

Word	Dictionary Form of Word	Meaning	Frequency	Category	Person	Tense	Voice	Mood	Case	Number	Gender	Degree
οὔτε	οὔτε	neither, nor, Lk. 20:36; οὔτε ... οὔτε, or οὐτέ ... οὔτε, neither ... nor, Lk. 20:35; Gal. 1:12; in NT also used	L	C								
ἐγκατελείφθη	ἐγκαταλείπω	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		S		
εἰς	εἰς	to, toward, into; for. Spatially: movement toward or into an area (extending to a goal); logically: a	H	P								
ἄδην	ἄδης	the invisible abode or mansion of the dead; the place of punishment, hell; the lowest place or condition,	R	N					A	S	M	
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ἡ	ὁ	(often not translated) the, this, that, who	H	DA						N	S	F
σὰρξ	σὰρξ	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.	M	N						N	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
εἶδεν	ὁράω	to see, notice; perceive; (pass.) to appear, be seen	M	V	3	A	A	I		S		
διαφθοράν	διαφθορά	corruption, dissolution, Acts 2:27, 31; 13:34, 35, 36, 37*	R	N						A	S	F

Greek Verse

Acts 2:31 προῖδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ χριστοῦ ὅτι οὔτε ἐγκατελείφθη εἰς ᾅδην οὔτε 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 *ī* in προῖδὼν, it means that you do NOT combine the two vowels into a single diphthong.

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 προῖδὼν ἐλάλησεν 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 מָשִׁיחַ, "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 χριστός 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 Messiah!

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 οὔτε ἐγκατελείφθη εἰς ᾅδην, "would not leave him in Hades".

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

ἐγκατελείφθη and κατελείφθη translate exactly the same ways into English.

There are a couple of spelling differences in various older manuscripts. First, the accusative ᾅδην rather than the genitive ᾅδου. Since εἰς 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 οὐδὲ are virtually identical in meaning ("nor"). All of the old manuscripts use οὔτε. There are late, Medieval manuscripts that use the word οὐδὲ 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.