamental structure here is a typical Jewish oriented mind-set: command / promise. Here we have a twofold command (#2-3) followed by a divine promise (#4). The twofold command is expressed first in the second person plural and targets the entire audience collectively. The Aorist imperative verb form (#2 Greek) makes an urgent demand for a decisive action of repentance. The nature of [repentance](#) here is inward focused. The Greek verb [μετανοῶ](#) denotes a radical change in thinking.

This [theme](#) looms significant in Luke's narratives in Acts in his use of the verb [μετανοῶ](#) (repent) and

the noun [μετανοία](#) (repentance) :

Ac 2:38. Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit.

Ac 3:19. Repent therefore, and turn to God so that your sins may be wiped out,

Ac 5:31. God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins.

Ac 8:22. Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you.

Ac 11:18. When they heard this, they were silenced. And they praised God, saying, "Then God has given even to the Gentiles the repentance that leads to life."

Ac 13:24. before his coming John had already proclaimed a baptism of repentance to all the people of Israel.

Ac 17:30. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent,

Ac 19:4. Paul said, "John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus."

Ac 20:21. as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus.

Ac 26:20. but declared first to those in Damascus, then in Jerusalem and throughout the countryside of Judea, and also to the Gentiles, that they should repent and turn to God and do deeds consistent with repentance.

As this concordance listing illustrates, repentance was a significant theme in both Peter's and Paul's preaching ministry. The full concept of biblical repentance is reflected in the Acts 3:19 example where Peter admonishes his audience to repent ([μετανοήσατε](#)) and turn to God ([ἐπιστρέψατε](#)). Both the inward and outward aspects of repentance come to the surface. Biblical repentance means a revolutionary change in our thinking about sin that leads to a decisive turning of our lives away from sin and to God. Anything less



is not genuine repentance that is mandated as the requirement for salvation.

The plural form of the verb in v. 38 underscores the need of the entire group repenting. In the collective oriented Jewish (and Greco-Roman) culture of that day this carried with it the demand for a group action to which each individual would contribute.

How does each individual openly express the inward spiritual commitment? Changed living is obviously the major evidence of repentance. But in Judaism and then beginning with [the ministry of John the Baptist](#), the inward decision to repent was to be confirmed by the outward action of baptismal immersion in water as the symbol of purification from sins. In v. 38, Peter reflects the continuance of that tradition with the second individualized command to be baptized. The [two aspects](#) are closely linked in the New Testament. A holistic perspective is set forth. The changing of thinking must be confirmed by an outward action expressing what has happened inwardly. The very public nature of the act of baptism helps re-enforce the genuineness of the inner attitude.

Of note in Peter's command is that they were "to be baptized" rather than "to baptize themselves." In Jewish proselyte baptism the candidate immersed himself in the water, i.e., the Jewish ritual of [Mikveh](#). But beginning with John and then carrying over into Christian practice the candidate was baptized by another person.

The command to be baptized is qualified in two ways by the Greek sentence. It is to be done (1) in the name of Jesus Christ [ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ]; and (2) it is to be done for the forgiveness of sins [εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν].

To be baptized in the name of Jesus Christ in the Greek text expression is more the sense of "on the basis of the name of Jesus Christ be baptized." The foundation that defines the meaning of and the theological basis for our outward expression of repentance in baptism is Jesus Christ. His atoning death on the cross is the source of God's forgiveness. Our radical change of thinking and new commitment is to him as Savior and Lord. It is this foundation that makes the act of baptism Christian, rather than Jewish or something else. In a later speech, Peter will make this point even more clearly: "God exalted him [i.e., Jesus] at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins" (Acts 5:31).

To be baptized for the forgiveness of sins in the Greek text is βαπτισθήτω ἕκαστος ὑμῶν...εἰς ἄφεσιν

τῶν ἁμαρτιῶν ὑμῶν.

Baptism as the outward expression of inner repentance is targeting God's forgiveness of our sins. One makes a huge mistake to assume that the ritual of baptism itself is what brings

divine forgiveness. That is not Peter's intention as is evidenced by the nature flow of thought here along with [subsequent statements](#) by him as recorded in Acts. Christian baptism must be the outward expression of profound repentance inwardly. And this holistic expression of the individual is pointing towards God granting [forgiveness](#) on the basis of Jesus' work of salvation.

