

ACTS 2

NLET

JESUS BEGAN

TO POUR OUT THE HOLY SPIRIT ON HIS PEOPLE

Sunday, May 27, 30 A.D.¹

1 And, when the Day of Pentecost was being filled up completely, ALL together^{2 3} were with one accord⁴ in the same *place*.

2 And, suddenly *there* came to be a noise from the Heaven, as though being carried *along* by a violent wind. And, it filled the whole house where they were sitting.

3 And, tongues as though of fire, distributing themselves, were being seen by them. And, *one* sat upon each single one of them.

4 And, ALL together⁵ were filled with a spirit, *the* Holy Spirit⁶!

And, they began to speak with other languages, just as the Spirit was giving them *ability* to speak *them* *plainly*.

A DIVERSE CROWD HEARD AND SAW

EVIDENCE OF THE HOLY SPIRIT'S POWER

5 Now, Jews, devout men from every nation – *namely*, the ones under the Heaven, were ones who were dwelling in⁷ Jerusalem.

6 Now, when the noise – *namely* this *one* – occurred, the multitude came together. And, it was bewildered. Because, every single one was hearing them speaking in his own dialect.

7 Now, they were ⁸ amazed. And they kept marveling, saying to one another⁹, “Look! Are not all¹⁰ these who are speaking Galileans?!” 8 and, “How *is* it *that* we, *for our parts*, are hearing *speech*, each in the

language *that* is our own in connection with which we were born?!”

There were:

- 9 Parthians and
- Medes and
- Elamites,
- those dwelling in the *regions* of:
 - Mesopotamia,
 - Judea, and
 - Cappadocia,
 - Pontus, and
 - the *regions* of Asia,
 - 10 Phrygia, and
 - Pamphylia,
 - Egypt, and
 - the parts of the Libya – *namely*, the *parts* adjoining Cyrene, and,
- the ones who were temporary residents from Rome,
11 both –
 - Jews and
 - proselytes,
- Cretans, and
- Arabs.

“We hear them speaking the wonderful works of the God in the languages *that are* our own!”

12 Now, they were all beside themselves. And, they were perplexed, saying to one another, “Whatever¹¹ *shall* this *be* naturally disposed¹² to be?”

13 Now, others, mocking, were saying, “They are ones who have lastingly filled themselves with sweet wine.”

PETER HERALDED THAT THE FULFILLMENT OF THE PROMISE OF THE SPIRIT HAD BEGUN

14 Now, ¹³ Peter, having stepped forward together

¹ A date in our Gregorian calender, astronomically and historically determined by Eugene Faulstich.

² 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘ALL together’ instead of ‘all’.

³ 80% of the Greek manuscripts, including the best line of transmission (f35), do not include the noun clause ‘the Apostles’ as part of the subject.

⁴ 94.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘with one accord’ here instead of ‘together’.

⁵ 80% of the Greek manuscripts, including the best line of transmission (f35), have ‘ALL together’ here instead of ‘all’.

⁶ Although neither ‘Spirit’ nor ‘Holy’ are preceded by a definite article, given the context, this translator believes this must be a reference to the divine Spirit of the Triune God. Cf. Acts 1:5.

⁷ 99% of the Greek manuscripts, including the best line of

transmission (f35), have ‘in’ here instead of ‘into’.

⁸ 65% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘all’ here.

⁹ 97.3% of the Greek manuscripts, including the best line of transmission (f35), include ‘to one another’ here.

¹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘all’ here instead of ‘all together’. This stronger word for ‘all’ strongly suggests that all 120 of the disciples mentioned in Acts 1:15 are included here.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the ‘ever’ part of ‘whatever’ here.

¹² 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall this be naturally disposed’ instead of ‘does this wish’.

¹³ 88% of the Greek manuscripts, including the best line of transmission (f35), do not insert the definite article ‘the’ here.

with the eleven *other Apostles*, raised the voice *that* was his. And, he plainly asserted to them, “Men, Jews and all, together,¹⁴ the ones who are dwelling in Jerusalem, let this be known to you, and pay close attention to the utterances *that are* mine. 15 For, these are NOT drunk, as you, *for your part*, are supposing. Because, it is *only* the third hour of the day¹⁵.

