

## The Acts of the Apostles

### Chapter 1

#### LUKE PRESENTS THE CONTEXT FOR THIS NEXT ACCOUNT

1 Well, I made the first account, O Theophilus, concerning all of the things *that* the Jesus began both to do and to teach, 2 the One by agency of the Holy Spirit having enjoined the Apostles whom He had elected *for Himself* until which day He was taken up, 3 to whom, after He suffered, He also presented Himself alive in connection with many sure signs during forty days, being seen by them and speaking of the things concerning the Kingdom of the God.

#### JESUS ORDERED HIS DISCIPLES

#### TO WAIT FOR 'THE PROMISE OF THE FATHER'

4 And, being assembled together with *them*, He ordered them not to depart from Jerusalem but, rather, to be awaiting the Promise of the Father, "which," *He said*, "you have heard from Me. 5 Because, on the one hand, John baptized with water. You, *for your part*, on the other hand, shall be baptized with respect to Spirit – *namely, the Holy Spirit*<sup>1 2</sup> – after not many of these days."

#### JESUS RESPONDED TO A QUESTION

#### ABOUT THE RESTORATION OF THE KINGDOM TO ISRAEL

6 Then, on the one hand, the ones who had come together were questioning<sup>3</sup> Him, saying, "Lord, will You in the period of time – *namely*, this one – reinstate the kingdom for the *descendents of Israel*?"

7 On the other hand, He said to them, "It is not for you to know timings or periods which the Father set with His own authority.

8 Rather, *it is for you to know that* you shall obtain possession of power *for yourselves* after the Holy Spirit has come upon you. And, you shall be

witnesses for Me<sup>4</sup>

- both in Jerusalem, and <sup>5</sup>
- *in* all the Judea, and
- Samaria, and
- as far as the farthest *places* of the Earth."

9 And, while saying these things *and* while they were watching, He was taken up.

And, a cloud took Him out of their sight.

#### JESUS ASCENDED TO HEAVEN

Thursday, May 17, 30 A.D.<sup>6</sup>

10 And, as they were ones who were looking intently toward the Heaven, while He was going, also – look! Two men stood by them in bright apparel<sup>7</sup>.

11 The *men* also said, "Men of Galilee, why have you lastingly stood, looking at the Heaven? This <sup>8</sup> Jesus, the One Who was taken up from you into the Heaven, in the same way shall come as you saw Him going into the Heaven."

12 Then they returned to Jerusalem from a mount, the one which is being called "Olivet," which is near Jerusalem, being a Sabbath day's journey away.

#### THE DISCIPLES WAITED IN JERUSALEM

13 And, when they had entered, they went up into the upper story<sup>9</sup> where they were staying:

- both the Peter and Jacob<sup>10</sup>;
- John<sup>11</sup> and Andrew;
- Philip and Thomas;
- Bartholomew and Matthew<sup>12</sup>;
- Jacob<sup>13</sup> the son of Alphaeus and Simon the Zealot;

<sup>4</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'witnesses for Me' here instead 'My witnesses'.

<sup>5</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), have 'and in' here instead of 'and in'.

<sup>6</sup> These dates are based on the biblical chronology which was astronomically determined by Mr. Eugene Faulstich.

<sup>7</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'bright apparel' (singular) instead of 'bright clothes' (plural).

<sup>8</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

<sup>9</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'they went up into the upper story' instead of 'into the upper story they went up'.

<sup>10</sup> 'Jacob' – a transliteration of the Greek name. It is often translated as 'James'.

<sup>11</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), have 'Jacob, John'. 73% have 'Jacob, and John'. On the basis of 2% the NU has 'John and Jacob'.

<sup>12</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Matthew' here instead of 'Maththew'.

<sup>13</sup> 'Jacob' – a transliteration of the Greek name. It is often

<sup>1</sup> 98.8% of the Greek manuscripts, including the best line of transmission (f35), have 'shall be baptized with respect to Spirit – namely, the Holy Spirit' here. On the basis of 0.5% the NU has 'with respect to Spirit shall be baptized – namely, the Holy Spirit'.

<sup>2</sup> Although neither 'Spirit' nor 'Holy' are preceded by a definite article, given the context, this translator believes that the context still suggests that this a reference to the divine Spirit of the Triune God.

