

Acts 2

written and compiled by Gary Kukis

Acts 2:1–47 The Holy Spirit Comes upon the Disciples on the Day of Pentecost

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 2 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries

as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The "Key" & Main Points of each Chapter

• Acts 2: The First Sermon

- Holy Spirit baptism
- Peter's sermon
- About 3,000 saved
- Church growth



Preface: At this point, Jesus has ascended into heaven and there are 120 faithful on the ground. On the day of Pentecost, they receive the Holy Spirit. The noise of this Holy Spirit (probably similar to a sonic boom) attracted Jews from all over. When they are there, they heard many from this 120 speak to them about Jesus, using the language with which they were brought up. Although they did not know how to understand what was happening, Peter stood up and he gives his great Pentecost sermon. 3000 believers are added to the church on this day.

Bible Summary: At Pentecost they were filled with the Spirit. Peter told the crowd, "You crucified Jesus but God has made him Lord." 3,000 believed.¹

The "Key" & Main Points of Chapter 2 (a chart); from [Slide Player](#); accessed June 29, 2022.

This should be the most extensive examination of Acts 2 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from [Light of the Word](#); accessed April 22, 2022).

Date	Reference	Events	Roman Emperor
29 AD	Acts 1-2•	Ascension; Birth of Church on Pentecost	Tiberius (14-37 AD)

Time and Place as per Modern Literal Version 2020:

Pentecost (always Sun.) May 28, 30AD Jerusalem. Pentecost is a transliterated word, G4005, which literal means '50th' as in the 50th day after Passover. The day the New Covenant (Testament) came into force (Heb 9:15-17).

Quotations:

Outline of Chapter 2:

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¹ From <https://biblesummary.info/acts> accessed August 21, 2021.

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www.kukis.org	Exegetical Studies in Acts	

Doctrines Covered or Alluded To			
Dual Authorship of Scripture	Five Stages of National Discipline	Jesus in the Old and New Testaments	Jesus Christ in the Old and New Testaments

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 11	Genesis 12	Exodus 12	Luke 3
Acts 5	Acts 10		Galatians 2

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
The 5th stage of national discipline	The 5 th stage of national discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures. The Five Cycles of Discipline (Free Republic—R. B. Thieme, Jr.) (Lex-Rex) (Mark Perkins) (L. G. Merritt) (Joe Griffin—a chart).
Age of Israel	This is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Anthropomorphism	An anthropomorphism simply assigns human actions, feelings or characteristics to non-human things and events in order to better explain something in human terms which we can better relate to. This often helps to explain God’s actions in human terms. (in Psalm 20:2, this better explains God’s sustenance and faithfulness). For more information, see Theopedia , Got Questions? , Baker’s Evangelical Dictionary , Wenstrom .

Definition of Terms	
Baptism of the Holy Spirit	When a person believes in Christ Jesus, the Holy Spirit places him into the body of Christ. This is known as the baptism of the Holy Spirit. It is not an experience. Grace Notes (HTML) (PDF) Verse by Verse (PDF) Word of Truth Ministries (Baptism of the Holy Spirit) Dr. Todd Kennedy (PDF).
Charismatic, Charismatic Church, Charisma	Charisma is a reference to spiritual gifts; and a Charismatic Church touts the so-called gifts of the Spirit. A charismatic is one who goes to such a church and/or claims to have a gift of the Spirit (nearly always, this is the gift of tongues). The problem is, the gift of tongues had a specific use at a specific time, and is no longer necessary. When a gift is no longer necessary, God no longer gifts Christians with that gift. Although a person can use the term <i>charisma</i> legitimately, most often when you hear these terms, they are a reference to an apostate group. Grace Fellowship Church (spiritual gifts), Doctrine.org (Sign Gifts: Valid Today?), Word of Truth Ministries (spiritual gifts).
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
The Day of the Lord	The Day of the Lord will be the return of Jesus Christ to this earth (also known as the 2 nd Advent). He will bring the first installment of justice (the second installment will take place at the end of the Millennium).
Divine Viewpoint	Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts." (Isa. 55:8–9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD).
Holy of Holies	The Tabernacle is divided into two compartments: the Holy of Holies and the sanctuary. Only the High Priest can enter into the Holy of Holies; and only once a year (on the Day of Atonement). Between the compartments was an exceptionally thick curtain. The priests were allowed to enter into the sanctuary to perform specific functions and rituals. See the Tabernacle (Redeeming Grace).
Hypostatic Union	<p>In the person of Jesus Christ since His physical birth [incarnation], there are two natures, undiminished deity and true humanity in one person forever. These two natures—human and divine—remain distinct and are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that the Lord Jesus Christ is just as much God as God the Father and God the Holy Spirit and at the same time He is also just as much human as you and I. He is undiminished deity and true humanity in one person forever. This union is known as the hypostatic union.</p> <p>For more information: Got questions? on the Hypostatic Union; Theopedia on the Hypostatic Union; VersebyVerse.org: the Doctrine of the Hypostatic Union and Kenosis; Robert R. McLaughlin on the Doctrine of Hypostatic Union. My post on the Hypostatic Union primarily comes from the Maranatha Church (HTML) (PDF) (WPD).</p>

Definition of Terms	
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Moral Courage	Moral courage means that a person's norms and standards line up with the laws of divine establishment (or with Bible doctrine, if that person is a believer), and he is willing to do what is right under a variety of circumstances.
Septuagint, LXX	The Septuagint was the Greek translation made of the Old Testament somewhere between 300–100 B.C. It is often called the LXX, because 70 translators were thought to be employed in this task.
Spiritual Life	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes); Solomon's Temple (Redeeming Grace); the Temple (Redeeming Grace).
Tongues, the Gift of	The gift of tongues is the ability to speak in a foreign language that one does not know, and to provide spiritual information to those who speak that language. This was a sign gift which disappeared prior to the completion of the New Testament. The Gift of Tongues (HTML) (PDF) (WPD), Grace Notes Speaking In Tongues (HTML) (PDF), Merritt, Grace Fellowship Church (spiritual gifts), Jack Ballinger (Tongues), Doctrine.org (Sign Gifts: Valid Today?), Word of Truth Ministries (spiritual gifts), order from R. B. Thieme, Jr. , Grace Bible Church (Pre-canon Gift: Tongues).
The Way; the Way of God; the Ancient Way, the Way of Y^ehowah	<i>The way (the way of God, the way of Y^ehowah)</i> is a designation of the faith practiced in the Jewish Age and, to some degree, in the Age of the Hypostatic Union. This was the spiritual life of the believer prior to the giving of the Holy Spirit. During the Church Age, this same walk would be called <i>the Christian way of life</i> or <i>the Christian walk</i> . The Way of God (HTML) (PDF) (WPD)
Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	

An Introduction to Acts 2

Introduction: Acts 2 is one of the most famous chapters in the Bible, and often for all the wrong reasons. People often read the book of Acts and try to imitate what we find here. It is a grave doctrinal error to read any portion of the Bible and then try to imitate it. Now, if you read a clear command, given in the **Church Age**, then that is a valid command to obey. But we as Christians do not get to make up our own commands. For instance, we are never commanded to seek out the **baptism of the Holy Spirit**, often referred to by some (incorrectly) as the second blessing. The disciples, in the first chapter of Acts were told to wait for the baptism of the Holy Spirit. They were not told to agonize for it; they were not told to empty their minds, lean their heads back, and then to attempt to make noises or something.

The disciples of Jesus are a core group of approximately 120 at this time (Acts 1:15). There were certainly others, but, after the crucifixion, it is likely that many of those quietly slipped away out of Jerusalem. One of the lesser appreciated aspects of the Lord's post-resurrection ministry is He appears to chase down His many disciples—particularly those who are attempting to leave Jerusalem to hide—and He redirected them back to Jerusalem (Luke 24:13–35). This core group is going to receive the Holy Spirit (there is nothing to indicate that the Holy Spirit was reserved for only the eleven Apostles).²

It certainly occurs to me that, when searching for some illustrative material, that I will possibly take some material from a Pentecostal/**charismatic** site. So that there is no misunderstanding, there is no second blessing, as they describe it, from getting the ghost (or spirit). There are no mandates from Paul at any time to a church where he tells them, "Listen, what you lack right now is the Holy Spirit. You need to do some agonizing to get it, but that is going to solve your church problems toot sweet." Paul *never* says anything like that. The most *tongue-infested* church receives the greatest dressing down from Paul of any of the churches named.

It has been my experience with **charismatic churches** is, they take a very narrow view of this topic, reading the Scriptures as if with blinders on, seeing mandates which are not there, and developing methods of attaining the spirit which are not even hinted at in the Scriptures, let alone described or encouraged. Their enthusiasm for others to get the spirit often outweighs their enthusiasm to present the gospel of Jesus Christ. In fact, in so many instances, their understanding and presentation of the gospel is weak, at best.

If you are a charismatic, I realize that this presentation of Acts 2 is going to possibly make you angry and very likely will cause you to stop reading. That is up to you. If you want the truth of Acts 2, then it is here. If you want an accurate translation of Acts 2, then it is here. However, I will not pull any punches when it comes to explaining exactly what is here and what is not. If you find your ire rising up, then name that sin to God and keep reading.

² For the most part, I will continue to leave Matthias out of the picture, which Luke, this historian, also does.

Acts of the Apostles Chapter 2 (a graphic by Jim Padgett, 1984); from [Wikimedia](#); accessed September 12, 2021. Source: Biblical illustrations by Jim Padgett, courtesy of Sweet Publishing, Ft. Worth, TX, and Gospel Light, Ventura, CA. Copyright 1984.

One of the things which I particularly appreciate when it comes to Padgett's work is, the men from the Bible do not look like they attended Woodstock. That is, they do not all have long hair.



Chapter Outline

Charts, Graphics and Short Doctrines

A large portion of Acts 2 is a sermon by Peter. Although a relatively small portion of this chapter is devoted to the true gift of tongues, by far, the larger portion of this chapter is devoted to Peter's evangelistic sermon. Peter has been studying the Scriptures and, even though he made a serious misstep in Acts 1, in this sermon, Peter shows logic and intelligence which we have not seen heretofore in this man. I have give Peter and some of the other Apostles a hard time in previous chapters of Luke and Acts 1; but I must change my presentation of Peter dramatically with this chapter. His sermon is brilliant. It has a great flow of logic to it; great choice of Scriptures to quote, it was certainly on point. 3000 in the audience, having listened to Peter, believed in the Lord this day. This is literally the first sermon of the Church Age, and it is brilliant! Peter is dialed into the crowd and what they just experienced; he is dialed into the relevant Scriptures; and his logical approach is unassailable.

At the end of Acts 2, we are given a brief six-verse description of the early church. They seem almost at the verge of beginning a commune of sorts. Some propagandists have gone to this description of the early church and have said, "This is socialism; and that is what the early church actually taught!" There are several pertinent questions: Is this socialism? Was the early church the very first communist cell?

There are other theological questions to be covered in this final section of Acts 2. One certainly notices that, *this church is far more harmonious than the church that I go to; why is that? Have we lost track of what a church really ought to be?* I believe that whatever questions you have about the early church and what it did will be answered in this final section of Acts 2.

Christianity in the Church Age will begin in Jerusalem. There are times I have wondered why it happened this way. After all, the future of the book of Acts is going to be Paul among the gentiles. Why not begin the Church Age in Antioch or in Ephesus or in Rome?

Rice Brooks writes: *Christianity started in the place where it was least likely to succeed, where it would have been easiest to disprove—Jerusalem three days after His death. Even though leading skeptical scholars admit that the resurrection of Jesus was proclaimed very early, professional skeptics often attempt to obscure or even deny this fact—obviously because of the implications.*³ Elsewhere in this book, Brooks points out that, in order to end nascent Christianity, those in opposition to it (the Romans and the religious Jews) needed to do but one thing: produce the body.

A title or one or two sentences which describe Acts 2.

³ Rice Brooks; *Man Myth Messiah*; W. Publishing Group; ©2016; p. 37.

Titles and/or Brief Descriptions of Acts 2 (by Various Commentators)

New Matthew Bible: *The coming of the Holy Spirit. The sermon of Peter before the crowds of people at Jerusalem, and the increase of the faithful.*⁴

Kretzmann's Commentary: *The miracle of Pentecost is followed by a long and powerful sermon of Peter, setting forth Jesus as the Lord and Christ, whose effect is seen in the sound establishment of the first Christian congregation at Jerusalem.*⁵

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 2 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 2

Some of these questions may not make sense unless you have read Acts 2. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Acts 2

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[Charts, Graphics and Short Doctrines](#)

⁴ From <https://www.biblegateway.com/passage/?search=Acts%202&version=NMB> accessed July 20, 2023.

⁵ From <https://www.studydrive.org/commentaries/eng/kpc/acts-2.html> accessed July 31, 2023.

We need to know who the people are who populate this chapter.

The Principals of Acts 2

Characters

Biographical Material

Characters	Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 2

Place

Description

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ESV (capitalized) is used below:

Outlines and Summaries of Acts 2 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 2 from the Summarized Bible

Contents: Holy Spirit’s coming on day of Pentecost. The gospel given to the Jews. Peter’s great sermon on the resurrected Christ, and the conviction of the people.

Characters: God, Jesus, Holy Spirit, disciples, Peter, Joel, David.

Conclusion: Upon Jesus Christ’s return to heaven, He poured forth the Holy Spirit upon His own, proving His arrival there as the crucified Lamb of God, and distinguishing His followers as messengers from heaven. The fullness of the Holy Spirit is necessary to a true understanding of the Scriptures and to the presenting of Jesus the Christ in convicting power to unsaved men.

Key Word: Holy Ghost, Acts 2:4. Witnessing, Acts 2:14.

Strong Verses: Acts 2:21, Acts 2:23, Acts 2:24, Acts 2:33, Acts 2:36, Acts 2:38, Acts 2:39.

Striking Facts: Acts 2:32-34. Three conclusive proofs are here given that Jesus Christ arose from the dead. 1. He was seen by the disciples. 2. The Holy Spirit has come upon men, and this promise was conditioned by Jesus upon His resurrection. 3. The prophecies declared He must not see corruption.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 2 (edited).

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Acts 1–6)	
Scripture	Text/Commentary
1	Introduction by Luke, ascension of the Lord before the disciples; election of Matthias to replace Judas.
2	The Day of Pentecost; the gift of the Holy Spirit; the disciples speak in foreign languages; Peter’s first sermon (primarily focused on Jesus); about 3000 souls added to the church; the nascent church in Jerusalem.
3	Peter heals the lame man by the Temple; Peter uses the sign of the healed man to speak to the people (again, the sermon is focused on Jesus).
4	Peter and John are arrested and appear before the council; Peter speaks to them of Jesus; they are not punished because the council fears the people; Peter and John are released; the nascent church holds all things in common.
5	Ananias and Sapphira lie to the Holy Spirit; the Apostles do many signs before the people (mostly while on the Temple grounds); the Apostles are put into prison but an Angel of the Lord frees them; they speak before the council again and refuse to be silent about Jesus; Gamaliel’s sage advice to the council; the Apostles are beaten and released.
6	The disciples choose deacons to handle incidental work; Stephen, a standout of those chosen, is filled with the Holy Spirit, he does signs and wonders, and the council brings him in and parades in a number of false witnesses against him.

Chapter Outline
Charts, Graphics and Short Doctrines

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. Sometimes, it strict speaks of the first section.

Paragraph Divisions of Modern Translations for Acts 2				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

From www.biblegateway.com/passage/?search=Acts%205&version=NASB;NKJV;NRSV;CEB;CEV; concept inspired by Dr. Bob Utley.

Changes—additions and subtractions:

I have begun to check nearly 60 translations when I do my first exegetical study of a chapter (which includes a complete word-by-word study from the original Hebrew and 3 original translations).

I used to include the Shmoop summary with each chapter, but I had the following problems with nearly every summary they provided: (1) the summary was longer than the text of the chapter itself; (2) the summary made an attempt to be funny and hip, but it came off as silly and irreverent to me; (3) the summary was not really accurate. For those reasons, I just did not see the Shmoop summary as being helpful in any way.

When I began the 2nd draft for the book of Luke, around Luke 9, I began to add quite a large number of English translations and versions: the Holy Aramaic Scriptures, J. B. Phillips version, the Casual English Bible, the Goodspeed New Testament, the Plain English Version, the Radiant New Testament, the Hebrew Names Version, the NRSV (Anglicized Cath. Ed.), the New Matthew Bible and the Revised Geneva Translation (these last two have been around for a hundred years or more. Time will tell which ones of these provide enough of a unique viewpoint to keep, and which do not.

Benjamin Brodie has a nice translation for Acts, which I will include. At some point, I will simply drop out the Bond Slave version, which is not really much different from the King James Version.

