

Gift

^{NAS} **Acts 8:20** But Peter said to him, "May your silver perish with you, because you thought you could obtain **the gift of God** with money! (Acts 8:20 NAS)

Simon wanted to buy the ability to place his hands on someone and have them receive the gift of God. Miraculous

Acts 10:45 NAS

⁴⁵ And ^aall the ¹circumcised believers who had come with Peter were amazed, because **the gift of the Holy Spirit** had been ^b**poured** out upon the Gentiles also.

⁴⁶ For they were hearing them ^aspeaking with tongues and exalting God. Then Peter answered,

⁴⁷ ^a"Surely no one can refuse the water for these to be baptized **who ^bhave received the Holy Spirit just as we *did***, can he?" (**Acts 10:45-47 NAS**)

^{BYZ} **Acts 10:45** Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοί, ὅσοι συνῆλθον¹ τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται. (**Acts 10:45 BYZ**)

Miraculous

^{NAS} **Acts 11:17** "If God therefore **gave to them the same gift** as *He gave* to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?" (Acts 11:17 NAS) (a reference to the event in Acts 10:45, therefore, miraculous – JT)

^{NAS} **Ephesians 3:7** of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. (Ephesians3:7 NAS)

The gift of grace – used by Paul in reference to his apostolic gift.

3:3 – revelation Paul received (this was by miraculous power)

That which he had written – inspiration – my miraculous power)

3:5 – references to the holy apostles, prophets by the Spirit.

3:7 – minister – an equivalence to his apostleship.

According to the working of His power – the miraculous power that Paul had

^{NAS} **Ephesians 4:7** But to each one of us grace was given according to the measure of Christ's gift. (Ephesians4:7 NAS)

Romans 12 has a similar thought.

Romans 12:6-8 NAS

⁶ And since **we have gifts** that ^adiffer according to the grace given to us, *let each exercise them accordingly*: if ^bprophecy, according to the proportion of his faith;

⁷ if ^{1a}service, in his serving; or he who ^bteaches, in his teaching;

⁸ or he who ^aexhorts, in his exhortation; he who gives, with ^{1b}liberality; ^che who ²leads, with diligence; he who shows mercy, with ^dcheerfulness. (**Romans 12:6-8 NAS**)

The verses after Ephesians 4:7 also point to the miraculous gifts

^{NAS} **Ephesians 4:8** Therefore it says, "When He ascended on high, He led captive a host of captives, And He gave gifts to men." (Ephesians4:8 NAS)

John 16:7 – Jesus was going away but would send the Comforter. His ascension is when He went away (going away). Result – that He might fill all things via the Holy Spirit

^{NAS} **Ephesians 4:10** He who descended is Himself also He who ascended far above all the heavens, that He might fill all things. (Ephesians4:10 NAS)

The measure of the gift of Christ = gave gifts to men of verse 8.

^{NAS} **Ephesians 4:11** And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, (Ephesians4:11 NAS)

Eph 4:7 is also the miraculous. What is Acts 2:38? (the miraculous)

Incidentally, grace and the miraculous are connected in other passages:

Acts 11:22-24 NAS

²² And the news about them reached the ears of the church at Jerusalem, and they sent Barnabas off to Antioch.

²³ Then when he had come and witnessed the grace of God, he rejoiced and began to encourage them all with resolute heart to remain *true* to the Lord;

²⁴ for he was a good man, and full of the Holy Spirit and of faith. And considerable numbers were brought to the Lord. (Acts 11:22-24 NAS)

^{NAS} **Acts 14:3** Therefore they spent a long time *there* speaking boldly *with reliance* upon the Lord, who was bearing witness to the word of His grace, granting that signs and wonders be done by their hands. (Acts 14:3 NAS)

The word "gift" when associated with the Holy Spirit and His work points to the miraculous as prophesied by Joel and fulfilled by the prophets, evangelist, pastors and teachers.

Gift of the Holy Spirit

^{NAS} **Acts 2:38** And Peter *said* to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall **receive** the gift of the Holy Spirit. (Acts 2:38 NAS)

^{BYZ} **Acts 2:38** Πέτρος δὲ ἔφη πρὸς αὐτούς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος.