16 Rather, this is what was lastingly spoken by agency of the Prophet, Joel:

17 ‘**And, it shall be in the Last Days,**’ says the God, ‘**that I shall pour out from the Spirit Who is Mine upon all flesh.**

- **And, the sons *that are yours* and the daughters *that are yours* shall prophesy.**
- **And, the young men *that are yours* shall see visions.**
- **And, the old men *that are yours* shall dream dreams¹⁶.**

18 **And, indeed, upon the male slaves *that are Mine* and upon the female slaves *that are Mine* I shall pour out from the Spirit Who is Mine in the Days – *namely*, those Days.”**

(And, note – “**they shall prophesy**”!)

19 “**And, I shall give wonders in the Heaven above and signs upon the Earth below – blood, and fire, and vapor of smoke.**

20 **The Sun shall be turned into darkness and the Moon shall be turned into blood before the¹⁷ Day of YahWeH¹⁸ – *namely*, the great and apparent Day –**

should come¹⁹.

21 **And, it shall be: everyone – whoever might call on the Name of YahWeH²⁰ to help him – shall be saved.²¹**

PETER HERALDS CRITICAL WORDS ABOUT JESUS

22 “Men – Israelites, hear the words – *namely*, these words:

Jesus –

- the Natzarene²²;
- a man from the God;
- one having been lastingly attested²³ to you by miracles and by wonders and by signs, which *things* the God did through Him in your midst – as you yourselves also²⁴ know;
- 23 this *One*, delivered over by a plan which had been lastingly determined and by foreknowledge of the God;
- having taken²⁵ *Him* by lawless hands²⁶ *and* having affixed *Him* to a cross,

you were putting *Him* to death²⁷;

- 24 Whom the God raised up, having loosed the birth pangs of the Death, because it was not possible *for* Him to be held by it. PETER HERALDS DAVID’S PROPHECY OF JESUS’ RESURRECTION

25 For, David says concerning Him: ‘**I saw²⁸ the YahWeH²⁹ before me always, such that He is at my right hand,** in order that I might not be shaken.

26 **For this reason the heart *that is mine* was being made to rejoice³⁰; and, the tongue *that is mine* was**

¹⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘all together’ instead of ‘all.’

¹⁵ ‘the third hour of the day’ – that is, 9:00 A.M.

¹⁶ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘dreams’ (the proper accusative here) instead of ‘dreams’ (dative).

¹⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

¹⁸ In the New Testament the unarticulated Greek word Κυρίως often refers to the famous four-consonant Hebrew name for the eternally existing God which is transliterated here as YahWeH. Indeed, this is the Hebrew name here in Joel 2:31.

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), include the subjunctive verb ‘should come’ here.

²⁰ In the New Testament the unarticulated Greek word Κυρίως often refers to the famous four-consonant Hebrew name for the eternally existing God which is transliterated here as YahWeH. Indeed, this is the Hebrew name here in Joel 2:32.

²¹ A reference to Joel 2:28-32

²² ‘Natzarene’ comes from the Hebrew word ‘netzer’ which means ‘Branch,’ one of many titles for the savior of mankind that had God promised to send in the Old Testament. Jesus was called a ‘Branch’ of David in Jeremiah 23:5.

²³ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘from the God; One having been lastingly attested’ here instead of ‘one having been lastingly attested from the God’.

²⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘also’ here.

²⁵ 97.3% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘having taken’ here.

²⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘hands’ here instead of ‘a hand’.

²⁷ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘you were putting Him to death’ (imperfect verb) here instead of ‘you put Him to death’ (aorist verb).

²⁸ 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘I saw’ here instead of ‘I was seeing’.

²⁹ Here in reference to Psalm 16:8 the Greek word Κυρίως (usually translated ‘Lord’) with a definite article is the Greek translation of the famous four-consonant Hebrew name for the eternally existing God which is transliterated here as YahWeH. More often this divine name is indicated in the New Testament with the Greek word for Lord WITHOUT a definite article.

³⁰ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘was being made to rejoice’ instead of ‘was made to rejoice’.

exceedingly glad.

Moreover, the flesh *that is mine* also will set up camp in hope. ²⁷ For, You will not abandon the psyche³¹ *that is mine to Hades*^{32 33}, nor will You allow the Holy One *Who is Yours* to see corruption.

²⁸ You have made known to me the Ways of Life; You will make me full of joy with the Presence *that is Yours*.³⁴

²⁹ “Men, brothers, coming out *publicly* to speak with frankness to reply to you concerning the Patriarch David, *I say* that he both died and was buried. And, the tomb *that is his* is among us until the Day – *that is*, this Day.