After trying out the Hebrew Names Version for two chapters of Acts, I will probably drop it. It rarely provided a different point of view or translation or choice of words.

Also, at the completion of every verse, I will add in the Kukis mostly literal translation of that entire verse. At the end of every passage, I will add both the Kukis mostly literal translation and the Kukis paraphrase.

I am coming to find that it is much easier to simply link to the American English Bible (the 2001 Translation) or to its suggested links, than it is to include this information in my addendum. Although I have many of their footnotes and note incorporated into my Luke 1–Acts 1; from this point on, I will more often link to their suggested links.

I am beginning to have second thoughts about the notes for Kretzmann's Commentary. When I first came across them and they were woven throughout each verse, they seemed pretty good. However, when reading these notes with a more critical eye, I am beginning to wonder if they have that much to offer.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

The Coming of the Holy Spirit and the Gift of Tongues**The Holy Spirit Comes Down Upon the 120 Believers in Jerusalem**

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the

consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And in the coming of the day of the Pentecost, they were all together towards the same, and it was suddenly from the heaven just like being borne a wind violent and it sat down on all the house where was dwellers.

Acts
2:1–2

Kukis moderately literal:

And when the day of Pentecost had come, all [of the disciples] were together with the same [mind]. Suddenly, from the heavens, a violent wind was being carried, and it came down upon all who were dwelling in the building.

Kukis paraphrase

When the day of Pentecost has come, all of the disciples were in the same place and of the same mind. Suddenly, from the heavens, came a violent wind. It came down upon all who were staying in this building.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁶ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek) **And in the coming of the day of the Pentecost, they were all together towards the same, and it was suddenly from the heaven just like being borne a wind violent and it sat down on all the house where was dwellers.**

⁶ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Complete Apostles' Bible	And when the day of Pentecost had fully come, they were all with one accord in one place. And suddenly a sound came out of heaven, as being borne along by a violent wind, and it filled the whole house where they were sitting.
Douay-Rheims 1899 (Amer.)	And when the days of the Pentecost were accomplished, they were all together in one place: And suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they were sitting.
Holy Aramaic Scriptures	And when The Days of Pentiqusti {Pentecost} were completed, while they were all gathered together, suddenly {lit. from the quiet} there was a sound from the Shmaya {the Heavens}, as of a powerful wind, and from it had filled all the house, that in which they were seated,...
James Murdock's Syriac NT	And when the days of pentecost were fully come, while they were all assembled together, suddenly there was a sound from heaven, as of a violent wind; and the whole house where they were sitting was filled with it.
Original Aramaic NT ⁷	And when the days of Pentecost were fulfilled, as all of them were assembled together, Suddenly there was from Heaven a sound like a mighty wind and the whole place in which they were sitting was filled with it.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	And when the day of Pentecost was come, they were all together in one place. And suddenly there came from heaven a sound like the rushing of a violent wind, and all the house where they were was full of it..
Bible in Worldwide English	On the day of Pentecost these people were all in one place. Then, suddenly, a sound came from heaven. It was like a very strong wind blowing. It went all through the house where they were sitting.
Easy English	The Holy Spirit comes Then the day of the Pentecost festival arrived. All the believers were meeting together in one place. Suddenly, as they were sitting together, they heard a noise. The noise came from the sky and it filled the whole house. It was like the sound of a strong wind.
Easy-to-Read Version–2008	When the day of Pentecost came, they were all together in one place. Suddenly a noise came from heaven. It sounded like a strong wind blowing. This noise filled the whole house where they were sitting.
God's Word™	When Pentecost, the fiftieth day after Passover, came, all the believers were together in one place. Suddenly, a sound like a violently blowing wind came from the sky and filled the whole house where they were staying.
J. B. Phillips	The first Pentecost for the young Church

⁷ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Then when the actual day of Pentecost came they were all assembled together. Suddenly there was a sound from heaven like the rushing of a violent wind, and it filled the whole house where they were seated.

The Message

A Sound Like a Strong Wind

When the Feast of Pentecost came, they were all together in one place. Without warning there was a sound like a strong wind, gale force—no one could tell where it came from. It filled the whole building.

NIRV

The Holy Spirit Comes at Pentecost

When the day of Pentecost came, all the believers gathered in one place. Suddenly a sound came from heaven. It was like a strong wind blowing. It filled the whole house where they were sitting.

New Life Version

The Holy Spirit Comes On the Followers of Jesus

The followers of Jesus were all together in one place fifty days after the special religious gathering to remember how the Jews left Egypt. All at once there was a sound from heaven like a powerful wind. It filled the house where they were sitting.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible⁸

ACTS 2

HERE COMES THE HOLY SPIRIT

PENTECOST FESTIVAL 50 DAYS AFTER THE CRUCIFIXION

On the Jewish festival day of Pentecost, [1] the disciples and those with them were having a meeting inside a house. Suddenly, they heard a loud noise above them in the sky. It sounded like a violent blast of wind. [2] The noise filled the entire house where they were sitting.

¹2:1The word Pentecost means “the fiftieth,” as in the fiftieth day. The festival comes about 50 days after Passover. Passover is when the Romans crucified Jesus. Pentecost is a festival celebrating the harvest. Many Jews call the festival by its Hebrew name (Shavuot, “Festival of Weeks”) because it follows Passover by several weeks.

²2:2Wind is often associated with God. When the prophet Ezekiel had a vision about a valley full of human skeletons coming back to life, it was divine wind that breathed life back into the bodies once the muscles and flesh had covered the bones (Ezekiel 37:9-10).

Contemporary English V.

On the day of Pentecost all the Lord's followers were together in one place. Suddenly there was a noise from heaven like the sound of a mighty wind! It filled the house where they were meeting.

Goodspeed New Testament

On the day of the Harvest Festival, they were all meeting together, when suddenly there came from the sky a sound like a violent blast of wind, and it filled the whole house where they were sitting.

The Living Bible

Seven weeks had gone by since Jesus' death and resurrection, and the Day of Pentecost had now arrived.^[a] As the believers met together that day, suddenly there was a sound like the roaring of a mighty windstorm in the skies above them and it filled the house where they were meeting.

[a] This annual celebration came fifty days after the Passover ceremonies, when Christ was crucified. See Leviticus 23:16.

New Berkeley Version

New Living Translation

The Holy Spirit Comes

On the day of Pentecost^[a] all the believers were meeting together in one place. Suddenly, there was a sound from heaven like the roaring of a mighty windstorm, and it filled the house where they were sitting.

⁸ From <https://www.casualenglishbible.com/>

[a] The Festival of Pentecost came 50 days after Passover (when Jesus was crucified).

The Passion Translation On the day Pentecost was being fulfilled, all the disciples were gathered in one place. Suddenly they heard the sound of a violent blast of wind rushing into the house from out of the heavenly realm. The roar of the wind was so overpowering it was all anyone could bear!

Plain English Version **The Holy Spirit came**

The special day came for the Jewish ceremony called Pentecost, and all Jesus's followers met together in one place. Suddenly there was a noise that came from the sky, like a strong wind blowing. Everyone in the house heard that noise.

UnfoldingWord Simplified T. On the day when the Jews were celebrating the Pentecost festival, the believers were all together in one place in Jerusalem. Suddenly they heard a noise coming from the sky that sounded like a strong wind. Everyone in the entire house where they were sitting heard the noise.

Williams' New Testament⁹ When the day of Pentecost had now come, they were all meeting in one mind, when suddenly there came from heaven a sound like a terrific blast of wind, and it filled the whole house where they were sitting, And they saw tongues like flames of fire separating and resting on their heads, one to each of them, and they were all filled with the Holy Spirit, and began to speak in foreign languages as the Spirit granted them to utter divine things. Vv. 3 & 4 are included for context.

Partially literal and partially paraphrased translations:

American English Bible Now, towards the end of the day known as **Pentecost**, while they were all observing that celebration, a noise suddenly came out of the sky! It sounded like a violent wind, and it filled the whole house where they were sitting.

Beck's American Translation .
Breakthrough Version And during the time for the Fiftieth Day to be totally completed, they all at the same time were at the same place. And a reverberation suddenly happened from the sky (even like a driven forceful wind) and filled the whole house where they were sitting.

Len Gane Paraphrase¹⁰ On the day of Pentecost, they were all in one place in agreement. Suddenly a sound came from heaven sounding like a rushing, mighty wind, and it filled the whole house where they were sitting.

A. Campbell's Living Oracles And when the day of Pentecost was fully come, they were all unanimously assembled in the same place: and, on a sudden, there was a sound from heaven, as of a rushing violent wind; and it filled all the house where they were sitting.

New Advent (Knox) Bible When the day of Pentecost came round, while they were all gathered together in unity of purpose, all at once a sound came from heaven like that of a strong wind blowing, and filled the whole house where they were sitting.

NT for Everyone **Here Comes the Power**
When the day of Pentecost had finally arrived, they were all together in the same place. Suddenly there came from heaven a noise like the sound of a strong, blowing wind, and it filled the whole house where they were sitting.

20th Century New Testament In the course of the Festival at the close of the Harvest the disciples had all met together, When suddenly there came from the heavens a noise like that of a strong wind rushing by; it filled the whole house in which they were sitting.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible **Pentecost: The Holy Spirit Given.**

⁹ William's New Testament - 1937 by Charles B. Williams.

¹⁰ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

	During the celebration of the day of Pentecost, they were all harmoniously assembled in one place; when, suddenly, a sound was heard from the sky, similar to that of a very violent tempest-blast, filling the whole house in which they were seated.
God's Truth (Tyndale)	When the fiftieth day was come, they were all with one accord together in one place. And suddenly there came a sound from heaven, as it had been the coming of a mighty wind, and it filled all the house where they sat.
International Standard V	<i>The Coming of the Holy Spirit</i> When the day of Pentecost was being celebrated, [Lit. Pentecost had fully arrived] all of them were together in one place. Suddenly, a sound like the roar of a mighty windstorm came from heaven and filled the whole house where they were sitting.
Lexham Bible	<i>Pentecost and the Coming of the Holy Spirit</i> And when the day of Pentecost had come, they were all together in the same <i>place</i> . And suddenly a sound like a violent rushing wind came from heaven and filled the whole house where they were sitting.
Montgomery NT	When the day of Pentecost was fully come, and they were all together in the same place, there came suddenly from the sky a sound like the onrush of a mighty wind, and it filled all the house where they were sitting.
Riverside New Testament	DURING the course of the day of Pentecost they were all together in the same place, when suddenly there came from heaven a sound as of a strong rushing wind, and it filled all the house where they were sitting.
The Spoken English NT ¹¹	<i>The Coming of the Holy Spirit</i> When the Day of Pentecost had come, they were all together in one place. And suddenly a noise came from heaven, like the rushing of a strong wind. And it filled the whole house where they were sitting.
Urim-Thummim Version	And when the Day of Pentecost (the 50th day) was fully come, they were all with one accord in one place. And suddenly there came a sound from the skies as of a rushing violent wind, and it filled all the house where they were sitting.
Weymouth New Testament	At length, on the day of the Harvest Festival, they had all met in one place; when suddenly there came from the sky a sound as of a strong rushing blast of wind. This filled the whole house where they were sitting; and they saw tongues of what looked like fire distributing themselves over the assembly, and on the head of each person a tongue alighted. They were all filled with the Holy Spirit, and began to speak in foreign languages according as the Spirit gave them words to utter. Vv. 3–4 are included for context.
Wikipedia Bible Project	The Wikipedia Bible project appears to be on indefinite hold. According to the information on the e-sword version of the Wiki-Bible: <i>This public domain Bible translation was begun in 2006, but very little (if any) work has been finished on it since 2008.</i> Only Acts 1 was translated from the book of Acts. There are a number of Partial book translations .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹²	The coming of the Holy Spirit <ul style="list-style-type: none"> When the day of Pentecost came, they were all together in one place. And suddenly out of the sky came a sound like a strong rushing wind and it filled the whole house where they were sitting. An extensive footnote for v. 1 is in the Addendum .
The Heritage Bible	And when the day of Pentecost was completely fulfilled, they were all with one passion in the same place

¹¹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹² From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

And suddenly there was a roar out of heaven exactly like a lifting violent breathing, and it filled all the house where they were sitting.

New American Bible (2011) **The Coming of the Spirit.**

* When the time for Pentecost was fulfilled, they were all in one place together.^a And suddenly there came from the sky a noise like a strong driving wind,* and it filled the entire house in which they were.^b

* [2:1–41] Luke’s pentecostal narrative consists of an introduction (Acts 2:1–13), a speech ascribed to Peter declaring the resurrection of Jesus and its messianic significance (Acts 2:14–36), and a favorable response from the audience (Acts 2:37–41). It is likely that the narrative telescopes events that took place over a period of time and on a less dramatic scale. The Twelve were not originally in a position to proclaim publicly the messianic office of Jesus without incurring immediate reprisal from those religious authorities in Jerusalem who had brought about Jesus’ death precisely to stem the rising tide in his favor.

a. [2:1] Lv 23:15–21; Dt 16:9–11.

b. [2:2–3] Jn 3:8.

New Catholic Bible

Pentecost^[a]

Chapter 2

Descent of the Spirit and Birth of the Church.^[b] When the day of Pentecost arrived, they were all assembled together in one place. Suddenly, there came from heaven a sound similar to that of a violent wind, and it filled the entire house in which they were sitting.

[a] For the first time, the witnesses come in contact with the crowd, which is made up of persons from all the nations. We are at the center of the world that is the starting point for a universal future.

[b] The gift of the Spirit founds the Church as a living reality; Christ has prepared the way for the Church; the Spirit comes to take possession of her, to animate her, to help her with his charisms. Thus, for every community of believers, Pentecost is the feast of its own birth. The Spirit is “poured out” (see Acts 2:17) like rain, which is the source of life in an arid land; as Jesus had promised, there is a “baptism with the Spirit” (Acts 1:5).

The phenomena that accompany the event are rich in symbolism and also have a biblical meaning: they call to mind the theophanies, i.e., the manifestations of God to his people in order to change their anonymous destiny into a life-giving covenant (see Ex 19:18; Deut 4:9-24, 36; Ps 68).

Pentecost, which occurred fifty days after Passover, was the feast on which the firstfruits of the harvest were offered to God, but it was above all the feast of the covenant and of the gift of the Law.

Revised English Bible–1989 **THE day of Pentecost had come, and they were all together in one place. Suddenly there came from the sky what sounded like a strong, driving wind, a noise which filled the whole house where they were sitting.**

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The festival of *Shavu’ot* arrived, and the believers all gathered together in one place. Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting.

Hebraic Roots Bible And in the fulfilling of the day of Shavuot, they were all with one mind in the same place. And suddenly a sound came out of the heaven, as a groaning spirit along by a violent wind! And it filled the entire house where they were sitting.

Holy New Covenant Trans. When the day of Pentecost came, they were all together in one place. Suddenly a noise came from the sky. It sounded like a strong wind blowing. This noise filled the whole house where they were sitting.

The Scriptures 2009	And when the Day of the Festival of Shabu'oth ^a had come, they were all with one mind in one place. ^a Weeks. And suddenly there came a sound from the heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.
Tree of Life Version	When the day of Shavuot had come, they were all together in one place. Suddenly there came from heaven a sound like a mighty rushing wind, and it filled the whole house where they were sitting.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ¹³	...and in the+ to be filled the day [of] the fiftieth were All [Men] together to the it and becomes suddenly from the heaven Noise as [of] being carried wind strong and [He] fills all the house where [They] were Sitting...
Alpha & Omega Bible	WHEN THE DAY OF PENTECOST HAD COME, THEY WERE ALL TOGETHER IN ONE PLACE. †(The New Covenant church observed all of the Fiesta Holy Days of JESUS such as the Day of Pentecost. Leviticus 23) AND SUDDENLY THERE CAME FROM HEAVEN A NOISE LIKE A VIOLENT RUSHING WIND, AND IT FILLED THE ENTIRE HOUSE WHERE THEY WERE SITTING.
Awful Scroll Bible	And from-within the Day of Pentecost to be fulfilling-together, they were all, together-in-passion in the same place. And in-evidently, there occurred a sound out of the expanse, wholly-as a bearing of a violent wind, and it fills the whole house where they were sitting-down.
Concordant Literal Version	And at the fulfillment of the day of Pentecost they were all alike in the same place. And suddenly there came out of heaven a blare, even as of a violent, carrying blast, and it fills the whole house where they were sitting."
exeGesés companion Bible	<u>THE DAY OF PENTECOST</u> And the day of Pentecost being fulfilled/shalamed, they are all in unanimity in one place. And so be it, suddenly - an echo from the heavens, as of a bearing forceful puff: and it fills full the whole house where they sit:...
Orthodox Jewish Bible	And when the day of Shavuot is fulfilled, they were all together in one place. [Lv 23:15,16] And there was mitamuhl (suddenly) from Shomayim a sound like the rushing of a violent wind, and it filled the whole bais where they were sitting.