Friberg

“7347 δωρεά, ἄς, ἡ gift, free gift, benefit; in the NT used only of spiritual and supernatural gifts that are freely given by God to believers, including eternal life (JN 4.10), the Holy Spirit (AC 2.38), righteousness, i.e. state of being put right with God (RO 5.17), enabling grace for appointed ministry (EP 3.7) “

Liddell-Scott

“12095 δωρεά

δωρεά, Ion. -εή, ἡ, a gift, present, esp. a free gift, bounty, Lat. beneficium, Hdt., Aesch., etc.

I. acc. δωρεάν as Adv., as a free gift, freely, Lat. gratis, Hdt....”

It is not uncommon for someone to speak of this being the “ordinary” measure of the Holy Spirit that everyone receives upon baptism. (discussed later in “Measures of the Holy Spirit” section) However, I am unconvinced of this. What purpose does it serve? Peter speaks of the prophecy of Joel and the people would attach the events to what Joel said not something else. This would have nothing to do with Joel’s prophecy. The people were seeing extraordinary things taking place. What person there would have every thought about the so called “ordinary” measure of the Holy Spirit. The use of the word “receive” points to the miraculous. See for example, Acts 19 and Acts 8 and 1 John 2 among others.

There are some who see the gift as the forgiveness of sins. This does not seem to tie things together. “...for the forgiveness of sins and you shall receive the gift of the Holy Spirit (the forgiveness of sins).”

A third position is that Joel had promised miraculous activity would come about. After baptism, the apostles would lay their hands on the people as the Holy Spirit instructed them and the people would then have the miraculous to support the truth of what they had seen and heard when the Jews from every nation returned home. A great event had taken place and Jews and Gentiles were declared as acceptable to God.

And you shall receive the gift of the Holy Spirit – They are being told there is something in addition to the forgiveness of sins.

The grammar alone in verse 38 does not tell you the direction to go regarding how one is to understand how “Holy Spirit” is to be applied but context gives the direction in and of itself. (epexigetical/appositional, subjective, objective, etc.) Tying Acts 2:17-18 to this event tells us that something would come forth “from” the Holy Spirit and that it was not the Holy Spirit Himself that would be poured out. Some mention that the verb “receive” is a transitive verb requiring a direct object in the accusative and therefore, the words “Holy Spirit” which are in the genitive could not be the gift being mentioned.

Believing in the literal personal dwelling of the Holy Spirit requires one to believe in a Holy Spirit that gives no indication of His presence, who teaches them no truth through His indwelling, and requires the person to learn of His presence by reading and studying the scriptures when He has actually given them the understanding that they need to have salvation through the Word He gave us. The entire context of Acts 2 is miraculous in nature and now the effort is to have a non-miraculous indwelling of the Holy Spirit?

What would the 1st century Jews be thinking about when they see the event taking place and Peter tells them of the prophecy from Joel? Something non-miraculous? The Jews would be returning home with no visible proof to support their claims about the events of the day of Pentecost. A perfect opportunity to take back miraculous gifts would be lost. All the while apostles with the ability to provide the gifts is not done. Why? Isn't it strange that they would be interested in Acts 8 to send the apostles to the people in Samaria and yet not confer the miraculous gifts when they had the opportunity at Pentecost. Instead, the Jews show up back in their hometown and tell the people, “We have proof of what we are telling you. We have the non-miraculous indwelling of the Holy Spirit which you can't see, touch, smell, feel or hear.”

Why was the Holy Spirit promised? To provide instructions/revelation and encouragement until the scriptures could be completed. He provided confirmation through the spiritual gifts that what the apostles and others taught was from God. The faith has been once delivered to all. Jude 3

The reception of the Holy Spirit and the miracles are tied together.

Peter was asked about what was happening and replied with a response about the prophecy of Joel. This prophesy was not just the baptism in the Holy Spirit of the apostles or the pouring out of the Holy Spirit on Cornelius and his household. The prophecy also included the Jews. The impartation of the Holy Spirit came about by either the direct impartation or by the laying on of hands. Isn't it logical that Peter's reply about the gift of the Holy Spirit was part of the answer and was about the laying on of the hands of the apostles for the spiritual gifts? (aka “the gift of the Holy Spirit”) Why would Peter at this time while quoting and speaking of a prophecy by Joel which involved the miraculous conclude his remarks instead with comments about a non-miraculous indwelling of the Holy Spirit?

