

Verse Analysis – Acts 2:29

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 2:29

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Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ἄνδρες	άνήρ	man, male, husband; usually an adult male, but in some contexts the emphasis is on maturity rather than	M	N					V	P	M	
ἀδελφοί	ἀδελφός	brother, fellow countryman, neighbor (often inclusive in gender); by extension a fellow believer in	M	N					V	P	M	
ἐξόν	ἐξεστι(ν)		L	V		P	A	P	N	S	N	
εἰπεῖν	λέγω	say, said, the most general term for speaking in the NT, translated contextually with more specific	H	V		A	A	N				
μετά	μετά	(gen.) with, among, a marker of association of various kinds and meanings; (acc.) after, later, a	M	P								
παρρησίας	παρρησία	confidence, boldness; openness; παρρησία (dat. sg. used adverbially): openly, plainly, freely	L	N					G	S	F	
πρός	πρός	(gen.) to, for; (dat.) on, at, near, by; (acc.) to, toward; with; in order to; against	M	P								
ὑμᾶς	σύ	you, your	H	PP					A	P		

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
της	ὅ	(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	
ταύτης	οὗτος	this, this one, these; (as object) him, her, it, them; with διά or εἰς it means for this reason	H	DP					G	S	F	

Greek Verse

Acts 2:29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυὶδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μνήμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης·

Word-for-Word Translation

I will speak (or let me speak to you) with confidence (or boldness, or clarity) to you concerning the patriarch David, for and he died and was buried, and the tomb of him is with us until the day this.

Proper Translation

Men — brothers! — Let me speak plainly to you about the patriarch David. He died, was buried, and his tomb is with us from the beginning right until this day.

Comments and Questions

ἀδελφοί Peter is seeking to build common ground with the Jewish men to whom he is speaking.

"The patriarch David" could be rendered equally well as "our forefather David".

In this verse, Peter is laying the groundwork for an explicit connection between this psalm of David and the resurrection of Jesus.

ἐξὸν εἰπεῖν...a participle followed by an infinitive. *There is no "finite verb" in this phrase. This is not a common construction in the NT. We must do our best to translate it.*

ΑΗΑ!! This could still work if we suppose that a be-verb is assumed/implicit. "I **am** speaking to you plainly..."

We definitely know that NT Greek authors often leave a be-verb implied.

Literally, "Speaking to say..."

ἐτάφη, the passive of θάπτω to bury, is a good example of how a passive verb works.

An active voice verb in a sentence would be along the lines of "Bob buried David".

A passive voice verb is as here, "David was buried". By whom was he buried? By others.

But the point is that David did not bury himself...so a passive voice verb is used.

ἄχρι is a preposition that usually takes a genitive noun to follow it.

Not only were Peter's hearers aware of the tomb of David, they were probably also aware that Herod the Great had plundered that tomb, according to Josephus.

As for Herod, he had spent vast sums about the cities, both without and within his own kingdom: and as he had before heard that Hyrcanus, who had been king before him, had opened David's sepulchre, and taken out of it three thousand talents of silver, and that there was a much greater number left behind, and indeed enough to suffice all his wants, he had a great while an intention to make the attempt; and at this time he opened that sepulchre by night, and went into it, and endeavored that it should not be at all known in the city, but took only his most faithful friends with him. (181) As for any money, he found none, as Hyrcanus had done, but that furniture of gold, and those precious goods that were laid up there; all which he took away.

Flavius Josephus and William Whiston, *The Works of Josephus: Complete and Unabridged* (Peabody: Hendrickson, 1987), 437.

In the course of researching this quotation, I ran into this quote in a commentary:

Is the LXX to be regarded as itself inspired, and not merely as a translation of an inspired Hebrew original? Origen and Augustine so regarded it.

C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, International Critical Commentary* (Edinburgh: T&T Clark, 2004), 147.

Origen and Augustine are not my primary sources of authority. But this *is* rather like having C.S. Lewis, John Stott, and Tim Keller agree together on something. It is *thought-provoking*.

As for the application of this psalm to the resurrection of Jesus, it is clear that the David wrote better than he knew. He probably wrote this only about a situation where he himself was preserved from death. He would not have known about Jesus putting an end to death for all of God's people...but his words certainly carried that import when viewed from the first century perspective.

Probably EVERY every assertion of the victory of God over evil eventually finds a place in relation to the death and resurrection of Jesus.