John Polhill (NAC, Logos Systems) offers a helpful summation of the connection of baptism and forgiveness:

*The connection of baptism with the forgiveness of sins in v. 38 has often been a matter of controversy. A literal rendering of the verse runs: "Repent, and let each of you be baptized in the name of Jesus Christ for/on the basis of the forgiveness of your sins." The disputed word is the preposition *eis*, which could indicate purpose and thus be taken to mean that baptism is the prerequisite for the forgiveness of sins. There is ample evidence in the New Testament, however, that *eis* can also mean *on the ground of, on the basis of*, which would indicate the opposite relationship—that the forgiveness of sins is the basis, the grounds for being baptized.³¹²⁹ Perhaps more significant, however, is that the usual connection of the forgiveness of sins in Luke-Acts is with repentance and not with baptism at all (cf. Luke 24:47; Acts 3:19; 5:31).⁴¹³⁰ In fact, in no other passage of Acts is baptism presented as bringing about the forgiveness of sins. If not linked with repentance, forgiveness is connected with faith (cf. 10:43; 13:38f.; 26:18).⁵¹³¹ The dominant idea in 2:38 thus seems to be repentance, with the other elements following. Repentance leads to baptism, the forgiveness of sins, and the gift of the Spirit. The essential response Peter called from the Jewish crowd is the complete turnabout that comprises true repentance, to turn away from their rejection of the Messiah and to*

³¹²⁹ A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (New York: Doran, 1914), 592; also WP 3:35.

⁴¹³⁰ See *Beginnings* 4:26.

⁵¹³¹ B. Sauvagnat, "Se repentir, etre baptisé, recevoir l'Esprit: Actes 2:37ss.," *Foi et Vie* 80 (1981): 77–89.



call upon his name,⁶¹³² receive baptism into his community, and share the gift of the Spirit they had just witnessed so powerfully at work in the Christians at Pentecost. Peter concluded his appeal with a promise, the promise of Joel 2:32 (cf. v. 21): “Everyone who calls on the name of the Lord will be saved.” The universal scope of the promise is emphasized. Salvation is not only for the group of Jews present at Pentecost but for future generations (“your children”) as well. It is not only for Jews but for Gentiles, for those “who are far off.”⁷¹³³

Sins must be cleaned out if one is to stand before God in judgment without the sentence of eternal damnation. But more importantly in the teaching of the NT, cleansing of sin is essential before we can enjoy a relationship with the Heavenly Father that allows us to experience His presence and leadership through the Holy Spirit. Balanced Christian teaching picks up on these present and future aspects of forgiveness.

The promise of the gift of the Holy Spirit is the “promise” side of this thought structure: “and you will receive the gift of the Holy Spirit” [καὶ λήψεσθε τὴν δωρεάν τοῦ ἁγίου πνεύματος]. The gift is not something the Spirit gives us. Instead, the gift is the Holy Spirit himself as the Genitive of Apposition use of τοῦ ἁγίου πνεύματος makes clear. Peter goes on to stress that the Holy Spirit’s presence is not just for this group of devout Diaspora Jews listening to him speak. Rather, it is for “you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.”

Luke indicates that Peter continued exhorting this group of Jewish listeners for quite some time: “And he testified with many other arguments and exhorted them, saying, ‘Save yourselves from this corrupt generation.’” The word translated as ‘testified,’ διεμαρτύρατο, denotes solemn warning being issued with intensity. The bottom line of all these words that Peter used to motivate his listeners to repent is stated by Luke simply as “Save yourselves from this corrupt generation” [σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης]. The Greek expression is virtually impossible to translate



clearly into English without dropping large chunks of its meaning. The verb σώθητε is used as the 1 Aorist Permissive Passive voice form. The idea is that Peter urged his listeners to allow God to save them. And this was from this generation of Jews who were going to experience the wrath of God severely in just a few years when the Romans would invade and ultimately destroy the city and the temple, along with killing off thousands of the residents of the city. By the time Luke writes this narrative he has realized the profound significance of Peter’s words, probably more than Peter did when he spoke them. And thus he gives extra stress to these words of Peter.

(3) Response, v. 41. “So those who welcomed his message were baptized, and that day about three thousand persons were added.” (οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.). Luke carefully notes that the individuals who were baptized were only those “who welcomed his message” [οἱ μὲν ἀποδεξάμενοι τὸν λόγον αὐτοῦ]. Clearly, not everyone who listened to Peter that morning responded positively to his exhortations.

