

σώζω is often used with reference to the healing of the sick, though always in the Synoptics.<sup>1</sup>

14. The salvific application of these two words refers to our so great salvation. Also from Foerstor we read:

New Testament σωτηρία does not refer to earthly relationships. Its content is not, as in the Greek understanding, well-being, health of body and soul. Nor is it the earthly liberation of the people of God from the heathen yoke, as in Judaism. It does not relate to any circumstances as such. It denotes neither healing in a religious sense, nor life, nor liberation from satanic or demonic power. It has to do solely with man's relationship to God. Hence salvation is accomplished neither by man's self-mastery through autonomous reason (as in Greek philosophy), nor by perfect contrition, i.e., the absolute acceptance of the heteronomously understood Torah (as in Pharisaism). No man can effect salvation for himself. The argument in Gnosticism is that the divine in man cannot mingle with matter, whereas the thesis of the New Testament is that man's relation to God has been irreparably shattered by sin. In both Gnosticism and the New Testament a "call" brings salvation. But in the former this call awakens the sleeping and bemused divine self in man to self-comprehension, separating it from the powers of matter and fate. In the New Testament, however, only the event of the historical coming, suffering and resurrection of Jesus of Nazareth brings salvation from God's wrath by the forgiveness of sins. The universal character of the subjection of wrath, the impossibility of escaping by obedience to the Torah, and the necessity of the remission of sins distinguish New Testament σωτηρία from that found in Judaism, the Greek world, and Gnosticism. Salvation, the removing of sin as guilt, is accomplished with no help from man. Yet man is not just passive in relation to this message. He can accept or reject it.<sup>2</sup>

15. This analysis describes the true meaning of the verb "to call," the aorist middle subjunctive of the verb *epikaléo*. The one who "calls" or places his "faith" in the name of the Lord will be saved.

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<sup>1</sup> Werner Foerstor, "σώζω and σωτηρία in the New Testament," in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971), 7:989–90.

<sup>2</sup> Foerstor, "New Testament σωτηρία in Its Relation to Later Judaism, the Greek World, and Gnosticism," in *Theological Dictionary of the New Testament*, 7:1002.

16. However, although the option is open to all, not everyone is going to be saved. Unbelievers may be “delivered” from danger, disease, and circumstances during their physical life, but they can only be “delivered” eternally from the lake of fire by faith in Christ.
17. Understanding the possible definitions of English words used in this verse by the translators of the King James Bible gives clarity to their process of thought in the sixteenth century:

**Joel 2:32a** - And it shall come to pass, that whosoever shall call [ קָרָא (*qara'*) ] on the name of the Lord shall be delivered. (KJV)

**Acts 2:21** - And it shall come to pass, that whosoever shall call [ ἐπικαλέω (*epikaléō*) ] on the name of the Lord shall be saved. (KJV)

**Acts 2:21** - ‘And it shall be that anyone whose faith is concentrating on the name of the Lord Jesus Christ shall be saved.’ (EXT)

### Peter’s Pentecostal Sermon in Acts 2:22–36

#### A. Peter’s Exordium<sup>3</sup>

**Acts 2:22** - “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know— (NASB)

1. The term “men of Israel” is Peter’s address to all the Jews that were present on that occasion which included local residents and those who had migrated from fifteen nations (Acts 2:9–11), plus proselytes (Acts 2:10) who were Gentiles, non-Jewish converts to Judaism.

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<sup>3</sup> “Exordium: The first part of a speech, according to the structure recommended in classical rhetoric; or the introductory section of a written work of argument or exposition” (Chris Baldick, *The Concise Oxford Dictionary of Literary Terms* [New York: Oxford University Press, 1990], 77). “Classical rhetoricians established rules for the order of material presented in an oration: first, the introduction (exordium), followed by the statement, the argument, and the conclusion (peroration)” (*Dictionary of Literary Terms* [Toronto: Coles Publishing Co., 1980], 75).

