

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
ἐπαγγελίαν	ἐπαγγελία	promise	L	N					A	S	F	
τοῦ	ὁ	(often not translated) the, this, that, who	H	DA					G	S	N	
πνεύματος	πνεῦμα	wind, breath, things which are commonly perceived as having no material substance; by extension: spirit,	M	N					G	S	N	
τοῦ	ὁ	(often not translated) the, this, that, who	H	DA					G	S	N	
ἁγίου	ἅγιος	holy (moral quality), consecrated ([ceremonially] acceptable to God); holy person/people = saint(s), holy	M	A					G	S	N	
λαβῶν	λαμβάνω	to take, receive; (pass.) to be received, selected	M	V			A	A	P	N	S	M
παρά	παρά	(1) with gen. , from, indicating source or origin, Mt. 2:4, 7; Mk. 8:11; Lk. 2:1; οἱ παρ' αὐτοῦ, his relatives	M	P								
τοῦ	ὁ	(often not translated) the, this, that, who	H	DA					G	S	M	
πατρός	πατήρ	father, a male parent or ancestor; by extension: an honorific title, leader, archetype; (pl.) parents,	M	N					G	S	M	
ἐξέχεεν	ἐκχέω	to pour out, shed, scatter; (pass.) to be poured out, shed; to rush (for profit)	R	V	3		A	A	I		S	
τούτο	οὗτος	this, this one, these; (as object) him, her, it, them; with διά or εἰς it means for this reason	H	DP					A	S	N	
ὃς	ὃς	who, which, what, that; anyone, someone, a certain one	H	RP					A	S	N	
ὕμεῖς	σύ	you, your	H	PP					N	P		
βλέπετε	βλέπω	to see, look at; to watch out, beware, pay attention	M	V	2		P	A	I		P	
καί	καί	(as a connective) and; (connecting and continuing) and then, then; (as a disjunctive) but, yet, however;	H	C								
ἀκούετε	ἀκούω	to hear, pay attention, understand, obey (root of English word acoustics)	M	V	2		P	A	I		P	

Greek Verse

Acts 2:33 τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τούτο ὃ ὑμεῖς βλέπετε καὶ ἀκούετε.

Word-for-Word
Translation

Proper Translation

So then, after being raised to the right hand of God and having received the promise of the Holy Spirit from the Father, he has poured out these things that you are seeing and hearing.

Comments and
Questions

To the right of God. Dative captures the "to". Genitive captures the "of God"...the possessive.

This is a shortened version of ἡ δεξιὰ χεὶρ: the right hand...the place of highest honor. Compare Matt. 26:64, Luke 20:42, et al.

This appears to be yet another use of participle to indicate something about time: "After being raised...and receiving..."

ὃ which is singular. So it would be most literal to talk about how "he poured out this that you see and hear." But the most natural way to render this in English would be to make it plural, since people were seeing not just one thing, but a variety of conversations going on in different languages

Interesting that this verse indicates that Jesus has received the promise of the Holy Spirit from the Father. And then having received the Holy Spirit, Jesus poured out the Spirit on his people.

The idea that Jesus and the Father both cooperate in sending the Spirit is there in John 15:26 When the Advocate comes, whom I will send you from the Father—the Spirit of truth who goes out from the

Father—he will testify about me...

In any case, the people's experience was one of seeing the activity of the Holy Spirit in these believers. What Peter is doing is helping them INTERPRET that experience for them. They needed help to realize the significance of what they saw with their own eyes, and heard with their ears.

This is true today. People may see how Christians behave but misinterpret it.

The theory that if one lives right, there is no need for verbal witness...this theory ignores this reality. The only way people might come up with the right interpretation of what they see in our lives is if they have already had significant biblical input.

And even THEN...who would have had more Scriptural background than these Jesus -- and yet they needed to have a context specifically unpacked for them to track with what they see in our lives.

Textual variants: πνεύματος πνεύματος τοῦ ἁγίου is what all of the oldest manuscripts have. Medieval manuscripts omit the definite article, and write it as ἁγίου πνεύματος. The difference between these two is untranslatable.

The oldest MSS (which is an abbreviation for "manuscripts") include ὃ. Late medieval MSS appended a word: ὃ νῦν "which now you are seeing..."

Some MSS (both old and Medieval) have ὑμεῖς καὶ rather than just ὑμεῖς by itself. On this one, we are happy to leave ourselves in the hands of our GNT editors, who think that what Luke wrote originally was simply ὑμεῖς, with no καὶ. Even if we include the καὶ, it is untranslatable, so this variant doesn't matter much to us one way or the other.