The logistics of baptizing that many people in a short period of time most likely were challenging. Abundant supplies of water would have been available within the city in locations such as at the [Pool of Siloam](#). Nothing is mentioned about who did the baptizing, whether just the Twelve or the group of 120 disciples. Luke merely indicates that it was done “that day” [ἐν τῇ ἡμέρᾳ ἐκείνῃ].

Also significant is his second statement that “persons were added” [προσετέθησαν]. That is, they were

⁶¹³² There seems to be no distinction between the prepositions ἐπὶ, ἐν, and εἰς in the baptismal formulas of Acts. The meaning seems to be the same in every case: calling upon the name is to invoke the power of Jesus and commit oneself to his rule.

⁷¹³³ The allusion is probably to Isa 57:19, which Paul also employed with reference to God’s inclusion of the Gentiles (Eph 2:14, 17).

added to the community of believers that began the day with about 120 members and ended the day with around 3,120 members. Now that's church growth! The huge challenge at the end of the day would be to integrate them into the spiritual life of the community. Luke indicates how this was done in the following Summarizing Statement in v. 42.



(4) Discipling, v. 42. “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.” (Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.) By their very nature, Summarizing Statements and Summarizing Narratives are going to depict patterns of activity that stretch over a long period of time, as far as several years being covered. As touched upon in the [Internal History](#) section on page two above, this statement depicts a process that began and continued. It also transitions over into the Summary Narrative in vv. 43-57 that characterizes the entire community of believers, rather than just these new converts, over the next five or so years. Additionally the nature of Luke’s use of this ancient literary device is oriented toward highlighting the positive aspects, with them being viewed as exemplary and worthy of emulation in the believing communities of those reading his history. As ancient history went in that world, it’s fundamental value was in helping you make better decisions in the present by learning lessons from the past. For Luke, any group of believers reading about these experience of beginning Christianity in Jerusalem would do well to incorporate the same patterns of devotion into their community.

What traits characterized the incorporation of these new converts into the larger community of believers? Luke names several in verse 42. Because the original Greek text contained no commas or even spaces between words, a variety of ways of grouping the four activities will be found in English translations that range from two sets of paired activities to an individualized fourfold set of activities.

1. To the apostles’ teaching and fellowship: τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ. The key to integration into the community of believers was to learn about Christ through those who had walked with him and had been charged to carry on his work after the ascension into Heaven. This meant spending lots of time together listening to the Twelve share their understanding of the Gospel message as it was beginning to take shape in these early

weeks after Jesus’ departure. These new converts had to start from “ground zero” in comprehending the content of their faith commitment. No better way existed than to learn it from the mouths of the Twelve. In fashion normal for that era in both Jewish and Greco-Roman cultures, this learning process would have involved committing to memory the core aspects of their religious faith. The only written scripture was the Old

Testament and private copies of the sacred text were almost unheard of back then. So, just as they had done since early childhood in their Jewish faith in the synagogue, they now added to that reservoir of memorized texts a new layer that interpreted Jesus as God’s Messiah.

What was contained in this? We have only later signals as to content when the apostle Paul pulls out of this material bits and pieces to incorporate them into one of his written letters. This ‘preformed Christian tradition’ reflects itself in either confessions of faith or hymnic material.⁸ Passages such as Romans 1:3-5 and Philippians 2:6-11 are invaluable insights. In addition to Paul’s writings, most scholars are convinced with solid evidence that most of the content of the Synoptic Gospels was also drawn from orally developed and transmitted “Jesus tradition.” We are seeing in v. 42 the beginnings of that pattern in early Christianity.

John Polhill (NAC, Logos Systems) correctly calls attention to the challenges in defining ‘fellowship’ precisely:

The second activity to which they devoted themselves was “the fellowship.” The Greek word used here (*koinōnia*) is one Paul often employed, but it appears only here in all of Luke-Acts. Its basic meaning is “association, communion, fellowship, close relationship.”⁹¹³⁹ In secular Greek it could involve the sharing of goods, and Paul seems to have used it this way in 2 Cor 9:13. It was also used of communion with a god, especially in the context of a sacred meal; and Paul used it in that sense in 1 Cor 10:16.¹⁰¹⁴⁰ Since it appears in a list in Acts 2:42, it is not easy to determine its exact nuance in this context. The key may be to see the terms “breaking of bread” and “prayer”

⁸For a detailed treatment of this see E. Earle Ellis, [History and Interpretation in New Testament Perspective](#), published by E.J. Brill, in 2001. [Chapter Nine](#) is entitled “Preformed Traditions and Their Implications for the Origins of Pauline Christology.”