^{NAS} **Acts 2:38** And Peter *said* to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall **receive** the gift of the Holy Spirit. (Acts 2:38 NAS)

^{NAS} **Acts 2:39** "For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself.

^{BYZ} **Acts 2:39** Ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία, καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσῃται κύριος ὁ θεὸς ἡμῶν.

^{NAS} **Hebrews 2:4** God also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will. (Heb. 2:4 NAS)

^{BYZ} **Hebrews 2:4** συνεπιμαρτυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν, καὶ ποικίλαις δυνάμεσιν, καὶ πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν. (Heb. 2:4 BYZ)

Friberg

18182 μερισμός, οὗ, ὁ (1) as a process *dividing up, division, separation* (HE 4.12); (2) as a result *distribution, apportionment, distributed gifts* (HE 2.4)

Verse 38

“for” - εἰς

Matthew 26:27 NAS And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you;
²⁸ for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

^{BYZ} **Matthew 26:28** τοῦτο γάρ ἐστιν τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Romans 10:9 NAS that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved;
¹⁰ for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

^{BYZ} **Romans 10:10** καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

If “εἰς” does not imply an immediacy for forgiveness, then it does not do so for the gift of the Holy Spirit either. It is true that forgiveness does follow baptism but the language of Acts 2:38 does not support forgiveness immediately following baptism. You need to go to other passages to achieve that conclusion.

What do we know from this? The gift of the Holy Spirit does is not necessarily concurrent with baptism nor necessarily immediately following baptism.

For the promise – “For” gives the cause or reason for the preceding statement.

What is the reason given in the preceding statement in Acts 2:38? “and you shall receive the gift of the Holy Spirit.” The gift of the Holy Spirit is the promise made in Joel’s prophecy.

Joel	All mankind	Acts 2:39	You and all who are far off (Jews and Gentiles)
Joel	Sons and daughters	Acts 2:39	Your children
Joel	Your old men and young men, etc.	Acts 2:39	As many as the Lord God shall call to Himself

Universal Statement

Major Premise: All statements linked with universal statements are universal statements.

Minor Statement: The statement “gift of the Holy Spirit” is a universal statement that is linked to a universal statement (in this case – repent and be baptized)

Conclusion: The statement “gift of the Holy Spirit” is a universal statement.

Apply this same logic to Acts 2:17-21 – this is done by the Pentecostals. Since salvation is continued to be offered to mankind then the gifts are for all time. Apply this to Mark 16:15-20.

Applying this same logic to Acts 22:16.

Major Premise: All statements linked with universal statements are universal statements.

Minor Statement: The statement “arise” is a statement that is linked to a universal statement, that is, baptism.

Conclusion: The statement to “arise” is a universal statement.

Everyone must arise in order to be properly baptized. Not so. The major premise must be false.

Apply this to Mark 16:16ff also. Does every believer have these abilities?

the gift of the Holy Spirit - τὴν δωρεὰν τοῦ ἁγίου πνεύματος

Gift of the Holy Spirit

Other grammatically similar constructions of which there are over 400: (articular, noun, feminine, singular, accusative) – similar to the gift of the Holy Spirit

^{NAS} **Mark 15:46** And *Joseph* bought a linen cloth, took Him down, wrapped Him in the linen cloth, and laid Him in a tomb which had been hewn out in the rock; and he rolled a stone against the entrance of the tomb.

Entrance = tomb?

^{NAS} **Acts 3:2** And a certain man who had been lame from his mother's womb was being carried along, whom they used to set down every day at the gate of the temple which is called Beautiful, in order to beg alms of those who were entering the temple.

Gate = temple?

^{NAS} **Acts 19:9** But when some were becoming hardened and disobedient, speaking evil of the Way before the multitude, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus.

Is Tyrannus a school?

^{NAS} **Romans 8:23** And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for *our* adoption as sons, the redemption of our body.

First fruits = Spirit?

^{NAS} **Galatians 3:14** in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

Is the Spirit the promise?

^{NAS} **Ephesians 6:17** And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Is a helmet the same as salvation?

Is the sword = the Spirit?

There are dozens upon dozens of other examples. What then makes the gift equal to the Holy Spirit? What in the context demands that I understand the gift to be the Holy Spirit Himself?