Expanded/Embellished Bibles:

An Understandable Version	And when the day of Pentecost came [Note: This was a Jewish festival held fifty days following the Passover Festival. Lev. 23:15-21], they [i.e., the twelve apostles] were all gathered together in one place [i.e., probably the Temple area]. Suddenly a rushing sound, like a fierce wind blowing, came from the sky above them, and [its noise] filled the entire house where they were sitting.
The Expanded Bible	The Coming of the Holy Spirit When the day of Pentecost [^c a harvest festival fifty days after Passover, celebrating the firstfruits of the crops (while on this day the firstfruits of the Spirit); Ex. 34:22; Deut. 16:10, 16] came [arrived], they were all together in one place. Suddenly a noise [roar] like a strong [violent], blowing [rushing] wind came from heaven and filled the whole house where they were sitting.

¹³ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Jonathan Mitchell NT

Later, during the progression for the day of Pentecost (= Feast of the harvest; = the Festival of Weeks) to be filled together unto its full measure, they were all in the same place, at the same time, [and focused] on the same thing.

Then suddenly and unexpectedly there came to be (or: was birthed) from out of the midst of the atmosphere (or: sky; heaven) a roaring noise (or: sound) as of a continued rushing and driving of a violent wind (or: exactly like a continual carrying of a forcible breath), and it filled (pervaded; permeated; saturated) the whole house where they were sitting.

P. Kretzmann Commentary

Verses 1-4

The Pentecost Miracle.

The apostles filled with the Holy Spirit:

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Syndein/Thieme

And when the day of Pentecost was fully come, they were all with one accord in one place.

{Note: 'fully come' refers to the different methods of counting days. The Jewish day begins at nightfall and ends the next day at nightfall. The gentile calendar is ours today - midnight to midnight. So Luke being a Gentile, probably meant by 'fully come' to be after midnight in the Jewish day of the festival of Pentecost.}

And suddenly {end of the Jewish age} there came a sound {roar!} from heaven as of a rushing mighty wind {like the sound of a tornado}, and He {God the Holy Spirit} filled all the house where they were sitting.

Translation for Translators

The Holy Spirit came and enabled the disciples to speak other languages.

Acts 2:1-4

On the day when the Jews were celebrating the Pentecost festival, the believers were all together in one place in Jerusalem. Suddenly they heard a noise coming from the sky that sounded like a strong wind. Everyone in the entire house where they were sitting heard the noise.

The Voice

When the holy day of Pentecost came 50 days after Passover, they were gathered together in one place.

Picture yourself among the disciples:

A sound roars from the sky without warning, the roar of a violent wind, and the whole house where you are gathered reverberates with the sound.

Bible Translations with a Lot of Footnotes:

NET Bible®

The Holy Spirit and the Day of Pentecost

Now¹ when the day of Pentecost had come, they were all together in one place. Suddenly² a sound³ like a violent wind blowing⁴ came from heaven⁵ and filled the entire house where they were sitting.

¹Grk "And" Here καί (kai) has been translated as "now" to indicate the transition to a new topic. Greek style often begins sentences or clauses with "and," but English style does not.

²Here καί (kai) has not been translated for stylistic reasons. It occurs as part of the formula καὶ ἐγένετο (kai egeneto) which is often left untranslated in Luke-Acts because it is redundant in contemporary English. Here it is possible (and indeed necessary) to translate ἐγένετο as "came" so that the initial clause of the English translation contains a verb; nevertheless the translation of the conjunction καί is not necessary.

³Or "a noise."

⁴While φέρω (ferw) generally refers to movement from one place to another with the possible implication of causing the movement of other objects, in Acts 2:2

φέρομαι (feromai) should probably be understood in a more idiomatic sense of “blowing” since it is combined with the noun for wind (πνοή, pnoh).

^{5th} Or “from the sky.” The Greek word οὐρανός (ouranos) may be translated “sky” or “heaven” depending on the context.

Rotherham’s Emphasized B. **§ 4. The Day of Pentecost.**

Chapter 2.

And <when the day of pentecost^d was filling up [the number of days]> they were all together with one intent;—when there came suddenly out of heaven a sound, just as of a mighty rushing wind,—and it filled all the house where they were sitting;...

^d Lev. xxiii. 15–21; xvi. 9–12.

Wilbur Pickering’s New T.

Pentecost

When the day of Pentecost had come,¹ they were all together with one purpose.² And suddenly a roar came out of the sky, like the rushing of a violent wind,³ and it filled the whole house where they were sitting.⁴

(1) This is no more than eight days after the Ascension. In John 14:18 the Lord had said, “I will not leave you orphans”—they only had to wait one week for the Holy Spirit. Albeit on resurrection night Jesus had breathed on them at least a portion of the Holy Spirit.

(2) See 1:14. What was that ‘purpose’? I assume that they were obeying the Lord’s command, they were waiting for ‘the promise of the Father’, the baptism with Holy Spirit.

(3) Why the noise? Presumably to attract attention—God wanted to impact the whole city. Since everyone moved on foot, people would be arriving for a number of minutes, depending on where they started (the city was small in those days).

(4) They were sitting, so presumably the ‘house’ wasn’t the temple; I imagine it was the ‘upper room’.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **And when the Day of Pentecost [had] come, they were all with one mind at the same [place]. And suddenly [there] came from heaven a sound like a violent rushing wind, and it filled the whole house where they were sitting.**

Berean Literal Bible **And during the arriving of the day of Pentecost, they were all together in one place. And suddenly a sound like a violent rushing wind came out of heaven, and it filled the whole house where they were sitting.**

Benjamin Brodie’s trans. **Now when the day of Pentecost arrived [the Jewish festival celebrated on the fiftieth day after Passover, feast of weeks, feast of harvest], they were all together [twelve apostles attending a Jewish festival] at the same location, And suddenly a sound came from heaven like a violent rushing [howling] wind and it filled the entire house where they were sitting.**

Far Above All Translation¹⁴ **And as the day of Pentecost was coming to an end, they were all of one mind together. And suddenly a noise from heaven came like a strong driving blast, and it filled the whole house where they were sitting.**

Literal New Testament **THE DURING THE ACCOMPLISHING OF THE DAY OF PENTECOST THEY WERE ALL WITH ONE ACCORD IN THE SAME PLACE. AND CAME SUDDENLY OUT OF THE HEAVEN A SOUND AS RUSHING OF A BREATH VIOLENT, AND FILLED WHOLE THE HOUSE WHERE THEY WERE SITTING.**

Modern Literal Version 2020 {NOTES: Acts 1:26-2:1- Chapter and verse divisions were added by man. In the original Acts 1:26 & Acts 2:1 are the same sentence. The ‘they’ has been disputed by many. Read both Acts 1:26 and Acts 2:1 together-without punctuation and decide for yourself. See also Acts 1:5, 2:6.}

¹⁴ Online: <http://www.faraboveall.com/> by Graham Thomason.

{Pentecost (always Sun.) May 28, 30AD Jerusalem. Pentecost is a transliterated word, G4005, which literal means ‘50th’ as in the 50th day after Passover. The day the New Covenant (Testament) came into force (Heb 9:15-17.)}

And while* the day of Pentecost was being fulfilled, they were all united in the same place. And suddenly a noise came* from heaven just-like the bringing of a violent wind and it filled the whole house where they were sitting.

New Matthew Bible

When the fiftieth day was come, they were all with one accord together in one place. And suddenly there came a sound from heaven like the coming of a mighty wind, and it filled all the house where they sat.

NT (Variant Readings)

And when the day of Pentecost was now come, they were °all together in one place. °Byz.-all with one accord in one place.

And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

A Voice in the Wilderness

And when the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven, as being borne along by a rushing violent wind, and it filled the whole house where they were sitting.

The gist of this passage: The Holy Spirit comes upon the disciples of Jesus on the day of Pentecost.

Acts 2:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong’s #1722
tô (τῷ) [pronounced toh]	in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong’s #3588
sumplêroō (συμπληρώω) [pronounced soom-play-ROH-oh]	to fill a ship with water; figurative meanings, to fulfill, to approach, to come	present passive infinitive	Strong’s #4845 Arndt & Gingrich p. 787
tên (τῆν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun, accusative case	Strong’s #2250
tês (τῆς) [pronounced tayc]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong’s #3588

Acts 2:1a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pentêcostê (πεντηκοστή) [pronounced <i>pen-tay-kahs-TAY</i>]	<i>fifty, 50th day; the festival of Pentecost; transliterated, Pentecost</i>	feminine singular noun, accusative case	Strong's #4005

Translation: *And when the day of Pentecost had come,...*

Pentecost is 50 days after a specific Sabbath (I am having a little trouble here determining which Sabbath that is), placing Pentecost on a Sunday (most of Israel's celebrations are related to Saturdays or are bookended by Saturdays).

You may recall that Jesus was on the earth for 40 days after His resurrection.

Let's examine the timeline here. The ESV (capitalized) will be used below.

The Timeline from the Crucifixion to Pentecost

1. Jesus and His disciples had their Passover meal on what we would have considered to be Thursday night. To the Jew, this was the beginning of Friday, which was the day of Passover.
2. Jesus was crucified the day of the Passover. He was placed in the tomb the late afternoon before nightfall.
3. On Saturday, the Sabbath, there was little activity from the disciples.
4. On Sunday morning, after 12 midnight, Jesus rises from the dead.
5. He remains on the earth for 40 days in His resurrection body. Acts 1:3
6. Pentecost means 50. Is this 50 days after the Passover or after the Feast of Unleavened Bread? It gets to be rather confusing at this point. The timeline is more or less laid out in Leviticus 23:4–22.
7. In any case, the counting begins the day *after* the Sabbath (Leviticus 23:15–16), and they count 7 weeks (49 days), which puts Pentecost on a Sunday, which is unusual for the Jewish people. They normally did not have Sunday as any sort of a holy day. However, in this one instance, they did.
8. In round numbers—I am not sure if I can do better than this—there are about 10 days between the ascension and the Day of Pentecost.

I was hoping to do better than about 10 days. I may investigate this further.

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Acts 2:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
homou (ὁμοῦ) [pronounced <i>hohm-OO</i>]	<i>together, at the same place or time, of persons assembled together</i>	adverb	Strong's #3674

Acts 2:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
αὐτό (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Translation: ...all [of the disciples] were together with the same [mind]. ...

The 120 disciples are together, about 10 days after the ascension of the Lord. It says that they are together in the same _____. We might understand this to be in the same *place* or that they are of the same *mind*. Or, trying not to over-think this, they are all there at the same time.

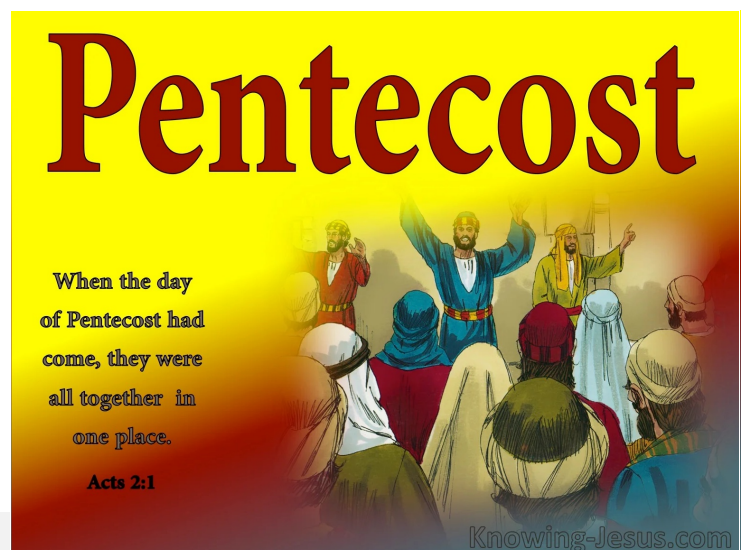
For this period of time, despite the misstep with the phony election, these 120 disciples have managed to remain somewhat united. There are no fights breaking out; there are no factions forming. A half-dozen of them are not saying, *we are going to go down the street and form a better group*. There is not a Peter faction and a Thomas faction. Given all that has happened, there is enough of a bond to hold this group together, despite normal human interaction which often takes place.

It certainly appears that Peter has taken a leadership position, and most everyone seems to be fine with that. If anyone objects, we don't know about it.

Furthermore, Peter is taking the lead in this group, which means not just speaking in front of these people, but have some sort of direction, some ideas, some concept of a purpose. Despite all that has happened, not everyone is a natural leader; not everyone wants to lead a group, even a small one.

Acts 2:1 *And when the day of Pentecost had come, all [of the disciples] were together with the same [mind].* (Kukis mostly literal translation)

Acts 2:1 (NASB) (a graphic); from [Knowing Jesus](#); accessed September 5, 2021.



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 2:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next.</i>			
ἀπῆνῶ (ἄφνω) [pronounced <i>AHF-no</i>]	<i>suddenly, all of a sudden, unawares, unexpectedly</i>	adverb	Strong's #869
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772
echos (ἦχος) [pronounced <i>AY-khoss</i>]	<i>a sound, noise; spoken of the roar of the sea waves; a blast, a roar; a loud or confused noise; figuratively for a rumour, report</i>	masculine singular noun, nominative case	Strong's #2279
This is one of those words found only in Luke, Acts and Hebrews. Luke 4:37 21:25 Acts 2:2 Hebrews 12:19.			
hōsper (ὥσπερ) [pronounced <i>HOE-sper</i>]	<i>wholly as, just as, exactly like</i>	adverb	Strong's #5618
phérō (φέρω) [pronounced <i>FEH-row</i>]	<i>bearing, carrying; passive, being carried, being borne</i>	feminine singular, present middle/passive participle; genitive/ablative case	Strong's #5342
pnōé (πνοέ) [pronounced <i>pnoh-AY</i>]	<i>breath, a breeze, wind</i>	feminine singular noun, genitive/ablative case	Strong's #4157
bíaios (βίαιος) [pronounced <i>BEE-aye-oss</i>]	<i>violent, forceful, vehement, mighty</i>	feminine singular adjective, genitive/ablative case	Strong's #972

Translation: ...Suddenly, from the heavens, a violent wind was being carried,...

There is this massive, rushing wind which is carried down to them.

Remember what I have taught you about signs and miracles? They are crowd-appropriate. That means that everyone experiences whatever it is that is happening.

Acts 2:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
kathizō (καθίζω) [pronounced <i>kath-EED-zoh</i>]	<i>to sit [down, down with] and the implication can be to abide, to continue with, to remain, to stay (see Luke 12:49 Acts 18:11); further: to cause to sit as a judge; to appoint a judge</i>	3 rd person singular, aorist active indicative	Strong's #2523
holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular, adjective; accusative case	Strong's #3650
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
hou (οὔ) [pronounced <i>hoo</i>]	<i>where, at which place</i>	pronoun but acts like an adverb	Strong's #3757 (this is the genitive of #3739)
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
kathêmai (κάθημαι) [pronounced <i>KATH-ay-mahoe</i>]	<i>those remaining, the ones who reside, dwellers; sitting [by, down]</i>	masculine plural, present (deponent) middle or passive participle; nominative case	Strong's #2521

Translation: ...and it came down upon all who were dwelling in the building.

This wind comes down upon all of them who are staying in that building. There are about 120 disciples, men and women, and it appears that they are more or less living there. This was by the instructions of the Lord, Who even went out and apparently gathered those who were making a quick exit from Jerusalem (like the two on the road to Emmaus).

Acts 2:2 Suddenly, from the heavens, a violent wind was being carried, and it came down upon all who were dwelling in the building. (Kukis mostly literal translation)

It does not appear that there is any kind of a rainstorm; but that the wind is there on its own.

Acts 2:1–2 **And when the day of Pentecost had come, all [of the disciples] were together with the same [mind]. Suddenly, from the heavens, a violent wind was being carried, and it came down upon all who were dwelling in the building.** (Kukis mostly literal translation)

These disciples are all together in Jerusalem; and this group is at this house, where they seem to be staying; and certainly where they meet as a group.

They are all in the same place at the same time; and they are enough of the same mind as not to be splintering as a group.