⁹¹³⁹ BAGD, 439.

¹⁰¹⁴⁰ F. Hauck, “κοινωνία, κ.τ.λ.,” TDNT 3:805.

in apposition to “fellowship.” The meaning would then be that they devoted themselves to a fellowship that was expressed in their mutual meals and in their prayer life together.¹¹¹⁴¹ If this is so, then the meaning of the third element, “the breaking of bread,” would be further clarified. Joined with fellowship, it would likely carry the cultic sense of sharing a meal with the Lord, participating in the Lord’s Supper.¹²¹⁴² It probably also involved as well their participation in a main *agapē* meal together.¹³¹⁴³

The new converts could develop their spiritual lives only by being with other more mature Christians. Whatever the precise nature of ‘fellowship’ it meant time together learning and growing in the faith.

2. To the breaking of bread and to prayers:

τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. The ‘**breaking of bread**’ either alludes to sharing meals together or to observing the Lord’s Supper. Because those two activities are so distinct and separate from one another in modern Christian practice, we tend to see either / or meanings here. But even with the abuses mentioned by Paul, 1 Cor. 11:17-22 makes it clear that both meanings could be associated with one another in early Christianity. Probably that is what

¹¹¹⁴¹ Pesch, *Apostelgeschichte* 1:130.

¹²¹⁴² It is often debated whether “breaking of bread” (κλάσις) is a technical term for the eucharist in Luke-Acts. The noun form only occurs here and in Luke 24:35, but the verbal expression “to break bread” is more frequent (cf. Luke 22:19; 24:30; Acts 2:46; 20:7, 11; 27:35). Bruce argues that the symbolism of broken bread in connection with Christ’s body would definitely point to eucharistic associations (*Acts*: NIC, 79).

¹³¹⁴³ For a good discussion of the association of eucharist with an *agapē* meal, see R. Michiels, “The ‘Model of Church’ in the First Christian Community of Jerusalem: Ideal and Reality,” *LouvSt* 10 (1985): 309–10.

is intended here.

The listing of devotion to prayers brings these new converts into a community that had devoted itself to praying from the very outset, as Acts 1:14 affirms using the same language. This is a major emphasis of Luke in Acts; the primary **noun** for prayer, προσευχή, shows up 9 times, and the **verb** pray, προσεύχομαι, some 16 times.

What can we learn from this for today? A lot of things. Most importantly, the response to the preaching of the Gospel is divinely guided. So many people opened their hearts to Christ at Peter’s preaching because of the Lord, not because of Peter. Peter was the channel through which God’s convicting message flowed, but it was the Spirit’s activity that brought repentance to the hearts of 3,000 individuals that day.

Also, the church was prepared to deal with a massive infusion of new members suddenly into its midst. Church growth, especially rapid church growth, can be terribly disruptive. It will always change the tenor and atmosphere of a congregation. A congregation has to be prepared for and accepting of growth. These early Christians were, and so things went smoothly for quite some time before the problem in 6:1-7 developed over widows.

Key to this quick integration of so many new converts was a “new member orientation” program that Luke outlines in verse 42. Christian conversion is but the start of a journey with God -- and with God’s people. New converts must be brought into the life of the community of believers, if they are to grow and mature as Christians. That’s just as true today as it was in AD 30 on the Day of Pentecost.

b. Living in devotion, vv. 43-47

Greek NT

⁴³ἐγίνετο δὲ πάση ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. ⁴⁴πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινὰ ⁴⁵καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον αὐτὰ πᾶσιν καθότι ἄν τις χρεῖαν εἶχεν. ⁴⁶καθ’ ἡμέραν τε προσκαρτεροῦντες

NASB

43 Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. 44 And all those who had believed were together and had all things in common; 45 and they began selling their property and possessions and were sharing them with all, as anyone might have

NRSV

43 Awe came upon everyone, because many wonders and signs were being done by the apostles. 44 All who believed were together and had all things in common; 45 they would sell their possessions and goods and distribute the proceeds to all, as any had need. 46 Day

NLT

43 A deep sense of awe came over them all, and the apostles performed many miraculous signs and wonders. 44 And all the believers met together in one place and shared everything they had. 45 They sold their property and possessions and shared the money with those in need. 46 They worshiped together at

ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας ⁴⁷αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

need. 46 Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, 47 praising God and having favor with all the people. And the Lord was adding to their number day by day those who were being saved.

by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, 47 praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

the Temple each day, met in homes for the Lord's Supper, and shared their meals with great joy and generosity — 47 all the while praising God and enjoying the goodwill of all the people. And each day the Lord added to their fellowship those who were being saved.

