Verse Analysis – Acts 2:31

Categories	s:	Person:		Voice:		Case:		Gender:	
A C D I N P	adjective conjunction adverb interjection noun preposition	1 2 3	first person second person third person	A M P	active middle passive	N G D A V	nominative genitive dative accusative vocative	M F N	masculine feminine neuter
DA DP IP PP RP	definite article demonstrative pronoun interrogative/indefinite pronoun personal pronoun relative pronoun	Tense: P I	present imperfect	Mood: I D	indicative imperative	Number: S P	singular plural	Degree: C S	comparative superlative
V X	verb particle	F A X Y	future aorist perfect pluperfect	S O N P	subjunctive optative infinitive participle	Frequency:	time on the word in w	and in the NT - We	ando with from 20

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

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

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προοράω λαλέω	to behold in advance, i.e. (actively) to notice (another) previously, or (middle voice) to keep in	R	1/								1
1 ~ 1 ć ()			V		A	A	P	N	5	Μ	
λαλεω	to speak, talk	М	V	3	A	A	I		5		
περί	(gen.) about, concerning, in regard to; (acc.) around, about, nearby	М	P								
ò	(often not translated) the, this, that, who	Н	DA					G	5	F	
ἀνάστασις	resurrection, rising to life; from the base meaning of the act of rising from a prone or sitting position to	L	N					G	5	F	
ò	(often not translated) the, this, that, who	Н	DA					G	5	М	
Χριστός	anointed, i.e. the Messiah, an epithet of Jesus: Christ.	М	N					G	5	М	
ŏτι	that; because, since; for	Н	С								
ć	ινάστασις ο (ριστός	about, nearby (often not translated) the, this, that, who resurrection, rising to life; from the base meaning of the act of rising from a prone or sitting position to (often not translated) the, this, that, who anointed, i.e. the Messiah, an epithet of Jesus: Christ.	(gen.) about, concerning, in regard to; (acc.) around, about, nearby (often not translated) the, this, that, who resurrection, rising to life; from the base meaning of the act of rising from a prone or sitting position to (often not translated) the, this, that, who Aportós anointed, i.e. the Messiah, an epithet of Jesus: Christ.	(gen.) about, concerning, in regard to; (acc.) around, about, nearby (often not translated) the, this, that, who HDA (νάστασις resurrection, rising to life; from the base meaning of the act of rising from a prone or sitting position to HDA (often not translated) the, this, that, who HDA (ριστός anointed, i.e. the Messiah, an epithet of Jesus: MN N	(gen.) about, concerning, in regard to; (acc.) around, about, nearby (often not translated) the, this, that, who HDA (vάστασις resurrection, rising to life; from the base meaning of the act of rising from a prone or sitting position to HDA (often not translated) the, this, that, who HDA (pιστός anointed, i.e. the Messiah, an epithet of Jesus: Christ.	(gen.) about, concerning, in regard to; (acc.) around, about, nearby (often not translated) the, this, that, who HDA (vάστασις resurrection, rising to life; from the base meaning of the act of rising from a prone or sitting position to (often not translated) the, this, that, who HDA (often not translated) the, this, that, who HDA (pιστός anointed, i.e. the Messiah, an epithet of Jesus: MN (proτός the translated) the proventions from	(gen.) about, concerning, in regard to; (acc.) around, about, nearby (often not translated) the, this, that, who (often not translated) the base meaning of the act of rising from a prone or sitting position to (often not translated) the, this, that, who (often not translated) the, this, that, who Anointed, i.e. the Messiah, an epithet of Jesus: Christ.	(gen.) about, concerning, in regard to; (acc.) around, about, nearby (often not translated) the, this, that, who HDA (vάστασις resurrection, rising to life; from the base meaning of the act of rising from a prone or sitting position to (often not translated) the, this, that, who Anointed, i.e. the Messiah, an epithet of Jesus: Christ. MN N	(gen.) about, concerning, in regard to; (acc.) around, about, nearby (often not translated) the, this, that, who HDA (vάστασις resurrection, rising to life; from the base meaning of the act of rising from a prone or sitting position to HDA (often not translated) the, this, that, who HDA Greater from the base meaning of the act of rising from a prone or sitting position to HDA Greater from the Messiah, an epithet of Jesus: Christ. MN Greater from the Messiah, an epithet of Jesus: Christ.	(gen) about, concerning, in regard to; (acc.) around, about, nearby (often not translated) the, this, that, who HDA (often not translated) the base meaning of the act of rising from a prone or sitting position to HDA (often not translated) the, this, that, who HDA (often not translated) the, this, that, who HDA (often not translated) the position to HDA (often not translated) the position of HDA (often not	(gen.) about, concerning, in regard to; (acc.) around, about, nearby (often not translated) the, this, that, who HDA GSF (vάστασις resurrection, rising to life; from the base meaning of the act of rising from a prone or sitting position to HDA (often not translated) the, this, that, who HDA GSSF (often not translated) the, this, that, who HDA GSSF (often not translated) the this, that, who HDA GSSF (pιστός anointed, i.e. the Messiah, an epithet of Jesus: Christ.