There are times when the genitive is appositional. For example,

Romans 4:11 NAS and he received the **sign of circumcision**, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them,

The sign which is circumcision. Appositional.

This does not prove that the "gift of the Holy Spirit" is appositional in Acts 2:38.

Verse 39

^{NAS} **Acts 2:39** "For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself."

^{BYZ} **Acts 2:39** Ὑμῶν γάρ ἐστιν ἡ ἐπαγγελία, καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσιν τοῖς εἰς μακράν, ὅσους ἂν προσκαλέσῃται κύριος ὁ θεὸς ἡμῶν.

Joel 2:28 NAS

²⁸ "And it will come about after this That I will pour out My Spirit on all mankind; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions. (Joel 2:28 NAS)

And it will come about after this – After the nation of the Jews is punished, their deliverance from enslavement and the Christ has come then the pouring out from the Spirit would take place.

Acts 2:17-18 NAS

¹⁷ 'And it shall be in the last days,' God says, 'That I will pour forth of My Spirit upon all mankind; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams;

¹⁸ Even upon My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy. (Acts 2:17-18 NAS)

^{NAS} **Acts 2:39** "For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself.

Compare Acts 2:39 with Joel 2:28 and Acts 2:17-18 (Joel 2:28 and Acts 2:17-18 are the same – young men and old men in reverse order)

Joel	All mankind	Acts 2:39	You and all who are far off (Jews and Gentiles)
Joel	Sons and daughters	Acts 2:39	Your children
Joel	Your old men and young men (etc.)	Acts 2:39	As many as the Lord God shall call to Himself

your children - does this promise extent to all generations?

Thayer (Check out Mark 13:12, Luke 1:7; Acts 7:5 et.al)

“5235 τέκνον

τέκνον, τέκνου, τό (τίκτω, τεκεῖν), from Homer down, the Septuagint chiefly for יָלֵד, sometimes for יָלֵדָה, *offspring*; plural *children*; a. properly, α. universally and without regard to sex, *child*: Mark 13:12; Luke 1:7; Acts 7:5; Rev. 12:4; plural, Matthew 7:11; 10:21; 15:26; Mark 7:27; 12:19; Luke 17; 14:26; Acts 21:5; 2 Corinthians 12:14; Ephesians 6:1; Colossians 3:20 f; 1 Thess. 2:7,11; 1 Tim. 3:4; Titus 1:6; 2 John 1:1,4,13, and often; with emphasis: to be regarded as true, genuine children, Romans 9:7; τέκνα ἐπαγγελίας, children begotten by virtue of the divine promise, Romans 9:8; accounted as children begotten by virtue of God's promise, Galatians 4:28; τά τέκνα τῆς σαρκός, children by natural descent, Romans 9:8. in a broader sense (like the Hebrew בְּנֵי), *posterity*: Matthew 2:18; 3:9; Luke 3:8; Acts 2:39; 13:33(32). with emphasis: genuine posterity, true offspring, John 8:39; (of women) to be regarded as children, 1 Peter 3:6. β. specifically, a male child, *a son*: ... “

for all who are far off – will not be any greater than the “all flesh” (mankind) in vs. 17. See notes on page 10.

^{NAS} **Ephesians 2:13** But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. (Ephesians 2:13 NAS)

^{NAS} **Acts 2:17** 'And it shall be in the last days,' God says, 'That I will pour forth of My Spirit upon **all mankind**; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams; (Acts 2:17 NAS)

^{NAS} **Acts 2:18** Even upon My bondslaves, both men and women, I will in those days pour forth of My Spirit And they shall prophesy (Acts 2:18 NAS)

Does all mankind mean that everyone will receive the pouring out for all time?
There are limits to this. It is axiomatic that an atheist will not be receiving the gift of the Holy Spirit.

as many as - ὅσους ἄν

Gingrich

4676 ὅσος

ὅσος, η, ον *as great, how great, as far, how far, as long, how long; as much, how much* correlative with πόσος, τοσοῦτος.—**1.** of space and time: τὸ μήκος αὐτῆς (τοσοῦτόν ἐστιν), ὅσον τὸ πλάτος *its length is as great as its breadth* Rv 21:16. ἐφ’ ὅσ. χρόνον *as long as* Ro 7:1; 1 Cor 7:39; Gal 4:1; also ἐφ’ ὅσον Mt 9:15; 2 Pt 1:13 and ὅσον χρόνον Mk 2:19 with the same meaning. ἔτι μικρὸν ὅσον ὅσον *in a very little while* Hb 10:37. ὅσον ὅσον *a short distance* Lk 5:3 v.l.—**2.** of quantity and number *how much (many), as much (many) as ὅσον ἠθέλον as much as they wanted* J 6:11...