Notes:

With verses 43-47, Luke transitions from a summarizing statement characterizing the pattern of devotion by the new converts (v. 42) into a summary narrative that highlights the typical traits of the entire community of believers for the next several years. As treated in the [Literary Genre](#) section above, the three Summary Narratives in Acts 2, 4 and 5 together cover the period from the early 30s to the mid 40s of the life of the church in Jerusalem. With similar depiction Luke presents a picture of a “model church” seeking to serve God. A [parallel listing](#) of these narratives is helpful for exegesis:

Acts 2:43-47

43 Awe came upon everyone, because many wonders and signs were being done by the apostles. 44 All who believed were together and had all things in common; 45 they would sell their possessions and goods and distribute the proceeds to all, as any had need. 46 Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, 47 praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

Acts 4:32-37

4:32 Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. 4:33 With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. 4:34 There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. 4:35 They laid it at the apostles' feet, and it was distributed to each as any had need. 4:36 There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means “son of encouragement”). 4:37 He sold a field that belonged to him, then brought the money, and laid it at the apostles' feet.

Acts 5:12-16

5:12 Now many signs and wonders were done among the people through the apostles. And they were all together in Solomon's Portico. 5:13 None of the rest dared to join them, but the people held them in high esteem. 5:14 Yet more than ever believers were added to the Lord, great numbers of both men and women, 5:15 so that they even carried out the sick into the streets, and laid them on cots and mats, in order that Peter's shadow might fall on some of them as he came by. 5:16 A great number of people would also gather from the towns around Jerusalem, bringing the sick and those tormented by unclean spirits, and they were all cured.

to share with one another. Acts 2:44-45 stresses this and it is paralleled by 4:32, 34-37. This was voluntary sharing of personal goods and money to make certain that no member of the community stood in need physically. The community's willingness to take care of orphans and widows was a long cherished Jewish religious tradition that reached back to Moses in the Old Testament. This new Christian community built on that and expanded it to cover everyone in need inside its community.

The group of believers spend considerable time together both in

the temple and in private homes. They were Jews and thus continued worshiping God in the traditional Jewish manner in the temple. Acts 5:12-16 highlights their meeting place in [Solomon's Portico](#) in the temple. This was located in the Court of the Gentiles inside the temple and was a place where scribes did a lot of teaching.

But they were also Christians who had a special bond with one another through Christ. This meant eating together in private homes frequently. With over 3,000 folks, this meant breaking up into small groups that met in numerous private homes around Jerusalem.

Luke highlights the growing reputation of this group of believers also. In 2:47a, they were ["having the goodwill of all the people."](#) In 5:13-14, ["none of the rest dared to join them, but the people held them in high esteem. Yet more than ever believers were added to the Lord, great numbers of both men and women,..."](#) This early community of believers were living their faith in Jesus and that translated into actions toward others that generated favorable reaction from the people in and around Jerusalem.

Finally, Luke stresses the pattern of continuous growth of the community of believers in Jerusalem. In 2:47b, ["And day by day the Lord added to their number those who were being saved."](#) And in 5:14, ["Yet more than ever believers were added to the Lord, great numbers of both men and women,..."](#) This community of believers moved from 120 to 3,120 to 5,000 (Acts 4:4) and didn't stop growing until a problem surfaced internally (Acts 6:1-6) over the neglect of widows. Once it solved this problem, growth resumed (Acts 6:7). This growth in these beginning years encompassed only Jews, but Jews across a wide spectrum of ethnic orientations (Hellenistic oriented and Hebraistic orientated Jews; 6:1) and religious heritage (priests in the temple, 6:7b; Pharisees, 15:5). Both men and women were converted (5:14). Even though populated by Jews during these years, a wide diversity of perspectives and backgrounds were represented in this fast growing community of believers.