³⁰ So then,

- being a prophet, and
- knowing that the God had lastingly sworn explicitly with an oath to him *that* from a fruit of the loins *that* were his according to the flesh to raise up the Anointed One³⁵ to sit on the Throne³⁶ *that was* his,
- ³¹ foreseeing *this*,

he spoke concerning the Resurrection of the Anointed One – that “**the psyche that is His** ³⁷ **was not** ³⁸ **abandoned to Hades**³⁹ **nor did the Flesh that is His see corruption.**”⁴⁰

³² The God has raised up THIS One, the Jesus, – of which we all, *for our part*, are witnesses!

³¹ ‘psyche’ – the eternal, inner, invisible part of one’s being.

³² ‘Hades’ – the place where the unsaved dead ones go.

³³ 85% of the Greek manuscripts, including the best line of transmission (f35), unexpectedly have ‘Hades’ in the genitive case after a preposition that normally is followed by the accusative case here. The NU has ‘Hades’ in the accusative case here.

³⁴ A reference to Psalm 16:8-11.

³⁵ 96.1% of the Greek manuscripts, including the best line of transmission (f35), include ‘explicitly . . . to raise up the Anointed One’. On the basis of 2.3% the NU omits these words.

³⁶ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘the throne’ in the genitive case. On the basis of 10% the NU has ‘the throne’ in the accusative. Both can mean the same.

³⁷ 68.7% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Psyche’ *that is His* instead of ‘He’. On the basis of 1.8% the NU omits these words.

³⁸ 71% of the Greek manuscripts, including the best line of transmission (f35), have ‘not’ here instead of ‘neither’.

³⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), unexpectedly have ‘Hades’ in the genitive case after a preposition that normally is followed by the accusative case. The NU has ‘Hades’ in the accusative case here.

⁴⁰ A reference to Psalm 16:10.

⁴¹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Holy Spirit’ instead of ‘the Spirit – namely, the Holy Spirit’.

PETER HERALDS THE DIVINE PROCEEDINGS

WHICH LED TO THE POURING OUT

OF THE GIFT OF HOLY SPIRIT ON HIS PEOPLE BY JESUS

³³ So then, having been exalted to the Right *Hand* of the God and having received from the Father the Promise of the Holy Spirit⁴¹, He is pouring out this which you, *for your part*,⁴² are now^{43 44} seeing and hearing.

PETER HERALDS THE RIGHT OF JESUS

TO REIGN AS KING OF THE KINGDOM OF GOD

³⁴ “For, David did NOT ascend into the Heavens. Now, he, *for his part*, says: ‘**The YaHWeH**⁴⁵ **said to the Lord Who is Mine**⁴⁶, “**Be sitting at My right hand,** ³⁵ **until whenever I should place the Enemies that are Yours as a foot-stool for the Feet that are Yours.**”’⁴⁷

³⁶ “So then, assuredly let all *the* House of Israel be knowing that the God has made HIM both ‘a lord’ and ‘an anointed one’⁴⁸ –

- this One,
- the Jesus,
- Whom you, *for your part*, crucified!”

PETER HERALDS HOW HIS LISTENERS SHOULD RESPOND

³⁷ Now, having heard *these things*, they were pierced to the heart⁴⁹. And, they said to the Peter and the rest of the Apostles, “What shall we do⁵⁰, men *and* brothers?”

³⁸ Now, Peter said to them:

⁴² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘you yourselves’ instead of ‘you, for your part, also’.

⁴³ 96% of the Greek manuscripts, including the best line of transmission (f35), include ‘now’ here.

⁴⁴ 99.5% of the Greek manuscripts, including the best line of transmission (f35), do not include ‘both’ here.

⁴⁵ Here in reference Psalm 110:1 the Greek word Κυρίος (usually translated ‘Lord’) with a definite article is the Greek translation of the famous four-consonant Hebrew name for the eternally existing God which is transliterated here as YaHWeH. More often this divine name is indicated in the New Testament with the Greek word for Lord WITHOUT a definite article.

⁴⁶ ‘to the Lord Who is Mine’ – This is a translation of the Hebrew words לַאֲדֹנָי. The Hebrew noun is transliterated as ‘Adon’ and means ‘Lord’ or ‘Master’.