<sup>3</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'questioning' here instead of a related verb 'asking'.

and

- Judas *the son* of Jacob<sup>14</sup>.

14 These all continued with one accord in the Prayer and the Supplication<sup>15</sup> together with women and Maria<sup>16</sup>, the mother of the Jesus, and together with<sup>17</sup> the brothers that were His.

THE DISCIPLES CHOSE MATTHIAS TO REPLACE JUDAS

15 And in the days – *namely*, those *days* – Peter, having stood up in the midst of the Disciples<sup>18</sup> (and *there* was a throng of names at the same *place* of about a hundred and twenty!), said, 16 “Men, brothers, it was necessary for the Writing – *namely*, this<sup>19</sup> *Writing* – to be fulfilled, which the Spirit – *namely*, the Holy Spirit – spoke beforehand by means of the mouth of David concerning Judas, the one who became a guide to those who arrested the<sup>20</sup> Jesus. 17 Because, he was one who was numbered together with<sup>21</sup> us; and he received by lot the lot of the Service – *namely*, this Service.”

18 So then, this *man*, on the one hand, purchased a field from a wage of the Unrighteousness. And, coming to be face downward, *his* midriff tore<sup>22</sup> *open*; and all the entrails *that were* his poured out. 19 And, it became known to all the ones who were dwelling in Jerusalem, with the result that the field, *namely*, that *field*, was called in their own language, “Akel Dama<sup>23</sup>” – that is, Field of Blood.

20 “For, it has been lastingly written in *the* Book of Psalms:

- ‘Let the home *that is* His be desolate. And,

translated as ‘James’

<sup>14</sup> ‘Jacob’ – a transliteration of the Greek name. It is often translated as ‘James’

<sup>15</sup> 96.1% of the Greek manuscripts, including the best line of transmission (f35), include ‘and the Supplication’ here.

<sup>16</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘Maria’ here instead of ‘Mariam’.

<sup>17</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), include ‘together with’ here.

<sup>18</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Disciples’ here instead of ‘Brothers’.

<sup>19</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘this’ here.

<sup>20</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>21</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘together with’ here instead of ‘in the number of’.

<sup>22</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), have ‘tore’ here instead of ‘burst’.

<sup>23</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘Akel Dama’ here. On the basis of 1% the NU has ‘Akel Damach’.

let there not be the one who is dwelling in it;’<sup>24</sup> and,

- ‘Another having taken<sup>25</sup> the office as an overseer *that was* his.’<sup>26</sup>

21 So then, it is necessary that one of those men who have accompanied us at every occasion in connection with<sup>27</sup> which the Lord Jesus went in and went out among us, 22 beginning from the Baptism of John until the day when He was taken up from us, must become a witness together with us of the Resurrection *that is* His.”

23 And, they proposed two:

- Joseph, the one being called Barsabas<sup>28</sup>, who was surnamed Justus, and  
➤ Matthias<sup>29</sup>.

24 And, ones who were praying said, “You, *for Your part*, Lord, knowing the hearts of all, show which one of these two You have elected 25 to take the lot<sup>30</sup> in the Service – *namely*, this Service – and apostleship from<sup>31</sup> which Judas by deviance fell, that he might go to the place – *namely*, his own *place*.”

26 And, they cast their lots<sup>32</sup>.

And, the lot fell on Matthias<sup>33</sup>.

And, he was numbered with the eleven Apostles.

<sup>24</sup> A reference to Ps 69:25

<sup>25</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have the participle ‘having taken’ here instead of an aorist imperative verb ‘Let ... take’.

<sup>26</sup> A reference to Ps 109:8

<sup>27</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the preposition translated as ‘in connection with’ here.

<sup>28</sup> 70% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Barsabas’ here instead of ‘Barsabbas’.

<sup>29</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Matthias’ here instead of ‘Maththias’.

<sup>30</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘lot’ instead of ‘place’ here.

<sup>31</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘from’ here, while the NU has a different preposition with a similar meaning.

<sup>32</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘their lots’ instead of ‘lots for them’.

<sup>33</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Matthias here instead of Maththias.