Acts 2:1–2 **When the day of Pentecost has come, all of the disciples were in the same place and of the same mind. Suddenly, from the heavens, came a violent wind. It came down upon all who were staying in this building.** (Kukis paraphrase)

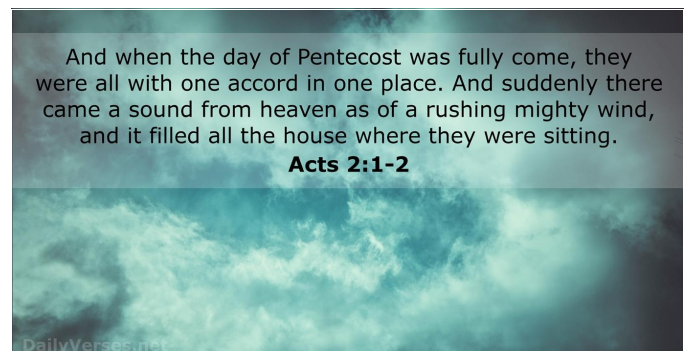
We should bear in mind that much of the time, this nascent church would go to the **Temple** and speak boldly in the Temple. That is not what was happening this day; but that is what they often did. Also, the early church continued to observe many of the feast days. This gives us two questions: (1) why did the early church go to the Temple and why did they observe the holy days of Israel. (2) Why weren't they at the Temple this day?

Jesus specifically told the disciples that it was not up to them to know the succession of events or the epochs—in other words, the time (chronology) or the seasons (periods of time). So it was not up to them to understand and differentiate between the Church Age and the **Age of Israel**. Jesus observed the various religious feasts; Jesus went to the Temple to teach, so they simply carried on with this. When Paul—the true 12th disciples—comes along, he will clarify the differences between the two epochs: the Church Age and the Age of Israel. He will clarify the religious practices which those in the Church Age will follow.

Secondly, if the disciples go to the Temple and if they observe the holy days, why aren't they at the Temple right now? Here, I can offer both a guess from their standpoint; and an explanation by way of the plan of God. The disciples were not at the Temple because (1) it wasn't time yet; (2) they were being held back for some reason; (3) it was too early in the morning. There was something beyond their control which kept them from being at the Temple. We don't know what that something is. However, it is the plan of God to distinguish between the worship of Israel and the worship of the church. Therefore, the first big event of the Church Age—the giving of the Holy Spirit and the distribution of spiritual gifts—was best observed as occurring away from the Temple, but in close association with the 12 disciples. Therefore, God saw to it that the disciples were *not* at the Temple, but that they were together and that people could come to them.

By receiving God's Spirit, the disciples will be assuming God's authority for a period of time. The authority was with the Temple (and with the Old Testament writings); but the authority for this new age would reside with the Apostles (which authority would then shift to their writings, which are still with us to this day).

Acts 2:1–2 (KJV) (a graphic); from **Daily Verses**; accessed September 5, 2021.



Mindful of how controversial this section is, and how divisive it has been to the Christian community, I was extremely careful with the translation, trying to take nothing for granted (particularly in the literal and nearly literal translations).

There are many Christians over the past hundred years or more who have searched out the Pentecost experience (there is even a denomination with that name); but if you study this carefully, neither you nor no one you have ever known have ever experienced anything like this.

And appeared to them being divided up tongues as if of fire and they have sat upon one each of them. And are fill all with a Spirit Holy. And they begin to speak with other tongues, according as the Spirit was giving to keep on proclaiming by them.

Acts
2:3–4

Tongues, as if of fire, appeared to them, being divided up and they remained upon each one of the disciples [lit., *them*]. They are all filled with the Holy Spirit. And [the disciples] began to speak with other languages [and dialects] [lit., *tongues*], according as the Spirit was permitting them to speak out.

Tongues of fire appeared to the 120 disciples, which tongues were divided up among the disciples, each one having a tongue/language rest upon them. At the same time, they are filled with God the Holy Spirit. Then the disciples began to speak with other languages and dialects, according as the Spirit permitted them to speak out.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And appeared to them being divided up tongues as if of fire and they have sat upon one each of them. And are fill all with a Spirit Holy. And they begin to speak with other tongues, according as the Spirit was giving to keep on proclaiming by them.
Complete Apostles Bible	Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit, and began to speak in different languages, as the Spirit gave them utterance.
Douay-Rheims 1899 (Amer.)	And there appeared to them parted tongues, as it were of fire: and it sat upon every one of them. And they were all filled with the Holy Ghost: and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.
Holy Aramaic Scriptures	...and there were appearing unto them, tongues, which were distributed like Nura {Fire}, and were settling upon each one from them. And all were filled with The Rukha d'Qudsha {The Spirit of Holiness}, and were proceeding to speak in certain languages, according to what The Rukha {The Spirit} had given unto them to speak.
James Murdock's Syriac NT	And there appeared to them tongues, which were divided like flame; and they rested upon each of them. And they were all filled with the Holy Spirit, and began to speak in diverse languages, as the Spirit gave them to speak.
Original Aramaic NT	And tongues like fire that were divided appeared to them, and they sat * on each one of them. And all of them were filled with The Spirit of Holiness, and they were going out speaking in various languages, according to whatever The Spirit was giving them to speak.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And they saw tongues, like flames of fire, coming to rest on every one of them.

	And they were all full of the Holy Spirit, and were talking in different languages, as the Spirit gave them power.
Bible in Worldwide English	And then they saw tongues like fire. These were divided and came on each one of the people there.
Easy English	All of them were filled with the Holy Spirit. They began to speak the words of God in other languages as the Spirit spoke through them. Then they saw something that looked like many small fires. The separate fires moved and went to sit on each person there. All the believers became full with the Holy Spirit. They began to speak in languages that they had not learned. They spoke whatever language the Holy Spirit helped them to speak.
Easy-to-Read Version—2008	<p style="padding-left: 40px;"> The Jewish Day of Pentecost was 50 days after the Passover meal.</p> They saw something that looked like flames of fire. The flames were separated and stood over each person there. They were all filled with the Holy Spirit, and they began to speak different languages. The Holy Spirit was giving them the power to do this.
God's Word™	Tongues that looked like fire appeared to them. The tongues arranged themselves so that one came to rest on each believer. All the believers were filled with the Holy Spirit and began to speak in other languages as the Spirit gave them the ability to speak.
Good News Bible (TEV)	Then they saw what looked like tongues of fire which spread out and touched each person there. They were all filled with the Holy Spirit and began to talk in other languages, as the Spirit enabled them to speak.
J. B. Phillips	Before their eyes appeared tongues like flames which separated off and settled above the head of each one of them. They were all filled with the Holy Spirit and began to speak in different languages as the Spirit gave them power to proclaim his message.
The Message	Then, like a wildfire, the Holy Spirit spread through their ranks, and they started speaking in a number of different languages as the Spirit prompted them.
NIRV	They saw something that looked like fire in the shape of tongues. The flames separated and came to rest on each of them. All of them were filled with the Holy Spirit. They began to speak in languages they had not known before. The Spirit gave them the ability to do this.
New Life Version	Then they saw tongues which were divided that looked like fire. These came down on each one of them. They were all filled with the Holy Spirit. Then they began to speak in other languages which the Holy Spirit made them able to speak. That sat

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Then they saw what appeared to be flames in the shape of tongues. The flames split apart until every person in the room had a flame hovering on them. The Holy Spirit filled every person there. And the people started to speak in different languages, as the Spirit gave them the ability.
Contemporary English V.	Then they saw what looked like fiery tongues moving in all directions, and a tongue came and settled on each person there. The Holy Spirit took control of everyone, and they began speaking whatever languages the Spirit let them speak.
The Living Bible	Then, what looked like flames or tongues of fire appeared and settled on their heads. And everyone present was filled with the Holy Spirit and began speaking in languages they didn't know, [literally, "in other tongues."] for the Holy Spirit gave them this ability.
New Berkeley Version New Living Translation	. Then, what looked like flames or tongues of fire appeared and settled on each of them. And everyone present was filled with the Holy Spirit and began speaking in other languages, [Or <i>in other tongues.</i>] as the Holy Spirit gave them this ability.

The Passion Translation	<i>Then all at once a pillar of fire appeared before their eyes. It separated into tongues of fire that engulfed each one of them. They were all filled and equipped with the Holy Spirit and were inspired to speak in tongues—empowered by the Spirit to speak in languages they had never learned!</i>
Plain English Version	Then they saw something like flames of fire that spread out and touched each person there. The Holy Spirit went into all of them, and they all started to talk in different languages. The Holy Spirit gave them power to talk in those languages.
Radiant New Testament	They saw something that looked like fire in the shape of tongues. The flames moved apart and came to rest on each of them. All of them were filled with the Holy Spirit, and they began to speak in languages they'd never learned. The Spirit gave them the ability to do this.
UnfoldingWord Simplified T.	Then they saw what looked like flames of fire. These flames separated from one another and came down on each of the believers. Then all of the believers were filled with the Holy Spirit and began to speak different languages, in the way that the Spirit made each one able to.
William's New Testament	And they saw tongues like flames of fire separating and resting on their heads, one to each of them, and they were all filled with the Holy Spirit, and began to speak in foreign languages as the Spirit granted them to utter divine things.

Partially literal and partially paraphrased translations:

American English Bible	Then they saw what looked like tongues of fire, which were distributed so that one [tongue] sat over each of them... And they all became filled with Holy Breath and started speaking different languages, saying whatever the Breath was telling them to say!
Beck's American Translation	.
Breakthrough Version	And divided tongues as if <i>they were</i> fire were seen by them, and it was seated on each one of them. And they all were filled with the Sacred Spirit and began to be speaking in different languages just as the Spirit was giving them <i>the ability</i> to be articulating clearly.
Common English Bible	They saw what seemed to be individual flames of fire alighting on each one of them. They were all filled with the Holy Spirit and began to speak in other languages as the Spirit enabled them to speak.
A. Campbell's Living Oracles	And there appeared to them tongues resembling fire, distinctly separated, and it rested upon each of them, and they were all filled with the Holy Spirit, and began to speak in other languages, as the Spirit gave them utterance.
New Advent (Knox) Bible	Then appeared to them what seemed to be tongues of fire, which parted and came to rest on each of them; and they were all filled with the Holy Spirit, and began to speak in strange languages, as the Spirit gave utterance to each.[1]
NT for Everyone	[1] 'Strange', or, according to some Latin manuscripts, 'various' languages. Then tongues, seemingly made of fire, appeared to them, moving apart and coming to rest on each one of them. They were all filled with the holy spirit, and began to speak in other languages, as the spirit gave them the words to say.
20 th Century New Testament	Then there appeared tongues of what seemed to be flame, separating, so that one settled on each of them; And they were all filled with the Holy Spirit, and began to speak with strange 'tongues' as the Spirit prompted their utterances.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	They saw tongues like flames of fire that separated and came to rest on each of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.
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Conservapedia Translation	There appeared to them tongues of fire which separated and came upon each of them, and they were all filled with the Divine Guide, and began to speak other languages, as the Guide gave them the ability.
Revised Ferrar-Fenton Bible	And they saw distributed to themselves fiery tongues, which settled upon every one of them. And they were all filled with Holy Spirit; and began to speak in foreign languages, as the Spirit endowed them with clear expression.
Free Bible Version	They saw what looked like separate tongue-shaped flames that settled on each of them. All of them were filled with the Holy Spirit and began to speak in different languages as the Spirit gave them the ability to do so.
International Standard V	They saw tongues like flames [Or tongues] of fire that separated, and one rested on each of them. All of them were filled with the Holy Spirit and began to speak in foreign [Or different] languages as the Spirit gave them that ability.
Montgomery NT	There appeared to them tongues, like flame, distributing themselves, one resting upon the head of each one, and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit was giving them utterance.
Riverside New Testament	Then there appeared to them, as it were, tongues of flame distributing themselves, and one rested on each of them. They were all filled with the Holy Spirit and began to speak in foreign tongues, as the Spirit gave them power of expression.
Leicester A. Sawyer's NT	AND when the day of Pentecost had come, they were all with one mind together. And suddenly there came from heaven a sound as of a violent wind borne along, and it filled all the house where they were sitting; and there appeared to them divided tongues as of fire, and [one] sat on each one of them; and they were all filled with the Holy Spirit, and began to speak with tongues as the Spirit gave them utterance. Vv. 1–2 are included for context.
The Spoken English NT	And something like tongues of fire appeared to them. The tongues of fire separated and rested on each one of them. And they were all filled with the Holy Spirit, and they began to speak other languages, as the Spirit gave them the ability to speak.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	There appeared 3 tongues as if of fire which parted and came to rest upon each one of them. All were filled with Holy Spirit and began to speak other languages, as the Spirit enabled them to speak. Num 11:25 10:46; 19:6; 1Cor 12
The Heritage Bible	And they gazed upon tongues being distributed like fire, and it sat upon each one of them. ^{Ezk 1:27} And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them clearly pronounced speech.
New American Bible (2011)	Then there appeared to them tongues as of fire,* which parted and came to rest on each one of them. ^c And they were all filled with the holy Spirit and began to speak in different tongues,* as the Spirit enabled them to proclaim. ^d * [2:3] Tongues as of fire: see Ex 19:18 where fire symbolizes the presence of God to initiate the covenant on Sinai. Here the holy Spirit acts upon the apostles, preparing them to proclaim the new covenant with its unique gift of the Spirit (Acts 2:38). * [2:4] To speak in different tongues: ecstatic prayer in praise of God, interpreted in Acts 2:6, 11 as speaking in foreign languages, symbolizing the worldwide mission of the church. c. [2:3] Lk 3:16. d. [2:4] 1:5; 4:31; 8:15, 17; 10:44; 11:15–16; 15:8; 19:6; Ps 104:30; Jn 20:33.
New Catholic Bible	Then there appeared to them tongues as of fire, which separated and came to rest on each one of them. All of them were filled with the Holy Spirit and began to speak in different languages, ^[c] as the Spirit enabled them to do so.

[c] Different languages: i.e., different from their usual language. The reference may also be to ecstatic language (see Mk 16:17; 1 Cor 14:2-23).

New Jerusalem Bible	...and there appeared to them tongues as of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit and began to speak different languages as the Spirit gave them power to express themselves.
Revised English Bible–1989	And there appeared to them flames like tongues of fire distributed among them and coming to rest on each one. They were all filled with the Holy Spirit and began to talk in other tongues, as the Spirit gave them power of utterance.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then they saw what looked like tongues of fire, which separated and came to rest on each one of them. They were all filled with the <i>Ruach HaKodesh</i> and began to talk in different languages, as the Spirit enabled them to speak.
Holy New Covenant Trans.	They saw something which looked like flames of fire separating and staying over each one of them. They were all filled with the Holy Spirit and they began to speak different languages; the Spirit was giving them the power to do this.
The Scriptures 2009 Tree of Life Version	. And tongues like fire spreading out appeared to them and settled on each one of them. They were all filled with the Ruach ha-Kodesh and began to speak in other tongues as the Ruach enabled them to speak out.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and are seen [with] them Being Divided Tongues about fire and [She] sits (down) to one each [man] [of] them and are filled All [Men] [of] spirit pure and [They] begin to speak [in] other tongues as The Spirit gave {something} to articulate [to] them...
Awful Scroll Bible	And there is being appeared to them tongues, distributing-throughout, if-as fire, and sets-down on each one of them. And they all are being filled of the Awful Breath, and they begin to speak in other languages, accordingly-as-to the Breath was granting to them to sound-out.
Concordant Literal Version	And seen by them were dividing tongues as if of fire, and one is seated on each one of them." And they are all filled with holy spirit, and they begin to speak in different languages, according as the spirit gave them to declaim."
exeGesés companion Bible	...and divided tongues as of fire appear to them, and sit on each of them: and they all fill full with the Holy Spirit and begin to speak with other tongues - exactly as the Spirit gives them utterance.
Orthodox Jewish Bible	And leshonot appeared to them, being divided as eish resting on each one of them, And all were filled with the Ruach Hakodesh, and they began to speak in leshonot acherot as the Ruach Hakodesh was giving the utterance to them.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	There appeared to them tongues resembling fire, which were being distributed [among them], and they rested on each one of them [as each person received the Holy Spirit]. And they were all filled [that is, diffused throughout their being] with the Holy Spirit and began to speak in other tongues [Or languages, the Greek can have either meaning.] (different languages), as the Spirit was giving them the ability to speak out [clearly and appropriately].
An Understandable Version	Then they saw what appeared to be flames of fire shooting down and landing on each one of them. And they [i.e., the apostles] were all filled with [the power of] the

The Expanded Bible	Holy Spirit and began to speak [<i>“the mighty accomplishments of God,”</i> See verse 11] in different languages, as the Holy Spirit gave them the ability.
Jonathan Mitchell NT	They saw something like ·flames [^l tongues] of fire ·that were separated [that were divided; or that spread out] and ·stood [came to rest] over each person there. 4 They were all filled with the Holy Spirit, and they began to speak ·different [other; or foreign] ·languages [^l tongues] by the power the Holy Spirit was giving them [^c reversing the confusion of languages at the Tower of Babel; Gen. 11:1–9].
P. Kretzmann Commentary	Then progressively dividing and self-distributing tongues – as if of fire – were seen by them, and He (or: it; or: [one]) sat down upon each one of them. And then they all were filled with [the] Consecrated Breath-effect (or: [the] Holy Spirit; or: a set-apart attitude), and they started (or: began) to continuously (or: repeatedly) speak in different tongues (= languages) – accordingly and correspondingly as the Breath-effect (or: the Spirit; the Attitude) kept on giving (or: granting) to them to be continuously (or: intermittently) uttering loudly and clearly. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.
Syndein/Thieme	Kretzmann’s commentary for Acts 2:1–4 has been placed in the Addendum . And there appeared unto them divided tongues {various languages - some spoke Latin, others Aramaic, etc.} like as of fire, and He, once and for all, sat upon each of them {first indwelling of God the Holy Spirit to all believers}. {Note: 'Like as of fire' is an analogy - fire is an analogy to judgement - and 'you will be evangelized by men speaking in gentile languages' was prophesized in Isaiah 28:11 as the sign of the fifth cycle of discipline.}
Translation for Translators	And they were all filled with the Holy Spirit, and they began to speak in foreign languages, as the Spirit kept on giving them utterance. Then they saw <i>what looked</i> like flames of fire. These flames separated <i>from one another</i> , and <i>one of them</i> came down on <i>the head of</i> each of the believers. Then all of the believers were <i>completely controlled/empowered</i> by the Holy Spirit {the Holy Spirit <i>completely controlled/empowered</i> all of the believers}, and he enabled them to begin speaking other languages [MTY] <i>that they had not learned</i> .
The Voice	Then a flame appears, dividing into smaller flames and spreading from one person to the next. All the people present are filled with the Holy Spirit and begin speaking in languages they’ve never spoken, as the Spirit empowers them.