2. After gaining their attention, he gives them an order with the aorist active imperative of the verb **ἀκούω (akouō)**: “listen.”
3. The aorist tense is ingressive denoting entrance into the state of listening. The active voice places emphasis on the audience to produce the action while the imperative mood is an order to do so.
4. The imperative mood also includes the underlying requirement to focus and concentrate “on these words,” the plural noun **λόγος (lógos)**: “words,” which stresses the oration that will follow.
5. To introduce his subject, Peter wants his audience to remain riveted and to achieve that he is going to begin his introduction by approaching them with a fact on which they will readily understand and agree: **Ἰησοῦν τὸν Ναζωραῖον (Iēsoún tón Nazōraíon)**: “Jesus the Nazarene.”
6. Peter is going to build a case later in his argument. To do so, he starts his exordium with what is known and accepted by the audience and works his way to a dissertation on the fact that Jesus is “both Lord and Christ.”
7. This combination, which is stated in the peroration (conclusion [v. 36]), contains the full measure of who and what Jesus of Nazareth is. “Lord” emphasizes his undiminished deity while “Christ” emphasizes his hypostatic union.
8. **אֲדֹנָי ('Athonay)** is the parallel Hebrew word for the Greek noun **Κύριος (Kýrios)**. In both the Old and New Testaments, these titles are designated by the word “LORD,” as “the supreme Lord and Sovereign of the universe.”
9. **Χριστός (Christós)** is the parallel Greek word for the Hebrew noun **מָשִׁיחַ (Mashiach)**: “Messiah.” Together they contain the hypostatic union: Jesus Christ is undiminished deity and true humanity in one Person forever.

10. To be more precise, the term for “Lord” – (*Athonay*) – in the Tanakh is consistently used by the Jews to replace the name of God which in Hebrew is יהוה (*Jehovah*): “Jehovah” which was originally spelled without vowels and written YHWH and pronounced either YÄ'-WÄ or YÄ'-VÄ.
11. In addition, another word for God is also found in Hebrew, the noun אֱלֹהִים (*Elohim*). It is the parallel proper noun for the Greek Θεός (*Theós*), each of which is translated “God.”
12. How these words are used require some explanation:
  - (1) Jehovah is the personal name of each member of the Trinity in contrast to Elohim, which is the name of God from the standpoint of His divine attributes.
  - (2) Elohim is plural and refers to two or three members of the Trinity.
  - (3) Jehovah is singular and refers to a specific member of the Trinity.
  - (4) When the proper noun YHWH occurs in the Tanakh, the Jews substituted the noun *Athonay*.
  - (5) Nevertheless, the noun YHWH is related to the Hebrew verb הָיָה (*Hayah*): “to exist.” This is the way the Lord instructed Moses on how to identify Himself as God in:

**Exodus 3:13** - Then Moses said to God, “Behold, I am going to the sons of Israel, and I will say to them, ‘The God of your fathers has sent me to you.’ Now they will say to me, “What is His name?” What shall I say to them?”

**v. 14** - God said to Moses, “I AM WHO I AM”; and He said, “Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’”

- (6) The vocabulary words of the divine name are הָיָה אֲשֶׁר הָיָה (*HAYAH 'ASHER HAYAH*) and are best translated as a future tense indicating that God, the I AM, will be with the Jews forever.

- (7) This is a way of communicating his permanent existence in opposition to the false Gods that are worshipped by heathen. The phrase “I AM WHO I AM” is the divine claim of being the “eternal self-existing One.”
- (8) To build his case, Peter introduces his subject by His proper name, Jesus, by which He was known during His incarnation.
- (9) Jesus is the English spelling of the name Ἰησοῦς (*Iēsoús*), the Greek spelling of the Hebrew name יְהוֹשֻׁעַ (*Yehoshua'*): “Jehovah is salvation.”
- (10) There is an acronym devised from the Greek word for fish: ἰχθύς (*ichthús*), with each Greek letter representing the first letter of five words that describe Who and what Jesus is.
- (11) The visual, “Fish Symbol’s Meaning,” describes this acronym and may be accessed by clicking on this link:  
<http://admin.joegriffin.org/Visuals/FishSymbol'sMeaning.pdf>.
- (12) The five Greek letters in the word “fish” are:
  - (1) the “I-ι” (ἰώτα [*ióta*]) is the first letter in the Greek name for Jesus: Ἰησοῦς, *Iēsoús*: Jesus,
  - (2) the “X-χ” (χεῖ [*cheí*]) is the first letter in the Greek title of Jesus: Χριστός, *Christós*: **Christ**,
  - (3) the “Θ-θ” (θήτα [*théta*]) is the first letter in the Greek name for members of the Trinity: Θεός, *Theós*: God,
  - (4) the “Y-υ” (ὑψιλον [*úpsilon*]) is the first letter in the Greek noun υἱός, *Huiós*: Son, and
  - (5) the “Σ-σ, ς” (σίγμα [*sigma*]) is the first letter in the Greek title for Jesus: Σωτήρ, *Sōtér*: Savior.