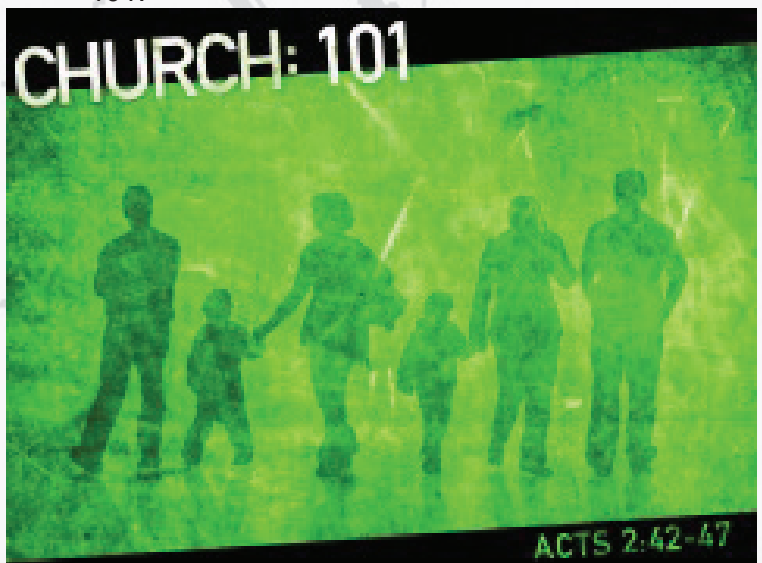
What application to us comes from these verses? Given Luke's intention with these Summary Narratives to paint an idealized picture of the early church that should serve as a model for others, the application is rather clear. Every congregation should look to these three narratives for patterns of Christian commitment that need to be implemented in their church.



These include profound awe for the presence of God by the members; a God saturated and controlled leadership through whom God is free to work in powerful ways, a deeply held spirit of generosity that makes sure that no one inside the community goes in physical need, such a positive lifestyle by the congregation that folks outside the church hold the congregation in high esteem and respect. The members gladly spend time together at church and in private homes worshiping and praising God in fellowship.

In the context of such ongoing commitment by the congregation, God is free to bless in extraordinary manner with His power. People find healing, both physically and spiritually. The congregation moves into a consistent pattern of growth that infuses the church with new people. A freshness and vitality then typifies the life of the congregation, making it an attractive place for people to be.

God help us -- each one of us -- to move our church toward this ideal! This is indeed Church 101!



Greek NT

³⁷ Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν εἰπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· τί ποιήσωμεν, ἄνδρες ἀδελφοί; ³⁸ Πέτρος δὲ πρὸς αὐτούς· μετανοήσατε, [φησὶν,] καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. ³⁹ ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσεται κύριος ὁ θεὸς ἡμῶν. ⁴⁰ ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο καὶ παρεκάλει αὐτοὺς λέγων· σῶθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. ⁴¹ οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλιαι. ⁴² Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.

⁴³ ἐγένετο δὲ πάση ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγένετο. ⁴⁴ πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινὰ ⁴⁵ καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον αὐτὰ πᾶσιν καθότι ἂν τις χρεῖαν εἶχεν. ⁴⁶ καθ' ἡμέραν

NASB

37 Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" 38 Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39 "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." 40 And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" 41 So then, those who had received his word were baptized; and that day there were added about three thousand souls. 42 They were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.

43 Everyone kept feeling a sense of awe; and many wonders and signs were taking place through the apostles. 44 And all those who had believed were together and had all things in common; 45 and they began selling their property and possessions and were sharing them with all, as anyone might have need. 46 Day by day

NRSV

37 Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" 38 Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. 39 For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." 40 And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." 41 So those who welcomed his message were baptized, and that day about three thousand persons were added. 42 They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

43 Awe came upon everyone, because many wonders and signs were being done by the apostles. 44 All who believed were together and had all things in common; 45 they would sell their possessions and goods and distribute the proceeds to all, as any had need. 46 Day

NLT

37 Peter's words pierced their hearts, and they said to him and to the other apostles, "Brothers, what should we do?" 38 Peter replied, "Each of you must repent of your sins and turn to God, and be baptized in the name of Jesus Christ for the forgiveness of your sins. Then you will receive the gift of the Holy Spirit. 39 This promise is to you, and to your children, and even to the Gentiles—all who have been called by the Lord our God." 40 Then Peter continued preaching for a long time, strongly urging all his listeners, "Save yourselves from this crooked generation!" 41 Those who believed what Peter said were baptized and added to the church that day—about 3,000 in all. 42 All the believers devoted themselves to the apostles' teaching, and to fellowship, and to sharing in meals (including the Lord's Supper), and to prayer.