Bible Translations with Many Footnotes:

Lexham Bible	And divided [Or perhaps “distributed”] tongues like fire appeared to them and rested on each one of them. And they were all filled with the Holy Spirit and began to speak in other languages [Or “tongues”] as the Spirit gave them ability to speak out.
NET Bible®	And tongues spreading out like a fire ⁶ appeared to them and came to rest on each one of them. All ⁷ of them were filled with the Holy Spirit, and they began to speak in other languages ⁸ as the Spirit enabled them. ⁹ 6 ^{tn} Or “And divided tongues as of fire.” The precise meaning of διαμερίζομαι (diamerizomai) in Acts 2:3 is difficult to determine. The meaning could be “tongues as of fire dividing up one to each person,” but it is also possible that the individual tongues of fire were divided (“And divided tongues as of fire appeared”). The translation adopted in the text (“tongues spreading out like a fire”) attempts to be somewhat ambiguous. 7 ^{tn} Grk “And all.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

^{8th} The Greek term is γλωσσαις (glwssai"), the same word used for the tongues of fire.

^{sn} Other languages. Acts 2:6-7 indicates that these were languages understandable to the hearers, a diverse group from "every nation under heaven."

^{9th} Grk "just as the spirit gave them to utter." The verb ἀποφθέγγομαι (apofqengomai) was used of special utterances in Classical Greek (BDAG 125 s.v.).

Rotherham's Emphasized B. ...and there appeared unto them—parting asunder—tongues, like as of fire, and it^e sat upon each one of them; and they were all filled with Holy Spirit, and began to be speaking with other kinds' of tongues, just as [the Spirit] was giving unto them to be sounding forth.

^e Or: "one."

Wilbur Pickering's New T. Fiery tongues appeared and were distributed to them, and it [a tongue] landed⁵ on each one of them. And they were all filled with Holy Spirit and began to speak different languages,⁶ as the Spirit was granting to them to speak out.⁷

(5) I understand from the grammar that the tongue actually touched down on the person, there was contact.

(6) These are human languages, spoken somewhere on earth, as the following context makes clear.

(7) "Speak out" translates a different word than the "speak" in the middle of the verse; the idea is to proclaim or project the voice. Notice that the speaking was controlled by the Spirit. The Text is emphatic that they were all filled, but they didn't all start spouting languages; the languages were directed to specific hearers, as the following context makes clear. As the crowd began to gather the Spirit presumably sent the disciples (probably the same 120, at least) out to mingle with the people, and the Spirit proclaimed 'the great works of God' to each one in his mother tongue, using the mouths of the disciples. But there would also need to be a miracle in the ear of each hearer, to filter his own language out from the welter of sound (many languages being proclaimed at the same time). I would imagine that this activity lasted at least 10 or 15 minutes.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And [there] appeared to them tongues as of fire distributing themselves, and [one] sat on each one of them. And they were all filled of [or, with] [the] Holy Spirit, and they began to be speaking with different tongues [fig., foreign languages], just as the Spirit was giving them to be declaring boldly.

Benjamin Brodie's trans. Then tongues [languages] appeared to them, which were distributed [divided], and one like a flame [fire] settled upon each of them [allocation], Furthermore, all [those who were present on this occasion, perhaps the Apostles only] were filled with the Holy Spirit [emphasis on the sign-gift] and began to speak with different languages as the Spirit [emphasis on the Giver of the gift] appointed them to speak boldly .

Charles Thomson NT And there appeared to them separate tongues, as of fire, and it settled on each of them. And they were all filled with a holy spirit and began to speak in different languages, as the spirit gave them to make solemn addresses.

Context Group Version And there appeared to them tongues separating apart, like of fire; and it sat on each one of them. And they were all filled with the Special Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Far Above All Translation And parting tongues appeared to them, as if of fire, and one rested on each one of them. And all were filled with holy spirit and began to speak in other tongues according to what the spirit gave them to utter.

Literal Standard Version And in the day of the Pentecost being fulfilled, they were all with one accord at the same place,

and there came suddenly out of the sky a sound as of a violent rushing wind, and it filled all the house where they were sitting, and there appeared to them divided tongues, as it were of fire; it also sat on each one of them, and they were all filled with the Holy Spirit, and began to speak with other tongues, according as the Spirit was giving them to declare. Vv. 1–2 are included for context. And they were seen by them, dividing tongues, like fire, and it sat upon each one of them. And they were all filled with the Holy Spirit and began to speak in other languages, just-as the Spirit was giving to them to speak out.

Modern Literal Version 2020

The gist of this passage:

With the Holy Spirit came the gift of speaking foreign languages. The Holy Spirit seemed to offer some control over this gift.

3-4

Acts 1:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
optánomai (ὀππάνομαι) [pronounced <i>op-TAHN-oh-my</i>]	<i>to appear; an appearance of; to allow oneself to be seen</i>	3 rd person plural, aorist passive indicative	Strong's #3700
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
diamerizō (διαμερίζω) [pronounced <i>dee-am-er-ID-zoh</i>]	<i>being split apart, being cut in pieces, being divide asunder; being divided into opposing parts, breaking up, being at variance, being in dissension; distributing</i>	feminine plural, present middle/passive participle, nominative case	Strong's #1266
glōssa (γλῶσσα) [pronounced <i>GLOHS-sah</i>]	<i>the tongue, a member of the body, an organ of speech; a tongue; the language or dialect used by a particular people distinct from that of other nations</i>	feminine plural noun; nominative case	Strong's #1100
hōseí (ὡσεῖ) [pronounced <i>hoh-SIGH</i>]	<i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i>	comparative or approximative adverb	Strong's #5616
pûr (πῦρ) [pronounced <i>purr</i>]	<i>fire</i>	neuter singular noun; genitive/ablative case	Strong's #4442

Translation: Tongues, as if of fire, appeared to them, being divided up...

I believe that the 120 disciples who are there see these tongues as if they are fire. How to describe this visually, I am at a loss, apart from a literal tongue appearing to be on fire or made out of fire. They may have entered into the room as a ball of fire; but these fiery tongues divide themselves up or are broken apart. Strong's #1266.

The verb is the feminine plural, present middle/passive participle of *diamerizō* (διαμερίζω) [pronounced *dee-am-er-ID-zoh*]. The middle/passive participle means, *being split apart, being cut in pieces, being divide asunder; being divided into opposing parts, breaking up, being at variance, being in dissension; distributing*.

What is being divided up is the feminine plural noun *glōssa* (γλῶσσα) [pronounced *GLOHS-sah*], and it means, *the tongue, a member of the body, an organ of speech; a tongue; the language or dialect used by a particular people distinct from that of other nations*. So it can refer to the actual organ of speech as well as to foreign languages or dialects. Strong's #1100. In this passage, I believe that it first refers to something which appears to be a tongue of fire—whatever that might be. Again, this appears to be a tongue which is on fire; and there are many of them.

These tongues were divided up and distributed to each of the disciples who are there. This is also known as the spiritual gift of **tongues**.

Fire speaks of judgment. What is happening is simultaneously the giving of the Holy Spirit and a judgment upon nation Israel. The judgment upon Israel occurs anytime that they hear truth presented to them in gentile languages. That means that God has given truth to gentiles rather than to them. Isaiah 28:11–12 *Very well, then, through the mouths of foreigners [Or through foreign lips] and foreign languages the Lord will speak to this people to whom he said, "This is the resting place, so give rest to the weary" and, "This is the place of repose"— but they would not listen.* (ISV) Israel has gotten to such a point of degeneracy that God speaks to them through gentiles who know the truth. What we have in Acts 2 is *not necessarily* a specific fulfillment of this verse, but an illustration of it. When Israel was under the **5th stage of national discipline**, they were banished to other countries and learned to speak gentile languages. So when God would speak through one of the prophets in a foreign land, the prophet would speak in a gentile language to God's people.

This generation of Jews were under judgment; they had slain the Lord of Glory. That is indicative of how reversionistic the people were. In A.D. 70, they would be destroyed as a nation and scattered (known as the *fifth cycle of discipline*).

Acts 2:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
kathizō (καθίζω) [pronounced <i>kath-EED-zoh</i>]	<i>to sit [down, down with] and the implication can be to abide, to continue with, to remain, to stay (see Luke 12:49 Acts 18:11); further: to cause to sit as a judge; to appoint a judge</i>	3 rd person singular, aorist active indicative	Strong's #2523
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909

Acts 2:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heís, mia, hen (εἷς, μία, ἓν) [pronounced <i>hice</i> , <i>MEE-ah</i> , <i>ehn</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; accusative case	Strong's #1520
hekastos (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	<i>each [one], every [man, one]; both, any</i>	masculine singular adjective; accusative case	Strong's #1538
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...and they remained upon each one of the disciples [lit., them].

These tongues remain on or each one sits upon or stay with each one of the disciples. This appears to be a visual thing which occurred—that is, they could all see this.

Acts 2:3 **Tongues, as if of fire, appeared to them, being divided up and they remained upon each one of the disciples** [lit., them]. (Kukis mostly literal translation)



Cloven Tongues of Fire (a graphic); from [Living in the Spirit](#); accessed September 5, 2021.

What happened here (and in other places in the book of Acts) was unique to that time period. The gift of tongues would continue for a portion of the next 40 years. However, it does not appear to be another time when they manifest themselves visually as they do here.

Acts 2:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
plēthō (πλήθω) [pronounced <i>PLAY-thoh</i>]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 rd person plural, aorist passive indicative	Strong's #4130
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956

Acts 2:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40

Translation: They are all filled with the Holy Spirit.

They would refer back to the disciples and all of them are filled with the Holy Spirit.

Simultaneous to the distribution of these tongues, all of these disciples are filled with God the Holy Spirit. Based upon my reading of the text throughout Acts, this appears to be something that each disciple experiences, but it is never clear as to what that experience is like. Do they all feel the same way, does the Spirit affect each person differently, what is that feeling exactly? What the experience is, as it affects each disciple, is never clarified. However, there are and will be outward manifestations. That is, seeing these tongues divided with each of the disciples is something which they are all seeing now. Almost immediately, they will begin to speak in foreign languages.

As believers, we have to be careful. I have found that many believers read passages like these and want to have the same experience. That would be as if you wanted to sit as Jesus' feet for the Sermon on the Mount, and then you imagine that it is actually happening. This is something which did happen. However, there is no indication by the epistles that this is an experience that each believer today needs to seek after. For instance, if there were an additional experience in the Christian life, and that experience just opened up the door to a great, dynamic Christian life, then we would expect evidence of this in several of the epistles. That is, Paul would write to a church and say to them, "Listen, from what I can pick up, you guys have believed in Jesus, but you just have not received the baptism of the Spirit yet. That is what your **spiritual life** is missing—the actual Spirit!" But Paul never writes anything like that; neither do any of the other writers of Scripture.

Jesus, in the book of Revelation, will speak to the 7 churches of Asia, and even when one of these churches is lukewarm, He does *not* say, "Listen, you are missing the baptism of the Spirit experience. You have missed out on the second blessing."

When we are new believers, we know about next to zero. We have heard and believed the gospel, but we don't know much beyond that. And even of our knowledge of the gospel is very limited. So, when a believer does not desire the sincere milk of the Word, he is tempted to find a shortcut in the spiritual life. Charismatic churches all over the world are offering you that shortcut. That shortcut is filled with emotion and filled with mysticism.

When I was first saved, this particular topic was a very big deal to me. Two of my younger brothers were also recently saved, at that time, and they participated in the *tongues movement*. My best friend spoke in tongues and my wife's (I was married at the time) best friend was a charismatic as well. So I was surrounded by Charismatics during a period of time when I knew not even a thimbleful of doctrine. I was just starting to listen to R. B. Thieme, Jr., who took a very dim view of speaking in tongues (that is putting it mildly). I read nearly everything that I could get my hands on and studied this topic with great fervor early on. We were all new in the faith (my best friend and my wife's best friend had been Christians for a few years). On the one hand, my wife and the teaching of R. B. Thieme, Jr. were pulling me in one direction; and the individual personal Christian influences were pulling me in the other direction.

Although I did attend several services where tongues were spoken, I did not offer up myself to *get the ghost*. Whether I was naturally skeptical, I don't know. But Thieme, who was carefully teaching the Bible, verse-by-verse (and, sometimes, word-by-word) taught one thing, the Charismatics taught something entirely different. I did not notice charismatic churches focusing on the teaching of the Word of God (although that was hard to find in any church). It seemed to me that there was the objective Word and there was this subjective experience. Watching them and listening to them never made me think, *that is what I want for my life*. Because, if you accept that tongues are a part of the Christian experience, then so would healings be; and miracles, I would assume.

With the benefit of nearly 50 years as a believer, and viewing the lives of all those people over the long term, I am certain that I took the correct approach, and I avoided the charismatic crowd. The taking in Bible doctrine was a much longer process, but so is normal human growth. It is a long process; there are no shortcuts.

Acts 2:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
archomai (ἄρχομαι) [pronounced <i>AR-khom-ahēe</i>]	<i>to begin; to be the first [to do something], to commence (in order of time); to rehearse [from the beginning]</i>	3 rd person plural, aorist (deponent) middle indicative	Strong's #756 (the middle voice of Strong's #757)
laléō (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	present active infinitive	Strong's #2980
héteros (ἕτερος) [pronounced <i>HEH-ter-os</i>]	<i>another [of a different kind], other; different, altered</i>	feminine plural correlative pronoun; adjective; dative, locative or instrumental case	Strong's #2087
glōssa (γλῶσσα) [pronounced <i>GLOHS-sah</i>]	<i>the tongue, a member of the body, an organ of speech; a tongue; the language or dialect used by a particular people distinct from that of other nations</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1100

Translation: And [the disciples] began to speak with other languages [and dialects] [lit., tongues],...

Even though we have the same noun glōssa (γλῶσσα) [pronounced *GLOHS-sah*], it clearly means, *languages* or *dialects*. This will be confirmed in subsequent verses.

As a result of what has taken place, the disciples who are gathered there begin to speak in foreign languages. This is modified by the final phrase:

Acts 2:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced <i>kath-OCE</i>]	1) <i>according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, imperfect active indicative	Strong's #1325
apophthéggomai (ἀποφθέγγομαι) [pronounced <i>ah-pohf-THENG-oh-mai</i>]	<i>to utter, to speak (forth, out), to declare, to proclaim; to pronounce, to enunciate plainly, to utter a clear sound</i>	present deponent middle/passive infinitive	Strong's #669
Zodhiates calls these <i>pithy and remarkable sayings</i> . Thayer writes: <i>not a word of everyday speech but one "belonging to dignified and elevated discourse"</i> . This verb only occurs 3x in the New Testament.			
I think the idea here is to speak with projection. The person speaking and the clarity of his enunciation are both emphasized.			
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...according as the Spirit was permitting them to speak out.

The disciples speak as the Spirit permits them to. The first verb is the imperfect active indicative of *didōmi* (δίδωμι) [pronounced *dihd-OH-mee*], which means, *to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield*. Strong's #1325. This suggests that people are not all speaking at once, but that they speak as they are allowed to. We do not know some important specifics about this gift at this time. Could the speakers start and stop this themselves? Could they only speak in a foreign language when moved by the Spirit? How exactly were they moved by the Spirit? Did they lose themselves when the Spirit took over?