⁴⁷ A reference to Psalm 110:1

⁴⁸ 94% of the Greek manuscripts, including the best line of transmission (f35), have ‘made HIM both ‘a lord’ and ‘an anointed one’ here. On the basis of 4% the NU has ‘both made ‘a Lord’ Him and ‘an anointed One’.

⁴⁹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘to the heart’ (dative) here instead of ‘the heart’ (accusative, which is used for direct objects. Passive verbs do not have direct objects).

⁵⁰ 60% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall we do’ (future tense) here instead of

- “Change *your* thinking!”⁵¹ ⁵²
- And, let each one of you be baptized *with dependence* upon ⁵³ the Name of Jesus *the* Anointed for the acquittal of moral failures⁵⁴ ⁵⁵.

PETER HERALDS

THAT THE PROMISE OF THE GIFT OF THE HOLY SPIRIT IS
FOR ALL WHOM THE LORD MIGHT CALL FOR HIMSELF

And, you shall receive for yourselves the Gift of the Holy Spirit.

39 For, the Promise⁵⁶ is

- to YOU, and
- to the children *that are* yours, and
- to all, to the ones *who are* afar off – as many as *the* Lord, the God *Who is* ours, might call for Himself.”

LUKE INFORMS HIS READERS THAT LUKE HERALDED
MUCH MORE THAN HE HAS RECORDED HERE

40 And, with many other words he was testifying and exhorting *them* ⁵⁷, saying, “Be saved from the generation – *namely*, the crooked *generation*, this *one*!”

THE DISCIPLES LIVE A NEW LIFE
IN THE POWER OF THE SPIRIT

41 So then, on the one hand, the ones who gladly⁵⁸ received the Word *that was* his were baptized. And, *in the course of*⁵⁹ the Day – *namely*, that Day – about three thousand psyches were added *to them*.

42 On the other hand, they were continuing steadfastly

- in the Teaching of the Apostles and
- in the Participation, and⁶⁰
- in the Breaking of the Bread, and
- in the Prayers.

‘might we do’ (subjunctive).

⁵¹ ‘Change your thinking’ – traditionally translated ‘repent’

⁵² 20% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, Peter said to them, “Change your thinking!”’ here. On the basis of 2% the NU has ‘Now, Peter to them “Change your thinking,” says’.

⁵³ ‘with dependence upon’ – or, ‘with reference to’

⁵⁴ ‘moral failures’ – usually translated ‘sins’.

⁵⁵ 95.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘moral failures’ here instead of ‘the moral failures that are yours’.

⁵⁶ ‘the Promise’ – cf. Luke 24:49, Acts 1:4-5, and Acts 2:33.

⁵⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ‘them’ here, although the word is implied as indicated,

⁵⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘gladly’ here.

⁵⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), do not actually include the preposition. However, ‘in the course of’ is implied by the dative case of the noun ‘day’.

43 Now, fear came⁶¹ upon every soul.

And, many wonders and indicators were coming about⁶² by agency of the Apostles.

44 Now, all the *ones* who were believing were for the same *thing*.

And, they were having all things *in* common.

45 And, they were selling the possessions and the properties. And, they were dividing them among all, however anyone had need.

46 And, day by day, *they were* –

- being ones who were persisting assiduously with similar accord in the Temple, and
- being ones who were breaking bread house by house, partaking of nourishment with great gladness and simplicity of heart,
- 47 being ones who were praising the God, and
- being ones who were having favor before all the People.

Now, the Lord was adding the ones who were being saved day by day to the Ekklesia⁶³ ⁶⁴.

⁶⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include ‘and’ here.

⁶¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘came’ here instead of ‘was coming’.

⁶² 88.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘were coming about’ here instead of ‘came about’.

⁶³ 97.1% of the Greek manuscripts, including the best line of transmission (f35), include the Greek words transliterated as ‘to the Ekklesia’.

⁶⁴ ‘Ekklesia’ – A transliteration of the Greek word ἐκκλησία. It is typically translated ‘church’. However the English word ‘church’ is derived from an Old English transliteration of a Greek word which meant ‘(place) of the Lord’. This Greek word actually means ‘an assembly of those who are called out’ that is, out of the general populace by God for some special function in society. The word is an excellent description of an assembly of Christian disciples but cumbersome to translate as such in every occurrence. This translator hopes that English readers will eventually learn the meaning of the transliterated Greek word ‘Ekklesia’.