Thayer Greek – English Lexicon

3860 ὅσος

ὅσος, ὄση, ὅσον (from Homer down), a relative adjective corresponding to the demon. (underline by JT) τοσοῦτος either expressed or understood, Latin *quantus, -a, -um*; used a. of space (*as great as*): b. of abundance and multitude; *how many, as many as; how much, as much as*: neuter ὅσον, John 6:11; plural ὅσοι, *as many (men) as, all who...* c. of importance: ὄσα, *how great things*, i. e. *how extraordinary*, in indirect discourse, Mark 3:8... d. of measure and degree, in comparative sentences...

ἄν – adds an element of uncertainty

Thayer Greek – English Lexicon

318 ἄν (adds an element of uncertainty, doubt or indefiniteness – JT)

ἄν, a particle indicating that something can or could occur on certain conditions, or by the combination of certain fortuitous causes. In Latin it has no equivalent; nor do the English *haply, perchance*, German *wohl* (wol), *etwa*, exactly and everywhere correspond to it. The use of this particle in the N. T., illustrated by copious examples from Greek writers, is shown by Winer's Grammar, sec. 42; (cf. Buttman, 216ff (186ff). Its use in classic Greek is fully exhibited (by Prof. Goodwin) in Liddell and Scott, under the word).

ὅταν – combination of ὅτε and ἄν - ὅτε is translated as “when” but ὅταν is translated as “whenever.”

A demonstrative pronoun selects a smaller group within a larger group.

Thayer's comment about the relative adjective corresponding to the demonstrative pronoun indicates that there is a similar relationship/function taking place in that it selects a smaller group from a larger group. For example, if I say to a multitude, "As many as there are of you who want bread, please come down here." Those that respond to this request will only be those seeking bread – not all the attendees. You don't specify "as many as" if the expectation is that "all" will seek the bread. At that point, you would indicate that everyone should form a line.

Demonstrative pronouns: "this" or "that"

The demonstrative pronoun is used to select an item(s) from a group for specificity, that is, it is always a smaller unit from a large group. The same with ὅσος.

Therefore, since this call is for a limited number of people, it is not the gospel call.

the Lord our God shall call to Himself

Since the gospel is a call to all of mankind, this is not the gospel call. 2 Thess. 2:14. It would also indicate that the gift of the Holy Spirit is not promised to all people.

Example:

^{NAS} **2 Peter 3:9** The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. (2 Pet. 3:9 NAS)

προσκαλέσῃται - verb **subjunctive** aorist middle deponent 3rd person singular

Subjunctive

"163. The subjunctive is the mood of mild contingency; the mood of *probability*. While the indicative assume reality, the subjunctive assume unreality. It is the first step away from that which is actual in the direction of that which is only conceivable, and, therefore, properly leads the list of the potential moods."

A Manual Grammar of the Greek New Testament, Dana and Mantey, 1957, page 170.

The subjunctive is that which is possible, is contingent based on certain assumptions/conditions or expressed by one of the potential moods. (e.g. optative)

Liddell-Scott Greek Lexicon

37090 προσκαλέω

προς-κα±λέω, f. έσω, *to call to, call on, summon*, Thuc., etc.

2. *to call on, invoke*, Soph.

II. Med., with pf. pass., *to call to oneself, call to one, call to one's aid*, Hdt., Att.: -c. dupl. acc., ὃ προσκέκλημαι αὐτούς *to which I have called them*, N.T.

2. in Att., of an accuser, *to cite or summon into court*, Ar., etc.; ὕβρεως for an assault, Id.: -Pass. *to be summoned*, φόνου *on a charge of murder*, Dem., etc.; προσκληθεῖς δίκην εἰς Ἄρειον πάγον *to have one's cause called before the Areopagus*, Arist.; ὁ προσκληθεῖς *the party summoned*, Dem.; so, ὁ προσκεκλημένος Ar.

