

Verse Analysis – Acts 2:25

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 2:25

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Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
Δαυίδ	Δαυίδ	David, beloved one	L	N					N	S	M	
γάρ	γάρ	shows inference or continuation: for, because, indeed, but	H	C								
λέγει	λέγω	say, said, the most general term for speaking in the NT, translated contextually with more specific	H	V	3	P	A	I		S		
εις	εις	to, toward, into: for. Spatially: movement toward or into an area (extending to a goal); logically: a	H	P								
αὐτόν	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					A	S	M	
Προορώμην	προοράω	to behold in advance, i.e. (actively) to notice (another) previously, or (middle voice) to keep in	R	V	1	I	M	I		S		
τὸν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	M	
κύριον	κύριος	lord, master	M	N					A	S	M	

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ἐνώπιον	ἐνώπιον	gen., before, in the presence of, Lk. 5:25; 8:47; in front of, Rev. 4:5, 6; immediately preceding as a	L	P								
μου	ἐγώ	I, me, my; we, us, our; often added for emphasis: myself, ourselves	H	PP					G	S		
διὰ	διά	(gen.) through, by means of; (acc.) because of, for the sake of, therefore	M	P								
παντός	πᾶς	all, every (thing, one), whole; always	H	A					G	S	M	
ὅτι	ὅτι	that; because, since; for	H	C								
ἐκ	ἐκ	of, out of; from, away from. Spatially: extension from a space to a goal outer in reference,	H	P								
δεξιῶν	δεξιός	right, as opposed to left, Mt. 5:29, 30; Lk. 6:6; ἡ	L	A					G	P	N	
μού	ἐγώ	I, me, my; we, us, our; often added for emphasis: myself, ourselves	H	PP					G	S		
ἐστιν	εἰμί	to be, exist, be present	H	V	3	P	A	I		S		
ἵνα	ἵνα	a marker that shows purpose or result: in order that, in order to, so that, then; it can focus on the	M	C								
μή	μή	no, not; (with οὐ) absolutely not; a marker that negates a statement. At the beginning of a Greek	H	D								
σαλευθῶ	σαλεύω	to make to rock, to shake, Mt. 11:7; 24:29; Mk. 13:25; Lk. 6:38, 48; 7:24; 21:26; Acts 4:31; 16:26;	R	V	1	A	P	S		S		

Greek Verse

Acts 2:25 Δαυὶδ γὰρ λέγει εἰς αὐτόν· Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ.

Word-for-Word
Translation

Proper Translation

David said this about him: "I looked ahead and saw the Lord was always before me. For he is there at my right hand so that I will not be shaken."

Comments and
Questions

Note Luke's free use of the present tense λέγει. He uses this even though David lived almost a thousand years before.

Προορώμην is an imperfect. Indicates continuing action. The context makes it clear that this happened in the past. This is also true of the λέγει in the first clause.

διὰ παντός literally "through all". A proper translation of the phrase is "always". These two words happen several times in the NT to mean "always". This is a fairly common idiom.

Time is indicated primarily by context, not by verb tense.

σαλευθῶ is an aorist passive subjunctive. Subjunctive connotes "not factual" or "not YET factual". An aorist subjunctive functions the same as the future tense. There is no real difference between them, and nobody knows why biblical authors sometimes use a future, and other times use an aorist subjunctive.

Ps 16:8 I have set the Lord always before me; because he is at my right hand, I shall not be shaken.

Ps 16:9 Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure.

Ps 16:10 For you will not abandon my soul to Sheol, or let your holy one see corruption.

Ps 16:11 You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.

This looks like one of those dual focus prophecies that apply both to the prophet himself as well as to us.

Now, was David future telling or speaking in terms of his current life's reality? David WAS filled with the Spirit (sometimes? Always?) in a way that may not have been true of everybody.

For us, at least, this can be a current reality as we resonate with David.

David did die, but it seems that he did not die without hope, nor with a sense of abandonment.