

# Verse Analysis – Acts 2:15

## Categories:

A	adjective
C	conjunction
D	adverb
I	interjection
N	noun
P	preposition
DA	definite article
DP	demonstrative pronoun
IP	interrogative/indefinite pronoun
PP	personal pronoun
RP	relative pronoun
V	verb
X	particle

## Person:

1	first person
2	second person
3	third person

## Voice:

A	active
M	middle
P	passive

## Case:

N	nominative
G	genitive
D	dative
A	accusative
V	vocative

## Gender:

M	masculine
F	feminine
N	neuter

## Tense:

P	present
I	imperfect
F	future
A	aorist
X	perfect
Y	pluperfect

## Mood:

I	indicative
D	imperative
S	subjunctive
O	optative
N	infinitive
P	participle

## Number:

S	singular
P	plural

## Degree:

C	comparative
S	superlative

## Frequency:

Number of times the word is used in the NT. Words with freq. < 30 are not worth memorizing. They are why God made the Internet.

H	High frequency – used more than 750 times
M	Medium frequency – Used from 101 to 750 times
L	Low frequency – Used from 30 to 100 times
R	Rare – Used less than 30 times

→ Memorizing all words used 150+ times will give you a handle on 70% of the NT.

→ Memorizing all words use 30+ times will give you a handle on 85% of the NT.

Acts 2:15

Page 1 of 5

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
οὐ	οὐ	no, not, not at all, in no way, (with {3590}) absolutely not. At the beginning of a Greek question,	H	D								
γάρ	γάρ	shows inference or continuation: for, because, indeed, but	H	C								
ὡς	ὡς	as, like, when, that, how, about	M	C								
ὕμεῖς	σύ	you, your	H	PP					N	P		
ὑπολαμβάνετε	ὑπολαμβάνω	to take up; to show hospitality; to reply; to suppose, think, believe	R	V	2	P	A	I		P		
οὗτοι	οὗτος	this, this one, these; (as object) him, her, it, them; with διά or εἰς it means for this reason	H	DP					N	P	M	
μεθύουσιν	μεθύω	to be intoxicated, be drunk, Mt. 24:49; Acts 2:15; 1 Cor. 11:21; 1 Thess. 5:7; Rev. 17:6*	R	V	3	P	A	I		P		
ἔστιν	εἶμι	to be, exist, be present	H	V	3	P	A	I		S		

Word	Root	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
γάρ	γάρ	shows inference or continuation: for, because, indeed, but	H	C								
ώρα	ώρα	an "hour" (literally or figuratively):--day, hour, instant, season, X short, (even-)tide, (high) time.	M	N					N	S	F	
τρίτη	τρίτος	third; a third part, or (as adverb) a third time, thirdly	L	A					N	S	F	
τῆς	ὁ	(often not translated) the, this, that, who	H	DA					G	S	F	
ἡμέρας	ἡμέρα	day, time of the day, time, indefinite period of time	M	N					G	S	F	

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Greek Verse Acts 2:15 οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ ὥρα τρίτη τῆς ἡμέρας,

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Word-for-Word Translation For not as you believe these are drunk, for it is hour third of the day.

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Proper Translation For these people are not drunk as you are assuming. After all, it is only the third hour since sunrise.

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Comments and Questions Peter is saying, "It is too early to find men drunk."

The reason given for not believing that the men were drunk, namely, that it was only nine o'clock in the morning, may not be very convincing in many societies, but it must have been sufficiently convincing in Jewish culture.

γὰρ always comes as the second word in a sentence.

We will deal with verbs later, but there are a couple of easy ones here.

ὑπολαμβάνετε is the 2nd person present active indicative plural < ὑπολαμβάνω

Notice the lemma (the dictionary form) of the word ends in ω. "I suppose". The dictionary form of a verb is always the 1st person present active indicative.

Using the exact same spelling of the word, but with the ετε instead of the ω at the end, it becomes 2nd person plural. "You (all) suppose."

οὐ μεθύω = I am not drunk. 1st person present active indicative.

οὐ μεθύουσιν = They are not drunk. 3rd person present active indicative plural.

ἔστιν is a 3rd person singular of the be-verb: "It is".

"To be" in English is very irregular ("be", "was", "were", "am", "been", "are"). It is equally irregular in Greek. We will go deeper into it in another lesson.

There are two nominatives before the comma in this sentence. It indicates there are two phrases. You could break them apart like this:

οὐ γὰρ οὗτοι μεθύουσιν For **these** (people) are not drunk

ὡς ὑμεῖς ὑπολαμβάνετε As **you** suppose.

Each phrase gets a noun in the nominative case as a subject, and has its own verb.

The odd thing about this in Greek is that you can break up one phrase, and stick the other phrase inside of it.

οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν

We have a second instance of γὰρ, so we know we have yet another more or less independent clause (since γὰρ always comes second in a sentence).

ἦρα is nominative. You recall we can have two nominatives connected by a be-verb (**God is love**.) In this case we have the subject implied by the verb ("**It**") followed by a be-verb followed by another nominative ἦρα.

Hence, "(It) is (the) third hour of the day."

So...three slightly independent clauses in a single verse.

Jews used a variable-length hour, tied to day length. An hour was 1/12th of the daylight period, whatever that period was.

For us in Canada, days are sometimes very long (sunset at 10 PM) and sometimes very short (sunset at 4 PM). We have a fixed hour length.

The Jewish method was to take however much daylight there was, whether long or short, and break it into 12 pieces. So also with the night.

See my comments on Matthew 14:25 about Greek/Jewish/Roman watch-keeping systems, used to measure time at night.