

Verse Analysis – Acts 2:30

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 2:30

Page 1 of 6

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
προφήτης	προφήτης	pr. a spokesman for another; spc. a spokesman or interpreter for a deity; a prophet, seer, Tit. 1:12; in	M	N					N	S	M	
οὖν	οὖν	therefore, then, so then	M	C								
ὑπάρχων	ὑπάρχω	exist, be present, be at one's disposal/available; be in a state or circumstance (= εἰμί copulative);	L	V		P	A	P	N	S	M	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
εἰδώς	ὄραω	to see, notice; perceive; (pass.) to appear, be seen	M	V		X	A	P	N	S	M	
ὅτι	ὅτι	that; because, since; for	H	C								
ὄρκω	ὄρκος	an oath, Mt. 14:7, 9; 26:72; meton. that which is solemnly promised, a vow, Mt. 5:33 → oath.	R	N					D	S	M	
ῥώμοσεν	ῥομύω	to swear, Mt. 5:34; to promise with an oath, Mk. 6:23; Acts 2:30; 7:17 → swear.	R	V	3	A	A	I		S		

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
αὐτῷ	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					D	S	M	
ὁ	ὁ	(often not translated) the, this, that, who	H	DA					N	S	M	
θεός	θεός	God, usually refers to the one true God; in a very few contexts it refers to a (pagan) god or goddess.	H	N					N	S	M	
ἐκ	ἐκ	of, out of; from, away from. Spatially: extension from a space to a goal outer in reference,	H	P								
καρποῦ	καρπός	fruit, Mt. 3:10; 21:19, 34; from the Hebrew, καρπὸς κοιλίας, fruit of the womb, offspring, Lk. 1:42;	L	N					G	S	M	
τῆς	ὁ	(often not translated) the, this, that, who	H	DA					G	S	F	
ὀσφύος	ὀσφύς	waist, loins, body; belt	R	N					G	S	F	
αὐτοῦ	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					G	S	M	
καθίσαι	καθίζω	(tr.) to place, seat (someone), appoint; (intr.) to sit down, come to rest upon; stay, live	L	V			A	A	N			
ἐπὶ	ἐπί	(gen.) on, over, when; (dat.) on, at, in, while; (acc.) across, over, on, to, for, while	H	P								
τὸν	ὁ	(often not translated) the, this, that, who	H	DA					A	S	M	
θρόνον	θρόνος	a seat, a throne, Mt. 5:34; 19:28; Lk. 1:52; meton. power, dominion, Lk. 1:32; Heb. 1:8; a potentate, Col.	L	N					A	S	M	
αὐτοῦ	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	H	PP					G	S	M	

Greek Verse

Acts 2:30 προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὀρκῶ ὤμοσεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσει ἐπὶ τὸν θρόνον αὐτοῦ,

Word-for-Word Translation

Therefore being a prophet, and he saw that with an oath God swore to him from fruit of the loins of him to sit upon the throne of him.

Proper Translation

While he was alive he was a prophet. He was aware that God had sworn an oath to him — that one of his descendants would sit on his throne.

Comments and Questions

ὑπάρχων could be rendered the same as an English participle, with a simple "—ing".

→ "Being a prophet..."

Or one could shape a "proper translation" of the phrase as "Since he was a prophet..."

Or in my case, I rendered it as a simple indicative → "He was a prophet."

Given that in the immediate context, the verse just before this one, Peter makes a point of saying that David was dead and buried...

PLUS the existence of a Greek conjunction οὖν, it seemed likely to me that Luke intended the conjunction as not so much like an English "therefore" but as a way of introducing a contrast.

Hence, to capture the flavor of this οὖν, I rendered the first 3 words of the verse as a separate sentence with an indicative verb: "While he was alive he was a prophet."

ὀρκῶ is *dative* (to an oath, with an oath, by an oath). It is easy to see how Luke might have used the

accusative ὄρκον, where "oath" is the direct object of the verb "swore". As in, "God swore an oath".

However, the dative also works with the verb "swore" since the dative by itself can capture the flavor of the English "with" or "by".

It would be legitimate to render this as "God swore to him by an oath" or "God swore to him with an oath". But in modern Canadian English, we do not generally recognize that you can swear to something either *with* or *without* an oath...where swearing *with* an oath is considered more reliable.

In our legal system, we normally just talk about "swearing an oath"—so this is how I worded my proper translation.

ὁμνύει is commonly followed by an infinitive; so here: God swore that he would place, cause to sit (καθίσει).

C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles, International Critical Commentary* (Edinburgh: T&T Clark, 2004), 148.

ἐκ out of/from is a preposition that is followed by a genitive. Hence καρποῦ τῆς ὀσφύος αὐτοῦ fruit of his loins. This would be a phrase that would be virtually unknown outside the church in Canada. So "fruit of his loins" is no good as a proper translation. Nobody would know what it means (except for those old enough to grow up with the KJV Bible). "Fruit of his body" is not much better. ("Fruit of his testicles" is considerably worse.)

For a proper translation, I chose "one of his descendants".

A literal rendering like "one who came from his genital organs" would be regarded as too specific and perhaps even vulgar by many contemporary readers. Most modern translations thus render the phrase "one of his descendants."

Biblical Studies Press, *The NET Bible, Second Edition*. (Denmark: Thomas Nelson, 2019).

Luke uses an infinitive καθίσαι "to sit". Since it was a prophetic promise made to David—in future time, as far as David was concerned—I rendered it as a sort of future tense: "...one of his descendants *would sit* on his throne."

...that is, from our own perspective, this was a prophecy not that he would sit on the throne of Israel, but on God's own throne, as ruler of the whole world.

Textual Variants that you will see flagged in the SBLGNT: All of the older manuscripts just have "the fruit of *his* loins" (αὐτοῦ).

Some scribe a thousand years later appended the words τὸ κατὰ σάρκα ἀναστήσειν τὸν χριστόν τοῦ αὐτοῦ ("the fruit of his loins, *according to the flesh*, the Messiah would rise").

Clearly, some scribe felt the need to embellish this verse, but it is not clear to me why it seemed like a good idea.

The medieval scribe(s) didn't write down the accusative ἐπὶ τὸν θρόνον αὐτοῦ "upon his throne" that was there in all of the early manuscripts, and wrote it as the genitive ἐπὶ τοῦ θρόνου. This may have simply been a case of inattention, since either the genitive or the accusative could be used without changing the meaning: "upon his throne".

It is interesting. Our view of professional ministry and Christian gifting would probably lead us to say to somebody like David today:

"David, why are you screwing around with this political and military career of yours? You have some real

gifts both as a composer of worship music and as a prophet. You could really *make something of yourself* if you went into 'full time ministry'. You could have a genuine impact."