43 A deep sense of awe came over them all, and the apostles performed many miraculous signs and wonders. 44 And all the believers met together in one place and shared everything they had. 45 They sold their property and possessions and shared the money with those in need. 46 They worshiped together at

τε προσκατεροῦντες
ὁμοθυμαδὸν ἐν τῷ ἱερῷ,
κλῶντές τε κατ' οἶκον
ἄρτον, μετελάμβανον
τροφῆς ἐν ἀγαλλιάσει
καὶ ἀφελότητι καρδίας
⁴⁷αἰνοῦντες τὸν θεὸν
καὶ ἔχοντες χάριν πρὸς
ὅλον τὸν λαόν. ὁ δὲ
κύριος προσετίθει τοὺς
σωζομένους καθ' ἡμέραν
ἐπὶ τὸ αὐτό.

continuing with one
mind in the temple, and
breaking bread from
house to house, they
were taking their meals
together with gladness
and sincerity of heart, ⁴⁷
praising God and having
favor with all the people.
And the Lord was
adding to their number
day by day those who
were being saved.

by day, as they spent
much time together in
the temple, they broke
bread at home and
ate their food with glad
and generous hearts,
⁴⁷ praising God and
having the goodwill of
all the people. And day
by day the Lord added
to their number those
who were being saved.

the Temple each day,
met in homes for the
Lord's Supper, and
shared their meals
with great joy and
generosity — ⁴⁷ all the
while praising God and
enjoying the goodwill of
all the people. And each
day the Lord added to
their fellowship those
who were being saved.



Greek Block Diagram

37	δε	
	Ἀκούσαντες	
A	κατενύγησαν τὴν καρδίαν	
	τε	
B	εἰπόν	
	πρὸς τὸν Πέτρον	
	καὶ	
	τοὺς λοιποὺς ἀποστόλους·	
1	τί ποιήσωμεν,	
	ἄνδρες ἀδελφοί;	
38	δε	
C	Πέτρος...[φησίν,]	
	πρὸς αὐτούς·	
2	μετανοήσατε,	
	καὶ	
3	βαπτισθήτω ἕκαστος ὑμῶν	
	ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ	
	εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν	
	καὶ	
4	λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.	
39	γάρ	
5	ὑμῖν ἐστιν ἡ ἐπαγγελία	
	καὶ	
6	τοῖς τέκνοις ὑμῶν (ἐστιν ἡ ἐπαγγελία)	
	καὶ	
7	πᾶσιν τοῖς εἰς μακράν (ἐστιν ἡ ἐπαγγελία),	
	ὅσους ἂν προσκαλέσεται κύριος ὁ θεὸς ἡμῶν.	
40	τε	
	ἐτέροις λόγοις πλείοσιν	
D	διεμαρτύρατο	
	καὶ	
E	παρεκάλει αὐτούς	
	λέγων·	
8	σώθητε	
	ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.	
41	οὖν	
	οἱ μὲν ἀποδεξάμενοι τὸν λόγον αὐτοῦ	
F		ἐβαπτίσθησαν
	καὶ	
G	προσετέθησαν... ψυχαὶ	
	ὥσει τρισχίλια.	
	ἐν τῇ ἡμέρᾳ ἐκείνῃ	

42

δὲ

H ἦσαν προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων
καὶ
τῇ κοινωνίᾳ,

τῇ κλάσει τοῦ ἄρτου
καὶ
ταῖς προσευχαῖς.

43

δὲ

I ἐγίνετο...φόβος,
πάσῃ ψυχῇ
τε

διὰ τῶν ἀποστόλων
J πολλά τέρατα καὶ σημεῖα...ἐγίνετο.

44

δὲ

K πάντες οἱ πιστεύοντες ἦσαν
ἐπὶ τὸ αὐτὸ

καὶ

L εἶχον ἅπαντα κοινὰ

45

καὶ

M τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον

καὶ

N διεμέριζον αὐτὰ πᾶσιν

καθότι ἂν τις χρειᾶν εἶχεν·

46

τε

καθ' ἡμέραν

προσκαρτεροῦντες

ὁμοθυμαδὸν

ἐν τῷ ἱερῷ,

τε

κλῶντές

κατ' οἶκον ἄρτον,

O μετελάμβανον τροφῆς

ἐν ἀγαλλιάσει

καὶ

ἀφελότητι καρδίας

47

αἰνοῦντες τὸν θεὸν

καὶ

ἔχοντες χάριν

πρὸς ὅλον τὸν λαόν.