The verb *to speak* is not the normal verb for *speaking, saying, talking*. It is *apophthéggomai* (ἀποφθέγγομαι) [pronounced *ah-pohf-THENG-oh-mai*] and it is only found three times in the New Testament. It means, *to utter, to speak (forth, out), to declare, to proclaim; to pronounce, to enunciate plainly, to utter a clear sound*. I think the idea here is to speak with projection. The person speaking and the clarity of his enunciation are both emphasized. Strong's #669.

What is happening is very much the opposite of what takes place in a tongues church, where everyone starts babbling at once.¹⁵

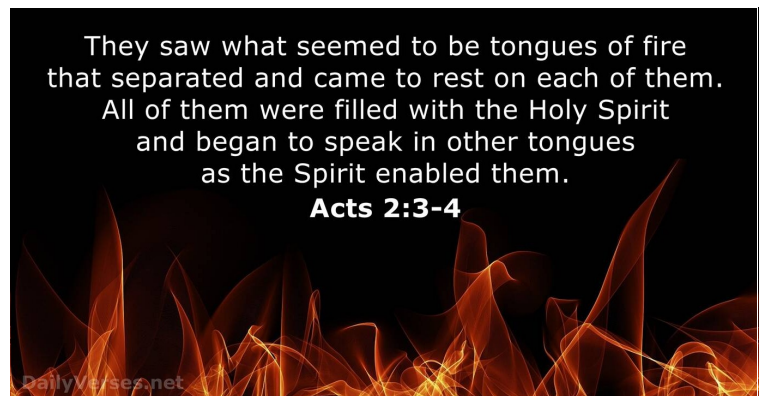
Acts 2:4 **They are all filled with the Holy Spirit. And [the disciples] began to speak with other languages [and dialects] [lit., tongues], according as the Spirit was permitting them to speak out.** (Kukis mostly literal translation)

What I believe occurred is, the 120 went out into the crowd of 3000+ (maybe there were 5000 there?). They would see someone and begin talking to them about Jesus Christ. However, in their own minds, they are speaking normally, but what comes out is a foreign language which they do not know. Are they aware of what they are saying? Do they go to say one thing, but a different language comes out? Do they have no control over this at all, that when they start talking, it is the Holy Spirit making that happen?

This first (and third) interpretation has at least one problem. Later, once we get past the evangelization occurring in the book of Acts and get to the point where churches are established and doctrine is taught, people seemed to be able to speak in tongues at will, whether or not someone was there to hear his language being spoken. Paul required that no speaking in tongues was to be done unless the words could be translated into the common language of the congregation (Greek or perhaps Aramaic) so that everyone in the church was built up by those words. Going to church was not supposed to be a one-man edification movement (that is, I would not exercise my own personal spiritual gift *only* to build up myself when attending church). This is discussed in greater detail in 1Corinthians 14. People who simply blurted out speaking in tongues was actually a problem, not a great blessing; and Paul sought to control its use in that chapter of 1Corinthians.

Acts 2:3–4 **Tongues, as if of fire, appeared to them, being divided up and they remained upon each one of the disciples [lit., them]. They are all filled with the Holy Spirit. And [the disciples] began to speak with other languages [and dialects] [lit., tongues], according as the Spirit was permitting them to speak out.** (Kukis mostly literal translation)

Acts 2:3–4 **Tongues of fire appeared to the 120 disciples, which tongues were divided up among the disciples, each one having a tongue/language rest upon them. At the same time, they are filled with God the Holy Spirit. Then the disciples began to speak with other languages and dialects, according as the Spirit permitted them to speak out.** (Kukis paraphrase)



Acts 2:3–4 (NIV) (a graphic); from [Daily Verses](#); accessed September 5, 2021.

The Places Where the People Come From/They Hear Their Native Languages Spoken

That tongues were simply known foreign languages which the disciples were speaking is clearly taught in this passage.

¹⁵ There may be exceptions to this, but that is the rule.

But were in Jerusalem the ones residing Jews, men pious from every nation that [is] under the sky. But had come from the sound this gathered the many. And it was being confused because it heard one each in their own dialect being spoken of them.

Acts
2:5–6

There were Jews—religious men—residing [temporarily] in Jerusalem, [who had come] from every nation under the heavens. This [loud] sound had occurred [so] a (large) multitude had gathered [themselves to the place where the disciples were]. They were confused (as a group) because each one of them heard their own dialect being spoken by the disciples [lit., *them*].

A massive number of devout Jews had gathered themselves to Jerusalem for Pentecost. They had come from every nation under the heavens. A large multitude of these men had gathered themselves to the place where the disciples were because of the great sound that they heard. These pious Jews found themselves confused, because they were hearing these disciples speaking their own peculiar dialects.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But were in Jerusalem the ones residing Jews, men pious from every nation that [is] under the sky. But had come from the sound this gathered the many. And it was being confused because it heard one each in their own dialect being spoken of them.
Complete Apostles Bible	And there were dwelling in Jerusalem Jews, devout men, from every nation of those under heaven. And when this sound occurred, the multitude came together, and were confounded, because they were hearing each one speaking in his own language.
Douay-Rheims 1899 (Amer.)	Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue.
Holy Aramaic Scriptures	Now, there were gabre {men} who were dwelling in Urishlem {Jerusalem} who revered Alaha {God}, from the Yehudaye {the Judeans/the Jews}, and from all the Amme {the Gentiles} who are under the Shmaya {the Heavens}, and when there was that sound, all the Ama {the People} gathered, and were troubled, on account that each nash {man} from them were hearing that they were speaking in their languages.
James Murdock's Syriac NT	Now there were resident at Jerusalem persons who feared God, Jews from all the nations under heaven. And when that sound occurred, all the people collected together; and they were agitated, because they every one heard them speaking in their own languages.
Original Aramaic NT	But there were men dwelling in Jerusalem who were worshipers of God, Jews from every nation under Heaven. And when that noise occurred, the entire populace gathered and was agitated, because each one of them heard that they were speaking in their dialects.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now there were living at Jerusalem, Jews, God-fearing men, from every nation under heaven.
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And when this sound came to their ears, they all came together, and were greatly surprised because every man was hearing the words of the disciples in his special language.

Bible in Worldwide English

Crowds of Jews were staying in Jerusalem. They had come from every country in the world. They were good men who believed in God.

Easy English

Many people came together when they heard the apostles speaking. They did not know what to think. Everyone heard someone speaking in his own language.

At that time, Jews who came from many different countries in the world were staying in Jerusalem. They were Jews who carefully obeyed God's Law. When these Jews heard the noise, a large crowd of them came together in that place. As the believers spoke, each person in the crowd could hear the message in their own language. This confused them.

Easy-to-Read Version—2008

There were some godly Jews in Jerusalem at this time. They were from every country in the world. A large crowd came together because they heard the noise. They were surprised because, as the apostles were speaking, everyone heard in their own language.

God's Word™

Devout Jewish men from every nation were living in Jerusalem. They gathered when they heard the sound. Each person was startled to recognize his own dialect when the disciples spoke.

Good News Bible (TEV)

There were Jews living in Jerusalem, religious people who had come from every country in the world. When they heard this noise, a large crowd gathered. They were all excited, because all of them heard the believers talking in their own languages.

J. B. Phillips

The Church's first impact on devout Jews

Now there were staying in Jerusalem Jews of deep faith from every nation of the world. When they heard this sound a crowd quickly collected and were completely bewildered because each one of them heard these men speaking in his own language.

The Message

There were many Jews staying in Jerusalem just then, devout pilgrims from all over the world. When they heard the sound, they came on the run. Then when they heard, one after another, their own mother tongues being spoken, they were blown away.

NIRV

Godly Jews from every country in the world were staying in Jerusalem. A crowd came together when they heard the sound. They were bewildered because each of them heard their own language being spoken.

New Life Version

There were many religious Jews staying in Jerusalem. They were from every country of the world. When they heard this strange sound, they gathered together. They all listened! It was hard for them to believe they were hearing words in their own language.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Devoted Jews from all over the world were staying in Jerusalem at the time of this festival. [3] When they heard the noise, they came to see what was going on. What they discovered made no sense to them. They were hearing their own languages coming out of the mouths of the people from inside the house.

³2:5Pentecost was a festival that encouraged Jewish people to celebrate in Jerusalem. Many came to Jerusalem for Passover and stayed the several weeks for Pentecost as well. For pilgrim holidays like this, the population of Jerusalem could more than double—and sometimes far more than double.

Contemporary English V.

Many religious Jews from every country in the world were living in Jerusalem. And when they heard this noise, a crowd gathered. But they were surprised, because they were hearing everything in their own languages.

The Living Bible	Many godly Jews were in Jerusalem that day for the religious celebrations, having arrived from many nations. 6 And when they heard the roaring in the sky above the house, crowds came running to see what it was all about, and were stunned to hear their own languages being spoken by the disciples.
New Berkeley Version New Living Translation	. At that time there were devout Jews from every nation living in Jerusalem. When they heard the loud noise, everyone came running, and they were bewildered to hear their own languages being spoken by the believers.
The Passion Translation	Now, at that time there were Jewish worshipers who had emigrated from many different lands to live in Jerusalem. When the people of the city heard the roaring sound, crowds came running to where it was coming from, stunned over what was happening, because each one could hear the disciples speaking in his or her own language.
Plain English Version	There were some Jewish people from a lot of different countries that were staying in Jerusalem at that time. Those people really respected God. They heard the noise, and they crowded around that house. They heard Jesus's followers talking in the languages of all their different countries, and they were really surprised.
Radiant New Testament	Godly Jews from every country in the world were living in Jerusalem. A crowd gathered at the sound of the believers speaking this way. Each person in the crowd heard their own language, and they couldn't figure out how this was happening.
UnfoldingWord Simplified T.	At that time many Jews were staying in Jerusalem to celebrate the Pentecost festival. They were Jewish people who sincerely worshiped God. They had come from many different countries. When they heard the loud noise like a wind, a crowd of them came together at the place where the believers were. The crowd was amazed because each of them was hearing one of the believers speaking in his own language.
William's New Testament	Now there were devout Jews from every part of the world living in Jerusalem. And when this sound was heard, the crowd rushed together in great excitement, because each one heard them speaking in his own language.

Partially literal and partially paraphrased translations:

American English Bible	Now at the time, there were reverent Jews from every nation under the sky who were staying in JeruSalem. So when this sound occurred, a huge crowd gathered there and everyone was bewildered, because each person heard one of [the disciples] speaking his own language.
Beck's American Translation Breakthrough Version	. There were residing in Jerusalem, Jewish people, devoted men from every nation under the sky. After this sound happened, the large number came together and were stirred up because they (each one) were listening to them speaking in their own dialect.
Common English Bible	There were pious Jews from every nation under heaven living in Jerusalem. When they heard this sound, a crowd gathered. They were mystified because everyone heard them speaking in their native languages.
A. Campbell's Living Oracles	Now there were sojourning in Jerusalem pious men; Jews from every nation under heaven; and when this report came abroad, the multitude assembled, and were confounded; for every one heard them speaking in his own dialect.
New Advent (Knox) Bible	Among those who were dwelling in Jerusalem at this time were devout Jews from every country under heaven; ^[2] so, when the noise of this went abroad, the crowd which gathered was in bewilderment; each man severally heard them speak in his own language. ^[2] It is not clear whether the people here mentioned were Jews who had been born abroad but now lived in Jerusalem, or Jews from abroad who were staying in Jerusalem for the feast. They were in any case bilingual, being conversant with the

native speech, or perhaps with the various Greek dialects, spoken in the countries to which they belonged.

NT for Everyone

New Words for New News

There were devout Jews from every nation under heaven staying in Jerusalem at that time. When they heard this noise they came together in a crowd. They were deeply puzzled, because every single one of them could hear them speaking in his or her own native language. They were astonished and amazed. A portion of v. 7 is included for context.

20th Century New Testament

Now there were then staying in Jerusalem religious Jews from every country in the world; And, when this sound was heard, numbers of people collected, in the greatest excitement, because each of them heard the disciples speaking in his own language.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Now there were dwelling in Jerusalem God-fearing Jews from every nation under heaven. And when this sound rang out, a crowd came together in bewilderment, because each one heard them speaking his own language.

Conservapedia Translation

At this time, there were Jews in Jerusalem from every nation under heaven, devout men all. When these things were heard about town, the crowds came together, and were amazed, because every man heard the apostles speak in his own language.

Revised Ferrar-Fenton Bible

There were then staying in Jerusalem devout Jews from every nation under heaven. And when this sound was heard, the crowd collected and were astonished, because each one heard them speaking his own peculiar dialect.

Free Bible Version

At that time there were devout Jews from every nation on earth living in Jerusalem. When they heard this noise, a large crowd of them gathered. They were puzzled because everyone heard their own language being spoken.

God's Truth (Tyndale)

And there were dwelling at Jerusalem, Jews, devout men, which were of all nations under heaven. When this was noised about the multitude came together and were astonished, because that every man heard them speak his own tongue.

International Standard V

Now devout Jews from every nation [Lit. nation under heaven] were living in Jerusalem. When that sound came, a crowd quickly gathered, startled because each one heard the disciples [Lit. them] speaking in his own language.

Montgomery NT

Now there were, staying in Jerusalem. devout Jews from many and distant lands. So when this noise was heard, the crowd gathered in bewilderment because each man heard them speaking in his own language.

UnfoldingWord Literal Text

Now there were Jews who were living in Jerusalem, godly men, from every nation under heaven. When this sound happened, the multitude came together and was confused because each one of them heard them speaking in their own language.

Urim-Thummim Version

And there were dwelling at Jerusalem Jews, devout men, out of every nation under the cosmos. And the rumor of this having come, the crowds came together and were confounded, because they were each one hearing them speaking in his proper dialect.

Weymouth New Testament

Now there were Jews residing in Jerusalem, devout men from every part of the world. So when this noise was heard, they came crowding together, and were amazed because everyone heard his own language spoken.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Staying in Jerusalem were religious Jews from every nation under heaven. When they heard this sound, a crowd gathered, all excited because each heard them speaking in his own language.

Gen 11:1

The Heritage Bible	And there were Jews permanently housed in Jerusalem, devout men, from every race under heaven.
Revised English Bible–1989	And when this sound was, the multitude came together and were confounded, because everyone heard them speak in his own dialect. Now there were staying in Jerusalem devout Jews drawn from every nation under heaven. At this sound a crowd of them gathered, and were bewildered because each one heard his own language spoken; they were amazed and in astonishment exclaimed, "Surely these people who are speaking are all Galileans! V. 7 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now there were staying in Yerushalayim religious Jews from every nation under heaven. When they heard this sound, a crowd gathered; they were confused, because each one heard the believers speaking in his own language.
Hebraic Roots Bible	And Jews were living in Jerusalem, devout men from every nation of those under the heaven. And when that sound occurred, all the people gathered and were perplexed because they were hearing each man among them who were speaking in their own language.
Holy New Covenant Trans.	There were some devout Jewish men staying in Jerusalem at this time. These men were from every country in the known world. A large group of them came together because they heard the noise. They were confused. The delegates were speaking, and every man heard in his own language.
The Scriptures 2009	Now in Yerushalayim there were dwelling Yehudim, dedicated men from every nation under the heaven. And when this sound came to be, the crowd came together, and were confused, because everyone heard them speak in his own language.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...were but to jerusalem Dwelling Jewish Men Devoted from every nation [of] the [things] under the heaven becoming but the sound this gathers The Crowd and [It] is confused for [They] heard One Each [Man] {heard someone} [in] the own dialect [men] speaking [of] them...
Alpha & Omega Bible	AT THAT TIME, THERE WERE STAYING IN JERUSALEM, DEVOUT MALE JEWS FROM EVERY NATION UNDER HEAVEN. †(For the annual pilgrimage of Pentecost. Deut. 16:16) AND WHEN THIS SOUND OCCURRED, THE CROWD CAME TOGETHER, AND WERE BEWILDERED BECAUSE EACH ONE OF THEM WAS HEARING THEM SPEAK IN HIS OWN LANGUAGE.
Awful Scroll Bible	Moreover were dwelling-along from-within Jerusalem, Jews, well-received men from every nation under the expanse. What is more, the same-as-this coming about sounded, the multitude comes-together, and are being poured-together, since each one was hearing them speaking in his own language.
Concordant Literal Version	Now there were dwelling in Jerusalem, Jews, pious men from every nation under heaven." Now when this sound occurs, the multitude came together and was confused, for each one hears them speaking in his own vernacular."
exeGesés companion Bible	And settling at Yeru Shalem, are Yah Hudiym - well-received men from every goyim under the heavens: and so be it, this voice; and the multitude comes together and is confused

- because each hears them speak in his own dialect.
- Orthodox Jewish Bible Now there were in Yerushalayim frum, charedi (orthodox) Yehudim from all the nations under Shomayim.
And at this sound, the multitude assembled and was bewildered, because they were hearing, each one in his own native language, the Achim b'Moshiach speaking.
- Rotherham's Emphasized B. Now there were in Jerusalem, sojourning' Jews, reverent men, from every' nation, who were under heaven; and [this sound occurring] the throng came together, and was thrown into confusion, because each one severally heard in his own' language, them who were speaking;...