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† Υἱ-υῖ (with a rough breathing mark) is transliterated **hui**. This mark (´) is pronounced like the English letter *h*. Note that the letters υῖ are a diphthong which is pronounced similar to the long *wē* sound as *suíte*. The rough breathing mark requires a guttural sound before the “wē” and is transliterated by the letter *h* as in “he.” Thus *Huiós* is pronounced “Hwē-ÄHS.” Consequently the first Greek letter in the word is the upsilon: υ.

13. The word for fish, **ἰχθύς (ichthús)** contains five letters that serve to define Jesus as Messiah, God, Son, and Savior.
14. Peter's initial use of the personal name, Jesus, indicates he is starting his sermon by identifying Him as true humanity but the meaning of the name contains the concept of savior.
15. Peter describes Jesus as "a man attested to you by God." The word "attested" is the perfect passive participle of the compound verb **ἀποδείκνυμι (apodeiknumi)**. The prefix, **ἀπό-** refers to "ultimate source" while **δείκνυμι** means "to point out, to demonstrate, show, to present oneself for inspection."
16. Together the word means "to approve" which is indicated by the prepositional phrases "to you by God." Those gathered were well-aware of Jesus as most were witnesses of His acts during the Incarnation.
17. Peter also professes that the source of this approval was accomplished "by God."
18. The perfect tense of **apodeiknumi** is consummative denoting a process describing past actions with emphasis on the present result.
19. The passive voice indicates that the ones addressed received personal knowledge of the actions described or were privy to them. The perfect participle indicates the process took place in past time, namely the First Advent.
20. These things were confirmed by God in three ways: miracles, wonders, and signs.
21. "Miracles" translates the plural form of the Greek word for power: **δυνάμεις (dunámeis)**: "miracles." This word is often used in conjunction with other terms that amplify the divine power of God in consummating the act.

In general terms miracles may be defined as supernatural manifestations of divine power in the external world, in themselves special revelations of the presence and power of God.

Of deepest significance among these are the words which literally mean “powers” and “signs” (Acts 2:22). Miracles are also called “wonders.” In the New Testament they are never referred to simply under the name, some other term, as “signs” or “powers,” being used in connection to bring out the deeper meaning. As “wonders,” miracles are out of the ordinary course of events. They produce astonishment as being outside the ordinary operations of cause and effect. But miracles are also “powers.” As such they are manifestations of the power of God. Whoever is the agent in their accomplishment the power is of God. They are wrought by the “spirit of God.” As “signs” miracles point to something beyond themselves. They indicate the presence of God.<sup>5</sup>

22. The triad of miracles, wonders, and signs is found in this verse. “Wonders” is the noun **τέρας (téras)** which as stated by Unger is usually associated with the noun “signs.”
23. The word “signs” is the noun **σημεῖον (sēmeíon)**: An event that is an indication or confirmation of intervention by transcendent powers. As wrought of God, a token to the unbelieving of God’s presence and power.  
**These two words refer not to different classes of miracles, but to different aspects of the same miracle.<sup>6</sup>**
24. In this context, miracles point out the true character of Jesus as the God-Man. Wonders emphasize His position of Savior. Signs warn of the fifth-cycle of discipline due to the Jews collective failure to recognize Jesus as the prophesied Messiah.
25. The perfect tense stresses the fact that those gathered in Jerusalem primarily had known and understood these prophecies from their study of the Tanakh.
26. The triad confirms that they were performed by God through Jesus. This should not have been a surprise to them for Peter then states, “just as you yourselves know.”
27. The verb “to know” is the present active indicative of the verb **οἶδα (oída)**: to know intuitively or instinctively.

<sup>5</sup> Merrill F. Unger, *Unger’s Bible Dictionary*, 3d ed. (Chicago: Moody Press, 1966), 747.

<sup>6</sup> Zpiros Zodhiates, ed., “τέρας,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1378.