δὲ

P ὁ κύριος προσετίθει τοὺς σωζομένους
καθ' ἡμέραν
ἐπὶ τὸ αὐτό.

Semantic Diagram

δὲ (v. 37)										
1	-----	A	1 Aor	Pass	Ind	3	P	(αὐτοί)		
A--			τε							
	2	-----	B	2 Aor	Act	Ind	3	P	(αὐτοί)	
			δὲ (v. 38)							
	1	-----	C	Pres	Act	Ind	3	S	Πέτρος	
			τε (vv. 39-40)							
I--B--2	-----	D	1 Aor	Dep	Ind	3	S	(Πέτρος)		
			καὶ							
	3	-----	E	Impf	Act	Ind	3	S	(Πέτρος)	
			οὐν (v. 41)							
	a	-----	F	1 Aor	Pass	Ind	3	P	οἱ μὲν ἀποδεξάμενοι	
	1--		καὶ							
	C--	b	-----	G	1 Aor	Pass	Ind	3	P	ψυχὰι
			δὲ (v. 42)							
	2	-----	H	Impf	---	Ind	3	P	(ψυχὰι)	
δὲ (v. 43)										
1	-----	I	Impf	---	Ind	3	S	φόβος		
A--			τε							
	2	-----	J	Impf	---	Ind	3	S	πολλὰ τέρατα καὶ σημεῖα	
			δὲ (v. 44)							
	1	-----	K	Impf	---	Ind	3	P	πάντες οἱ πιστεύοντες	
			καὶ							
	a	-----	L	Impf	Act	Ind	3	P	(πάντες οἱ πιστεύοντες)	
			καὶ (v. 45)							
II-B--2-b	-----	M	Impf	Act	Ind	3	P	(πάντες οἱ πιστεύοντες)		
			καὶ							
	c	-----	N	Impf	Act	Ind	3	P	(πάντες οἱ πιστεύοντες)	
			τε (v. 46)							
	3	-----	O	Impf	Act	Ind	3	P`	(πάντες οἱ πιστεύοντες)	
			δὲ (v. 47)							
C	-----	P	Impf	Act	Ind	3	S	ὁ κύριος		

Summary of Rhetorical Structure

The passage falls into two distinct units. Verses 37-42 (statement #s A-H) comprise a **Response Narrative** depiction of the response of the devout Jews who were attracted to the upper room by the sounds and words of the 120 disciples when the Holy Spirit came upon them. As such, it literarily belongs to 2:1-42 as an episodic narrative with a Missionary Speech inserted. The speech (2:14-36) is then bracketed by the narrative with three scenes: scene one, vv. 1-4; scene two, vv. 5-13, and scene three, vv. 37-42.

[(scene 1¹), (scene 2²), {**Speech**³}, (scene 3⁴)]

The design of Acts 2:1-42 moves from divine action to misunderstanding of it to a speech properly explaining the divine action and then to a second informed response replacing the initial confusion.

¹The phenomena of the coming of the Holy Spirit, Acts 2:1-4

²The misunderstanding, Acts 2:5-13

³The speech giving understanding, Acts 2:14-36

⁴The response based on understanding, Acts 2:37-42

Scene 3 then flows around the response of the crowd asking Peter what to do (#s A & B). He then instructs them on what to do (#s C-E). Those accepting this instruction are baptized (# F) and some 3,000 devout Jews are added to the community of believers (#G). They begin a pattern of devotion to God through Christ (# H). The two center stage characters in this narrative are Peter and those responding to his sermon.

Statement H stands as a summarizing statement in the same pattern as the first one in Acts 1:14 regarding the Eleven and the 120 in the upper room. Statement H climaxes the response scene, and also transitions into the following Summary Narrative, which depicts the ongoing pattern of the entire community of believers, rather than just the new converts as designated in statement H.

Then verses 43-47 stand as a **Summary Narrative** text depicting the emerging life of the entire community of believers in Jerusalem.

The internal thought structure of the Summary Narrative is marked by a beginning emphasis upon the divine (fear, signs and wonders) in #s I and J. The impact of that upon the believing community is then underscored in #s K-O. The narrative concludes with a refocus on the divine in # P.