Expanded/Embellished Bibles:

- The Amplified Bible* Now there were Jews living in Jerusalem, devout *and* God-fearing men from every nation under heaven. And when this sound was heard, a crowd gathered, and they were bewildered because each one was hearing those in the upper room speaking in his own language *or* dialect.
- An Understandable Version Now some devoted Jews from every nation of the world were visiting Jerusalem [*for the Pentecost festival*]. And when they heard the noise [*of the blowing wind*] a large number of them assembled [*around the apostles*] and were puzzled over how they could hear them speaking in their native languages.
- The Expanded Bible There were some ·religious [devout; God-fearing] Jews ·staying [living] in Jerusalem who were from every ·country [nation] ·in the world [^lunder heaven]. When they heard this noise, a crowd came together. They were all ·surprised [or confused; bewildered], because each one heard them speaking in his own language.
- Jonathan Mitchell NT Now there were Jews permanently residing (continuously housed-down; or, perhaps: staying) in Jerusalem – well-received adult men who take hold well [on things] (or: pious, reverent and circumspect adult males; or: cautious husbands) from every nation and ethnic group under the sky (or: heaven).
But upon the occurring of this sound, the multitude came together and were mingled with perplexity, bewilderment and confusion – because each one of them kept on listening and heard [the disciples] continually (or: repeatedly) speaking in his own language and dialect.
- P. Kretzmann Commentary **Verses 5-13**
The effect of the miracle upon the multitude:
And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
Now when this was noised abroad, the multitude came together and were confounded, because that every man heard them speak in his own language.
- Syndein/Thieme And there were dwelling temporarily at Jerusalem . . . Jews, devout {devout refers to unbelievers who are 'religious'} men, out of every nation under heaven.
{Note: They were here for the Passover, the feast of the first fruits, and Pentecost.}
Now when they heard the sound, the multitude came together, and were confounded, because every man kept on hearing them speak in his own language.
{Note: Gift of tongues - speaking in languages that the uneducated, monolingual Galileans speaking foreign gentile languages.}
- Translation for Translators **Jews from many places were amazed to hear their native languages spoken by the believers.**
Acts 2:5-13
At that time *many* Jews were staying in Jerusalem *to celebrate the Pentecost festival*. They were people who always tried to obey the Jewish laws. They had come from many different [HYP] countries. When they heard that *loud noise like a wind*, a crowd came together *to the place where the believers were*. The crowd ◀was amazed/did not know what to think▶, because each of them was hearing one of the believers speaking in that person's own language.

The Voice

Because of the holy festival, there are devout Jews staying as pilgrims in Jerusalem from every nation under the sun. They hear the sound, and a crowd gathers. They are amazed because each of them can hear the group speaking in their native languages.

Bible Translations with Many Footnotes:

Lexham Bible

Now there were Jews residing in Jerusalem, devout men from every nation under heaven. And when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“happened”)] this sound occurred, the crowd gathered and was in confusion, because each one was hearing them speaking in his own language.

NET Bible®

Now there were devout Jews¹⁰ from every nation under heaven residing in Jerusalem.¹¹ When this sound¹² occurred, a crowd gathered and was in confusion,¹³ because each one heard them speaking in his own language.

¹⁰tn Grk “Jews, devout men.” It is possible that only men are in view here in light of OT commands for Jewish men to make a pilgrimage to Jerusalem at various times during the year (cf. Exod 23:17, 34:23; Deut 16:16). However, other evidence seems to indicate that both men and women might be in view. Luke 2:41-52 shows that whole families would make the temporary trip to Jerusalem. In addition, it is probable that the audience consisted of families who had taken up permanent residence in Jerusalem. The verb κατοικέω (katoikew) normally means “reside” or “dwell,” and archaeological evidence from tombs in Jerusalem does indicate that many families immigrated to Jerusalem permanently (see B. Witherington, Acts, 135); this would naturally include women. Also, the word ἄνρ (ajnhr), which usually does mean “male” or “man” (as opposed to woman), sometimes is used generically to mean “a person” (BDAG 79 s.v. 2; cf. Matt 12:41). Given this evidence, then, it is conceivable that the audience in view here is not individual male pilgrims but a mixed group of men and women.

¹¹tn Grk “Now there were residing in Jerusalem Jews, devout men from every nation under heaven.”

map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹²tn Or “this noise.”

¹³tn Or “was bewildered.”

The Spoken English NT

Now, there were devout Jews living in Jerusalem from every country in the world.^a And when they heard this sound, a crowd gathered. And they were confused, because each one of them was hearing them speak in their own language.

^a. Lit. “every nation under the heavens.”

Wilbur Pickering’s New T.

People from all over

Now there were devout men, Jews, from every nation under heaven, dwelling in Jerusalem.⁸ So when that roar occurred, the crowd came together, and was bewildered, because each one was hearing them speaking to him in his own dialect.⁹

(8) If these were people who had come for a short time, they would not be tied to business activities, and might even be bored, so any promise of something different would be welcome. So the ‘foreigners’ probably outnumbered the local citizens in that crowd.

(9) The word rendered ‘dialect’ is different from the word rendered ‘language’. What each one heard was what was spoken in his hometown, complete with peculiarities—the only explanation for what was happening was supernatural activity.

Literal, almost word-for-word, renderings:

A Faithful Version	Now there were many Jews who were sojourning in Jerusalem, devout men from every nation under heaven. And when word of this went out, the multitude came together and were confounded, because each one heard them speaking in his own language.
Analytical-Literal Translation	Now [there] were Jews dwelling in Jerusalem, devout men from every nation of the [ones] under heaven. Now this sound having occurred, the crowd came together and was bewildered, because they were each one hearing them speaking in his own language. noised abroad
Benjamin Brodie's trans.	Now there were Jews residing [sojourning, transitory habitation] in Jerusalem, devout men from each nation under heaven [commonwealth of Israel]. Then, as this outcry [the noise of a loud roaring wind accompanied by voices] began to occur, a multitude came together and was amazed, because each one began to hear them [the disciples] speaking in their own [native] language .
Charles Thomson NT	Now there were residing at Jerusalem Jews, devout men from every nation under heaven. So when this report spread, the multitude came together and were confounded. Because every one heard them speaking in his own peculiar dialect; therefore they were astonished and expressed their amazement, saying one to another, Behold! are not all these men who speak, Galileans?? How then do we hear, every one in his own native tongue! Vv. 7–8 are included for context.
Context Group Version	Now there were dwelling in Jerusalem Judeans, devout men, from every ethnic group {or nation} under the sky. And when this sound was heard, the multitude came together, and were confounded, because every man heard them speaking in his own language.
Literal New Testament	NOW WERE IN JERUSALEM DWELLING JEWS, MEN PIOUS FROM EVERY NATION OF THOSE UNDER THE HEAVEN. BUT HAVING ARISEN THE RUMOUR OF THIS, CAME TOGETHER THE MULTITUDE AND WERE CONFOUNDED, BECAUSE HEARD ONE EACH IN HIS OWN LANGUAGE SPEAKING THEM.
Literal Standard Version	And there were Jews dwelling in Jerusalem, devout men from every nation of those under the heaven, and the rumor of this having come, the multitude came together, and was confounded, because they were, each one, hearing them speaking in his proper dialect, and they were all amazed, and wondered, saying to one another, "Behold, are not all these who are speaking Galileans? And how do we hear, each in our proper dialect, in which we were born? Vv. 5–6 are included for context.
Modern Literal Version 2020	Now Jews were dwelling in Jerusalem, devout men, from every nation under heaven. {Acts 2:2-6, this was a miraculous event, the crowd heard all this like a single voice (v. 6) from afar or figuratively like 'noisy or sounds.'} But after the voice of this happened, the multitude came together and was confused, because each one was hearing them speaking in his own language.
Niobi Study Bible	The Crowd's Response And there were(n) dwelling at Jerusalem Jews, devout(n) men out of every nation under(n) heaven. Now when this was noised abroad, the multitude(n) came together and were confounded(n) (troubled in mind), because every man heard them speaking in his own language.
The gist of this passage:	The 3000+ people who have come to where Peter and the other Apostles are, are quite amazed at what they were seeing. They recognize that the ones speaking to them are speaking their language, when such a thing does not make sense.

Acts 2:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ễn (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Hierousalễm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
katoikéō (κατοικέω) [pronounced kah-toy-KEH-oh]	<i>those living, ones residing, dwelling; this is a word which usually refers to one's semi-permanent dwelling</i>	masculine plural, present active participle, nominative case	Strong's #2730
loudaíos (Ἰουδαίος) [pronounced ee-ou-DYE-os]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; nominative case	Strong's #2453
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; nominative case	Strong's #435
eulabês (εὐλαβής) [pronounced yoo-lab-ACE]	<i>taking careful hold; circumspect; pious; devout</i>	masculine plural adjective; nominative case	Strong's #2126

Translation: There were Jews—religious men—residing [temporarily] in Jerusalem,...

Because of the Pentecost celebrations, thousands of Jews showed up from all over the Roman Empire to Jerusalem to join in the festivities. They are called *devout* simply because they follow the dictates of their religion, which they believed to be the teachings of the Old Testament (as we saw in the book of Luke, there was a great deal of tradition which played a part in Jerusalem worship. The very people who are in charge of the worship activities in Jerusalem and the same ones who caused the crucifixion of the Lord.

My assumption here is, most of them have trusted the Y^ehowah of Scripture (the Revealed God). Also, many of these would have had some awareness of Who Jesus is/was and that He had been recently crucified.

For forty days, Jesus has been preparing His disciples. They have not been out evangelizing; they have not been gathering new disciples. They were being strengthened by the teaching which the Lord was doing. They had more or less been laying low, quietly growing in the teaching of Jesus in the Old Testament.

See the **Chart of Jesus in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#)) and to **Jesus Christ in the Old and New Testaments**. ([HTML](#)) ([PDF](#)) ([WPD](#)).. Both of these are extensive studies with not a lot of overlap.

Acts 2:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
παντός (παντός) [pronounced pan- TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956
ethnos (ἔθνος, ους, τό) [pronounced EHTH- noss]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, genitive/ablative case	Strong's #1484
tôn (τῶν) [pronounced tohn]	<i>the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
ὑπό (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran- OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

Translation: ...[who had come] from every nation under the heavens.

Israel has been scattered throughout the world at this time. Although there are large populations of Jews in the Galilee region and in Judæa, probably most Jews live elsewhere at this time.

Whereas the books of Genesis and Exodus were all about isolating the Hebrew people and giving them their land, by this time in history, Jews had been twice scattered on the Fifth Stage of National Discipline. See the **Five Stages of National Discipline** ([HTML](#)) ([PDF](#)) ([WPD](#)). The Roman empire had made it safer for these Jews to travel; and it was easier for them to go from one country to another—particularly if it was in the Roman Empire.

Acts 2:5 **There were Jews**—religious men—residing [temporarily] in Jerusalem, [who had come] from every nation under the heavens. (Kukis mostly literal translation)

Acts 2:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
γίνομαι (γίνομαι) [pronounced GIN-oh- mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	feminine singular, aorist (deponent) middle participle, genitive/ablative case	Strong's #1096

Acts 2:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
phônê (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; genitive/ablative case	Strong's #5456
tautês (ταύτης) [pronounced TAO-face]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778
sunérchomai (συνέρχομαι) [pronounced soon-EHR-khoh-my]	<i>to come together, to gather together, to convene, to assemble</i>	3 rd person singular, aorist active indicative	Strong's #4905
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
plêthos (πλήθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace</i>	neuter singular noun, nominative case	Strong's #4128

Translation: This [loud] sound had occurred [so] a (large) multitude had gathered [themselves to the place where the disciples were].

There was this very loud sound which occurred, when the Holy Spirit came upon the 120 disciples. This was such a loud sound that it gathered these devout Jews from all over Jerusalem. Think of it as a sonic boom. It pulled people into that space.

The people who had come from all over Jerusalem did not know what they were going to find. But also, the 120 disciples did not know exactly what to expect either. Jesus taught them that He would send the Holy Spirit to them, but exactly how this would happen and all that it would mean—I don't believe that they had this information.

So, there are two groups of people here: the 120 disciples and 3000+ Jews who had been staying temporarily in Jerusalem for the Pentecost holy days. Neither group knows exactly what is happening. The disciples may understand that Jesus has sent them the Holy Spirit, but they do not know exactly what that means. This is what we know they knew:

Acts 1:4–5 **And being assembled together, He instructed them not to depart from Jerusalem, but to await the promise of the Father: "That which you heard of Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days after these."** (BLB) After Jesus experienced *lift-off*, there were ten more days and now there was all this.

Acts 2:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
συχχέω (συγχέω) [pronounced <i>soog-KHEH-oh</i>]	<i>to confound, to confuse, to stir up, to be in an uproar, to commingle promiscuously, (figuratively) to throw (an assembly) into disorder, to perplex (the mind)</i>	3 rd person singular, aorist passive indicative	Strong's #4797

Translation: They were confused (as a group)...

These people heard the great sound from above, and came to the place where the disciples were. There was mass confusion, and, because these Jews came from different nations, they had some difficulty communicating with one another. My assumption would be that most of them did speak Greek, Aramaic and the language which they spoke from their own counties (which will be covered in vv. 9–11).

Acts 2:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ακούω (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person singular, aorist active indicative	Strong's #191
ἓς, μία, ἓν (εἷς, μία, ἓν) [pronounced <i>hice, MEE-ah, ehñ</i>]	<i>one [in number, in terms of unity]; emphatic use: even one, each one, one single, only one; with one accord, with one voice; one and the same</i>	masculine singular numeral adjective; nominative case	Strong's #1520
ἕκαστος (ἕκαστος) [pronounced <i>HEHK-as-toss</i>]	<i>each [one], every [man, one]; both, any</i>	masculine singular adjective; nominative case	Strong's #1538

These two words are found together back in v. 3b.

τῇ (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ἴδιος (ἴδιος) [pronounced <i>IH-dee-os</i>]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #2398

Acts 2:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διάρλεκτος (διάλεκτος) [pronounced dee-AH- lek-tos]	<i>language; dialect; tongue; conversation, speech, discourse</i> (it is obviously from whence we derive the term <i>dialect</i>)	feminine singular noun; dative, locative or instrumental case	Strong's #1258
λαλέω (λαλέω) [pronounced lah-LEH- oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2980
αὐτῶν (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...because each one of them heard their own dialect being spoken by the disciples [lit., them].

There is something which is not a part of the narrative which must have taken place. The disciples have, for the most part, been gathering in this upper room, which is large enough to accommodate 120 people, males and females.

Somehow, the disciples and the Jews who have gathered there have to interact. It seems unlikely to me that the crowd just rushed into the building. So, either there are a considerable number of windows (not glass windows, of course, but openings) from which the disciples could speak; or the disciples came down out of the building.

It seems unlikely that all disciples are speaking at once because, how would one discern one's own language when 120 people are talking all at the same time? It seems logical that the disciples have come out of the building and are walking among the crowd which has shown up. However, exactly what is taking place is not completely clear from this narrative.

Acts 2:6 This [loud] sound had occurred [so] a (large) multitude had gathered [themselves to the place where the disciples were]. They were confused (as a group) because each one of them heard their own dialect being spoken by the disciples [lit., them]. (Kukis mostly literal translation)

What was taking place would have seemed chaotic to the outside observer. There would be many voices heard all at the same time. The way I picture it is, these 120 disciples are scattered throughout this crowd of 3000+, and they are moved by God the Holy Spirit to start speaking to those who are around them. When they speak, they are giving the gospel of Jesus Christ, but in the native language of those who are standing near them.

Many of us have experienced being gathered as a large group for some purpose (I experienced this many times as a faculty member of a public high school). At some point, we might disperse into *breakout groups*, where smaller groups would gather together for whatever reason. There would be a lot of talking and interaction, but if you remained focused on your breakout group, it was not so chaotic. You interacted with the members of your group (and this would be taking place all over the room). Someone walking into this would be thinking, "What is all of this chaos?" But those in the individual groups generally had enough direction to proceed as directed.