3. *to cite as witness*, Dem.

Moulton – Milligan, Vocabulary of the Greek New Testament

3624 προσκαλέω [pg 548]

προσκαλέω.

For the mid. "call (someone) to myself," which alone is found in the NT (Mt 10¹ *al.*), cf. P Amh II. 35²² (B.C. 132) προσκαλεσάμενος τὸν Πασαλάσιν, P Fay 12²⁹ (c. B.C. 103) προσκαλεσάμενοι τὸν τε Διοκλῆν καὶ Ἀμμώνι@ο]ν, Syll 177 (= ³ 344)⁴² (c. B.C. 303) ἐξ@έστω τὸν ἀποδημοῦντα πρ]οσκαλέσασθαι ἀπὸ τοῦ ἀρχείου καὶ ἀπὸ τῆς οἰκίας, and see *Proleg.* p. 157. The pass. occurs in P Tebt I. 58⁵ (B.C. 111) οὐδαμῶς προσκεκλήμεθα, "we have not yet been summoned."

προσκαλέω – This word would be more of a summons versus the gospel call which is an invitation.

^{NAS} **Matthew 10:1** And having **summoned** His twelve disciples, He gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness. (Matthew10:1 NAS)

^{BYZ} **Matthew 10:1** Καὶ **προσκαλεσάμενος** τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. (Matthew10:1 BYZ)

^{NAS} **Acts 13:2** And while they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which **I have called them.**" (Acts 13:2 NAS)

^{BYZ} **Acts 13:2** Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων, εἶπεν τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ **προσκέκλημαι** αὐτούς.

NAS **Acts 16:10** And when he had seen the vision, immediately we sought to go into Macedonia, **concluding that God had called us to preach the gospel to them.** (Acts 16:10 NAS)

BYZ **Acts 16:10** Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι **προσκέκληται** ἡμᾶς ὁ κύριος εὐαγγελίσασθαι αὐτούς. (Acts 16:10 BYZ)

Gospel Call

NAS **2 Thessalonians 2:14** And it was for this **He called you through our gospel**, that you may gain the glory of our Lord Jesus Christ.

BYZ **2 Thessalonians 2:14** εἰς ὃ **ἐκάλεσεν** ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ.

Friberg, Analytical Greek Lexicon

14794 **καλέω** impf. ἐκάλουν; fut. καλέσω; 1aor. ἐκάλεσα; pf. κέκληκα; pf. pass. κέκλημαι; 1aor. pass. ἐκλήθην; *call*, with nuances of meaning varying with the context; (1) *call*; (a) *name, provide with a name*, with a double accusative (LU 1.59); passive *have as a name, be called* (LU 1.61); (b) *address as, designate, call*, with a double accusative (LU 6.46); (c) **of an invitation call to, invite** (MT 22.3); (d) of a summons, often with a legal sense *call in, summon, call together* (MT 2.7; AC 4.18); (2) figuratively; (a) of God's invitation to salvation or summons to discipleship *call* (MT 4.21; 1P 2.9); (b) of an appointment to a task *call* (HE 5.4)

23439 **προσκαλέω** 1aor. mid. προσεκαλεσάμην; pf. mid. προσκέκλημαι; (1) literally; (a) *call to oneself, summon* (MT 10.1); (b) as a legal technical term *summon, call in* (AC 5.40); (2) figuratively, of a divine call; (a) to faith and salvation *call, invite* (AC 2.39); (b) to a special task *call, appoint* (AC 13.2)

προσκαλέω – used for a call to an office

NAS **Acts 13:2** And while they were ministering to the Lord and fasting, ^athe Holy Spirit said, "Set apart for Me ^bBarnabas and Saul for ^cthe work to which I have called them." (Acts 13:2 NAS)

BYZ **Acts 13:2** Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων, εἶπεν τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν¹ Σαῦλον εἰς τὸ ἔργον ὃ **προσκέκλημαι** αὐτούς.