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

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Word	Dictionary Form of Word	Meaning	Freqency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
OŬTE	οὔτε	neither, nor, Lk. 20:36; οὔτε οὔτε, or οὐτὲ οὔτε, neither nor, Lk. 20:35; Gal. 1:12; in NT also used	L	C								
έγκατελείφθη	έγκαταλείπω	to leave, leave behind; to forsake, abandon, Mt. 27:46; Mk. 15:34; Acts 2:27, 30; Rom. 9:29; 2 Cor.	R	V	3	A	P	I		5		
είς	είς	to, toward, into; for. Spatially: movement toward or into an area (extending to a goal); logically: a	Н	P								
ἄδην	 ἄδης	the invisible abode or mansion of the dead; the place of punishment, hell; the lowest place or condition,	R	N					A	5	М	
OŬTE	οὕτε	neither, nor, Lk. 20:36; οὔτε οὔτε, or οὐτὲ οὔτε, neither nor, Lk. 20:35; Gal. 1:12; in NT also used	L	C								
ሳ	ò	(often not translated) the, this, that, who	Н	DA					N	5	F	
σὰρξ	σάρξ	flesh, Lk. 24:39; Jn. 3:6; the human body, 2 Cor. 7:5; flesh, human nature, human frame, Jn. 1:13, 14; 1 Pet.	М	N					N	5	F	
αὐτοῦ	αὐτός	he, she, it; also used as inten.p., himself, herself, itself, themselves; the same one; also an adv. of place: here,	Н	PP					G	5	М	
είδεν	δρ άω	to see, notice; perceive; (pass.) to appear, be seen	М	V	3	A	A	I		5		
διαφθοράν	διαφθορά	corruption, dissolution, Acts 2:27, 31; 13:34, 35, 36, 37*	R	N					A	5	F	

Greek Verse

Acts 2:31 προϊδών ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ χριστοῦ ὅτι οὕτε ἐγκατελείφθη εἰς ἄδην οὕτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν.

Word-for-Word Translation

Proper Translation

While he was seeing into the future, he spoke about the resurrection of Christ — that he would not leave him in Hades, nor would his body see decay.

Comments and Questions

Where you see two dots over a vowel, as over the $\ddot{\iota}$ in $\pi\rho o\ddot{\iota}\delta\dot{\omega}v$, it means that you do NOT combine the two vowels into a single dipthong.

Hence, this is not a two-syllable word as in:

proi-dōn

! but rather is a three-syllable word:

pro-i-dōn

There is a use of the participle we have seen several times in Acts so far: to capture something about time.

For instance, in Acts 1:4 καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς "And when he met with them, he commanded!"

So also here, I think the participle captures something about time, hence προϊδων έλάλησεν could be translated as:

While he was seeing into the future, he spoke! When he saw into the future, he spoke! After he saw into the future, he spoke!

τοῦ χριστοῦ, "of Christ" or "of the Christ".

χριστός is a Greek translation used by the LXX for the Hebrew word מַשִּׁים, "Messiah".

In the LXX, it was a title, or a role: The chosen one, the one who would bring about the salvation of Israel.

During the NT period, and moreso as the early church developed, χριστός became like a proper name of Jesus. So "Jesus Christ" became like a name! similar to how "Bob Goethe" is a name.

In my own NT translation, I sometimes leave χριστός as "Christ". Sometimes, I translate it as "Messiah".

In this verse, David—from his perspective in 1000 BC—is speaking prophetically about the resurrection of "the Messiah". From Peter's perspective, and from Luke's, if the name $\chi \rho \iota \sigma \tau \delta \zeta$ was already on its way to becoming a proper name for Jesus, then it is OK to translate it as "Christ".

You can make a judgement call in your own translation. You may render this as I did:

...he spoke about the resurrection of Christ!

OR you might render it more like:

...he spoke about the resurrection of the Messigh!

You could even render it as:

! he spoke about the resurrection of God's chosen one...

Peter repeats the quote from Ps. 16:10 that he used in verse 27! but this time, he makes it explicitly clear that this was a prophecy that found its fulfillment not in the lifetime of David, but in the life of the Messiah, born a thousand years later.

In the very next verse, Peter will make an explicit connection to Jesus.

Textual Variant: 100% of the oldest manuscripts say οὕτε ἐγκατελείφθη εἰς ἄδην, "would not leave him in Hades".

Medieval scribes introduced οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ, "would not abandon his soul in Hades".

έγκατελείφθη and κατελείφθη translate exactly the same ways into English.

There are a couple of spelling differences in various older manuscripts. First, the accusative $\xi \delta \eta v$ rather than the genitive $\xi \delta \delta u$. Since $\epsilon i \zeta$ is almost always followed by an accusative noun, our GNT editors believe that Luke probably used the accusative here instead of the genitive. So that is the spelling variation we see in our GNTs.

οὔτε and οὖδὲ are virtually identical in meaning ("nor"). All of the old manuscripts use οὔτε. There are late, Medieval manuscripts that use the word οὖδὲ instead. This was likely just an honest mistake, due to inattention by a scribe.

Beginning in verse 29 Peter reinterprets the psalm as referring to Jesus. He points out that evidently the psalms did not have an ultimate application to David, since David died and was buried and his grave is

still there. Rather, the ultimate meaning of the psalm is to be found in Jesus Christ, whom God did not abandon in the world of the dead and whose body did not decay.

Barclay Moon Newman and Eugene Albert Nida, A Handbook on the Acts of the Apostles, UBS Handbook Series (New York: United Bible Societies, 1972), 53.