NAS **Acts 16:10** And when he had seen ^athe vision, immediately ^bwe sought to ¹go into Macedonia, concluding that God had called us to ^cpreach the gospel to them. (Acts 16:10 NAS)

BYZ **Acts 16:10** Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζήτησαμεν ἐξελθεῖν εἰς τὴν¹ Μακεδονίαν, συμβιβάζοντες ὅτι **προσκέκληται** ἡμᾶς ὁ κύριος² εὐαγγελίσασθαι αὐτούς. (Acts 16:10 BYZ)

Promise of the Gift of the Holy Spirit – the Miraculous - Summary

Acts 2:17-18 the pouring was not the Holy Spirit but something from the Holy Spirit. It was the gift and not the giver.

Consistency of Language with Cornelius and household having received the gift of the Holy Spirit

The giving/receiving of the Holy Spirit

πνεῦμα ἅγιον – the power from on high

Peter speaks of what Joel had promised which was the gift of miraculous abilities. Furthermore, Acts 2:17 speaks of the pouring forth “from (apo) my Spirit”.

There is a definite article which is often used when there has been a prior reference to something. If the promise of Acts 2:39 is not related to Joel 2 which is the miraculous then what promise is it referring to in the Old Testament? Peter spoke of this event being what Joel spoke about.

Parallel to Mark 16:17-18 and Acts 2:39

Mk. 16:16-18 NAS

¹⁶ "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.

¹⁷ "And these signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues;

¹⁸ they will pick up serpents, and if they drink any deadly *poison*, it shall not hurt them; they will lay hands on the sick, and they will recover." (Mk. 16:16-18 NAS)

“Shall call” is in the subjunctive mood, that is, the call is possible but not certain. (other moods – optative – the action of the verb is “possible” more of a wish, imperative mood – e.g. command)

The use of **ὄν**. Implied uncertainty of the action taking place.

The use of ὄσους indicating the promise was not made to everyone for all time. There is nothing in the verse to indicate that the gift is for all time. Peter references the miraculous in his speech. Joel 2

It seems odd that the discussion in chapter 2 from verse 1 on through verse 33 relates to the miraculous but at verse 38 that he would shift focus to the non-miraculous without explanation. If you were a Jew at this time and asked for an explanation because of what you were seeing and hearing and the speaker tells you about a prophecy and the miraculous and then tells you that you are promised the non-miraculous indwelling of the Holy Spirit, what would be your thoughts? On top of that, you receive nothing miraculous nor does anyone around you. Would Peter actually make a promise in the first ever sermon on Pentecost about the risen Christ and then not deliver on a promise he just made?

Why were the gifts given at this time?

Men from every nation were there and could take back proof of the gospel message and the timing of this during Pentecost would have been perfect with Jesus having been recently crucified.

God does not require of them or us something we are not able to do. How would these people fulfill the command to tell the good news without a written NT or miraculous gifts?

If they possessed no gifts then what they spoke would have been open to error. The apostles laying their hands on the people for the miraculous gifts was a proof of their apostleship and proved that Jesus had indeed arisen. To be an apostle one had to be a witness of the resurrection.

Another thought on the “gift of the Holy Spirit:

“On the subject of the subjective and the objective in relation to the possessive genitive the *Robertson Grammar of the Greek New Testament* says, on pages 499 to 501, that the subjective can be distinguished from the objective only by the context, and that in such instances the genitive remains the common possessive merely looked at from another angle. It further states, in itself the genitive is neither subjective nor objective, but lends itself readily to either point of view without changing the possessive case. This means, in the case of Acts 2:38, that “the gift of the Holy Spirit” is the possessive genitive – that is, *the Holy Spirit’s gift* – but it embodies the objective in that which the Holy Spirit gives, or the gift that proceeds from the Holy

Spirit, would be the far out object – thus the objective element reaches out beyond the possessive, but does not change the possessive case. Thus the “objective genitive” argument of the professors falls flat, and the misuse of it in the attempt to force “the gift of the Holy Spirit” to mean a direct indwelling of the personal Holy Spirit is a failure.”

Foy E. Wallace, Jr., The Mission and Medium of The Holy Spirit, 2018, pages 54-55.

SAVED TABLE

Acts 2:38	(believe)	Repent	baptized	Remission	Gift of Holy Spirit
Acts 3:19	(believe)	Repent	turn	Sins blotted out	Times of refreshing
Mark 16:16ff	Believe	(repent)	baptized	Saved	Signs follow