That is how I envision this taking place. No one has instructed anyone else to gather into their breakout groups; but there would be a group of 15 or 20 people who traveled together from Parthia; and some disciple nearby would begin speaking to them in Parthian about Jesus. The way I would understand this gift of tongues is, that disciple will intend to speak to them in a common language, like Koine Greek, but it would come out in Parthian. Or,

perhaps the disciple started speaking in Parthian, and had no idea what he was saying, but those around him understood him.

Acts 2:5–6 **There were Jews—religious men—residing [temporarily] in Jerusalem, [who had come] from every nation under the heavens. This [loud] sound had occurred [so] a (large) multitude had gathered [themselves to the place where the disciples were]. They were confused (as a group) because each one of them heard their own dialect being spoken by the disciples [lit., them].** (Kukis mostly literal translation)

If the Jew from another country focused in on the person speaking in his language—the man who is closest to him—what he heard made complete sense; and it was the gospel message of Jesus. If his concentration was drawn away to those all around, where he might be able to hear 5 or 10 others speaking at the same time, all in different languages, then he would be experiencing chaotic conditions.

The signs of God are always designed to be crowd-specific. Here, there are more than 3000 people. All of them have to have an experience which is unlike any other experience they have ever had before; and everyone in this very large group needs to have this experience. Every person experienced exactly what I have described here. They might not be able to put it all together and make sense of it, but they can hear the words of the speaker closes to them, and they understand those words.

Let me also add this: because of some facial characteristics and clothing, a person with a knowledge of the various cultures and countries around would be able to look at a person and make a reasonable guess as to where that person is from. It is going to come out that these 120 speakers who have fanned out into the crowd are Galileans, and these Jews from other countries are able to figure this out.

Acts 2:5–6 **A massive number of devout Jews had gathered themselves to Jerusalem for Pentecost. They had come from every nation under the heavens. A large multitude of these men had gathered themselves to the place where the disciples were because of the great sound that they heard. These pious Jews found themselves confused, because they were hearing these disciples speaking their own peculiar dialects.** (Kukis paraphrase)

I am going to take the view that Luke, the writer, temporarily stops the quote of these men and inserts where they are from. In quickly taking a glance through the other translations which I work with, I may be the odd-man out on this understanding (which surprises me; I don't see this as a difficult call). I believe that Luke ends this quote at v. 8 and picks it up again at the last half of v. 11.

When I refer to the quotation in the passage before us, this is actually the observation of many, many Jews. They have figured out what was happening, which made this experience even stranger.

But they were astonished and they marveling, saying, “No, behold, all these [things] keep on being speaking of Galileans, and how do we keep on hearing each the one’s own dialect of us in which [place] we were sired?”

Acts
2:7–8

They kept on being astonished and they were being struck with amazement, saying [to one another], “Listen, by no means are all these Galileans [the ones] speaking. How do we each keep on hearing our own dialect of the [place] we were born?”

The people who had gathered near the building where the disciples were staying were astonished by what they were hearing. In amazement, they kept on saying to one another, “Listen, these simply cannot be Galileans who are speaking. Galileans are not known for their language skills. Yet how is it possible that we keep on hearing our own dialect from the place that we were born spoken by them?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But they were astonished and they marveling, saying, "No, behold, all these [things] keep on being speaking of Galileans, and how do we keep on hearing each the one's own dialect of us in which [place] we were sired?"
Complete Apostles Bible	And they were all amazed and were marveling, saying to one another, "Behold, are not all these who are speaking Galileans? And how is it that we hear, each in our own language in which we were born?"
Douay-Rheims 1899 (Amer.)	And they were all amazed, and wondered, saying: Behold, are not all these that speak Galilean? And how have we heard, every man our own tongue wherein we were born?
Holy Aramaic Scriptures	...then, they were all wondering and surprised, while they were saying one unto another, "All these who are speaking, look! Are they not Galilaye {Galileans}? How are we hearing, we, each nash {man}, the language in which we were born?"
James Murdock's Syriac NT	And they were all astonished, and wondered, saying one to another: All these who speak behold, are they not Galileans? And how do we hear, each his own language, in which we were born?
Original Aramaic NT	And they were all marveling and were amazed as they were saying, each to the other, "Are not all these who are speaking Galileans?"* "How are we hearing, everyone, his own dialect in which we were born?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they were full of wonder and said, Are not all these men Galilaeans? And how is it that every one of us is hearing their words in the language which was ours from our birth?
Bible in Worldwide English	They were all very much surprised and said to each other, These men who are speaking, are they not all from Galilee? How is it then that each one of us hears the language of our own country?
Easy English	They were very surprised and they said to each other, 'These men who are speaking our languages are all from Galilee. But each of us can hear them speak in the language of our own home country. How can this happen?
Easy-to-Read Version–2008	They were all amazed at this. They did not understand how the apostles could do this. They said, "Look! These men we hear speaking are all from Galilee. But we hear them in our own languages. How is this possible? We are from all these different places: Parthia, Media, Elam, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, the areas of Libya near the city of Cyrene, Rome, Crete, and Arabia. Some of us were born Jews, and others have changed their religion to worship God like Jews. We are from these different countries, but we can hear these men in our own languages! We can all understand the great things they are saying about God." Vv. 7–8 are included for context.
<i>God's Word™</i>	Stunned and amazed, the people in the crowd said, "All of these men who are speaking are Galileans. Why do we hear them speaking in our native dialects?"
Good News Bible (TEV)	In amazement and wonder they exclaimed, "These people who are talking like this are Galileans! How is it, then, that all of us hear them speaking in our own native languages?"
J. B. Phillips	They were absolutely amazed and said in their astonishment, "Listen, surely all these speakers are Galileans? Then how does it happen that every single one of us can hear the particular language he has known from a child?"
<i>The Message</i>	When they heard the sound, they came on the run. Then when they heard, one after another, their own mother tongues being spoken, they were blown away. They couldn't for the life of them figure out what was going on, and kept saying, "Aren't these all Galileans? How come we're hearing them talk in our various mother tongues?"

NIRV	The crowd was really amazed. They asked, "Aren't all these people who are speaking Galileans? Then why do we each hear them speaking in our own native language?"
New Life Version	They were surprised and wondered about it. They said to each other, "Are not these Galileans who are speaking? How is it that each one of us can hear his own language?"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Astonished, they asked, "Aren't these people from Galilee? Why are we hearing them talking to us in our native languages?"
Contemporary English V.	They were excited and amazed, and said: Don't all these who are speaking come from Galilee? Then why do we hear them speaking our very own languages?
New Berkeley Version	.
New Living Translation	They were completely amazed. "How can this be?" they exclaimed. "These people are all from Galilee, and yet we hear them speaking in our own native languages!"
The Passion Translation	Bewildered, they said to one another, "Aren't these all Galileans? So how is it that we hear them speaking in our own languages?"
Plain English Version	They said, "These men are from Galilee, so how come we can hear them talking in our own languages?"
UnfoldingWord Simplified T.	They were completely amazed, and they said to each other, "All these men who are speaking have come from Galilee, so how can they know our languages? But all of us hear them speaking our own language that we learned from birth!"
William's New Testament	They were perfectly astounded, and in bewilderment they continued to say, "Are not all these men who are speaking Galileans? So how is it that each of us hears them speaking in his own native tongue?"

Partially literal and partially paraphrased translations:

American English Bible	They were astonished and started to wonder and say: 'These people who are talking are all Galileans, aren't they? So how is it that we're each hearing our own native tongue being spoken?'
Beck's American Translation	.
Breakthrough Version	They were being astounded and amazed, saying, "Look, aren't absolutely all of these, the <i>ones</i> speaking, Galileans? And how do we each hear in our own dialect in which we were born?"
Len Gane Paraphrase	They were amazed and wondering, saying to one another, "Look, aren't all these which speak Galileans? "So how are we hearing--every one of us--our own mother tongue?"
New Advent (Knox) Bible	And they were all beside themselves with astonishment; Are they not all Galileans speaking? they asked. How is it that each of us hears them talking his own native tongue?"
NT for Everyone	'These men who are doing the speaking are all Galileans, aren't they?' they said. 'So how is it that each of us can hear them in our own mother tongues? A portion of v. 7 was placed with the previous passage for context.'
20 th Century New Testament	They were utterly amazed, and kept asking in astonishment: "What! Are not all these men who are speaking Galileans? Then how is it that we each of us hear them in our own native language?"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	They were astounded and amazed, saying, [Other mss add <i>to one another</i>] "Look, aren't all these who are speaking Galileans? How is it that each of us can hear them in our own native language?"
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Conservapedia Translation	And they marvelled, saying to one another, "Are not all these men who speak to us Galileans? Then how come each of us hear each of these men in our own language from our birthplace?"
Revised Ferrar-Fenton Bible	And they were delighted, and wondered, saying," Why, are not all these speakers Galileans? How, then, do we each hear our own peculiar dialect in which we were born?"
Free Bible Version	They were totally amazed, saying, "Look, these people who are speaking—aren't they all Galileans? So how is it that we can all hear them speaking in our own mother tongue?"
International Standard V	Stunned and amazed, they asked, "All of these people who are speaking are Galileans, aren't they? So how is it that each one of us hears them speaking in his own native language: [Lit. in our language in which we were born]"
Montgomery NT	The were beside themselves with wonder. "Are not these Galileans who are speaking?" they exclaimed. "Then how is it that each one of us hears them speak his own mother tongue?"
UnfoldingWord Literal Text	They were all amazed and marveled; they said, "Really, are not all these who are speaking Galileans? So how is it that we are hearing them, each in our own language in which we were born?"
Weymouth New Testament	They were beside themselves with wonder, and exclaimed, "Are not all these speakers Galilaeans? How then does each of us hear his own native language spoken by them?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Full of amazement and wonder, they asked, "Are not all these who are speaking Galileans? How is it that we hear them in our own native language?" Gen 11:1
The Heritage Bible	And they were all astounded and marveled, saying one to another, Behold, are absolutely not all these who speak Galileans? And how do we hear everyone in our own dialect in which we were born?
New American Bible (2011)	They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans?" ^e Then how does each of us hear them in his own native language? e. [2:7] 1:11.
New Jerusalem Bible	They were amazed and astonished. 'Surely,' they said, 'all these men speaking are Galileans? How does it happen that each of us hears them in his own native language?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Totally amazed, they asked, "How is this possible? Aren't all these people who are speaking from the Galil? How is it that we hear them speaking in our native languages?"
Hebraic Roots Bible	And all were amazed and marveled, saying to one another, Behold, we can't grasp this, are not all these, those speaking, Galileans? And how do we hear each in our own language in which we were born, Parthians, and Medes, and Elamites, and those living in Mesopotamia, both Judea and Cappadocia, Pontus and Asia, both Phrygia and Pamphylia, Egypt, and the regions of Libya over against Cyrene, and the temporarily residing Romans, both Jews and proselytes, Cretans and Arabians; in our own languages we hear them speaking the great wonders of YAHWEH? Vv. 9–11 are included for context.
Holy New Covenant Trans.	The Jewish people were all amazed at this. They did not understand how the delegates could do this. They said, "Look! These men whom we hear speaking are

all from the Galilee! But each of us is hearing them in our own native language. A portion of v. 7 is placed with the next passage.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[They] marveled but and [Men] wondered Saying not? look! All These are The [Men] Speaking Galileans and how? We hear {them} Each [Man] {hears someone} [in] the own dialect [of] us in whom [We] are birthed...
Awful Scroll Bible	Moreover, they themselves were all setting-apart, and were wondering, confirming with regards to one another, "Be yourselves looking, are not all these that are speaking, Galileans? (")And how hear we each in our own language, from-within which we are being born?
Concordant Literal Version	Now they are all amazed, and marveled, saying, "Lo! are not all these who are speaking, Galileans? And how are we hearing, each in our own vernacular in which we were born?
exeGesés companion Bible	And they all astound and marvel, wording one to another, Behold, are not all these who speak Galiliym? And how hear we each in our own dialect wherein we are birthed?
Orthodox Jewish Bible	And they were mishpoyel (standing in awe) and marveled, saying, "Hinei, are not all of these Galileans speaking? "And how are we hearing, each in our own language in which we were born?
Rotherham's Emphasized B.	...yea they were beside themselves and did marvel, saying— Lo! are not all these who are speaking Galileans ? How then do we hear each one in our own' language in which we were born?

Expanded/Embellished Bibles:

An Understandable Version	Being so amazed and astounded [at something so unusual happening], they exclaimed, "Look! are not all these men who are speaking from [the country of] Galilee? How is it then, that we are hearing them speak in our own native languages:...
The Expanded Bible	They were completely [astounded and] amazed at this. They said, "Look! Aren't all these people that we hear speaking from Galilee [Galileans]? Then how is it possible that we each hear them in our own [native] languages?
Jonathan Mitchell NT	So they all began being put out of place (or: set out of themselves) with amazement, and continued being caused to wonder with admiration and astonishment – one after another saying, "Look, and think about it (or: See here)! All these folks who are presently speaking are Galileans, are they not? "And so how are we ourselves now hearing – each one of us – in his own language and dialect, [the one] in which we were born?
Syndein/Thieme	And they were all amazed and marveled, saying one to another, "Behold, are not all these which speak . . . Galileans?" {Note: They are truly amazed that these non-formally educated people could speak their language perfectly!} "How do we hear . . . every man in our own tongue . . . wherein we were born?" {Note: These Jews came from vast distances where they were born and learned the native language there}
Translation for Translators	They were completely amazed, and they said to each other, "All these men who are speaking have [RHQ] always resided in Galilee district, so they would not know our languages. ◀We(inc) do not understand how these men can speak our own native

languages! / How can these men speak our own native languages? ▶ [RHQ] *But* all of us hear them *doing that*.

The Voice

They are shocked and amazed by this.

Pilgrims: Just a minute. Aren't all of these people Galileans? How in the world do we all hear our native languages being spoken?

Bible Translations with Many Footnotes:

Lexham Bible

And they were astounded and astonished, saying, "Behold, are not all these who are speaking Galileans? And how do we hear, each one of us, in our own native language? [Literally "our own language in which we were born"]

NET Bible®

Completely baffled, they said,¹⁴ "Aren't¹⁵ all these who are speaking Galileans? And how is it that each one of us hears them¹⁶ in our own native language?"¹⁷

¹⁴tn Grk "They were astounded and amazed, saying." The two imperfect verbs, ἐξίσταντο (existanto) and ἐθαύμαζον (eqaamazon), show both the surprise and the confusion on the part of the hearers. The verb ἐξίσταντο (from ἐξίστημι, existhmi) often implies an illogical perception or response (BDAG 350 s.v. ἐξίστημι): "to be so astonished as to almost fail to comprehend what one has experienced" (L&N 25.218).

¹⁵tn Grk "Behold, aren't all these." The Greek word ἰδοῦ (idou) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

¹⁶tn Grk "we hear them, each one of us."

¹⁷tn Grk "in our own language in which we were born."

The Spoken English NT

They were shocked and amazed. They were saying, "Look, aren't all these people who are speaking Galileans?^b So how are we each hearing them in our own language—the one we grew up with?"^c

^b. Prn. gal-a-lee-ans. That is, people from Galilee in northern Israel.

^c. Lit. "the dialect to which we were born."

Wilbur Pickering's New T.

So they were amazed and marveled, saying to one another:¹⁰ "Hey, aren't all these who are speaking Galileans? So how can each of us be hearing our own dialect in which we were born?"

(10) I gather that the material within quotes represents a sampling from a variety of speakers.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

Furthermore, they were astounded and inquisitive, and asked: "Look, aren't every one of them who is speaking Galileans?"

Also, how is it possible that we are hearing each one in their own respective language according to where we were born —... [Kukis: Even the most excellent Benjamin Brodie begins a quote here and appears to extend it to the end of v. 11.]

Charles Thomson NT

So when this report spread, the multitude came together and were confounded. Because every one heard them speaking in his own peculiar dialect; therefore they were astonished and expressed their amazement, saying one to another, Behold! are not all these men who speak, Galileans?? How then do we hear, every one in his own native tongue! V. 6 is included for context.

Far Above All Translation

And all were astonished and they marvelled, and said to each other, "Look at *this* — aren't all these Galileans who are speaking? So how come each of us hears in our own dialect in which we were born?"

Modern Literal Version 2020

Now they were astonished and marveling, saying to one another, Behold, are these not all Galileans who are speaking? And how are we hearing each one in our own language in which we were born?"

New American Standard	They were amazed and astonished, saying, “Why [Lit <i>Behold</i>], are not all these who are speaking Galileans? And how <i>is it that</i> we each hear <i>them</i> in our own language [Or <i>dialect</i>] to [Lit <i>in</i>] which we were born?
NT (Variant Readings)	And they were all amazed and marveled, saying [one to another], Behold, are not all these that speak Galileans? And how hear we, every man in our own language wherein we were born?

The gist of this passage: Those who have heard gospel messages spoken to them in the language where they grew up are shocked and surprised.

7-8

Acts 2:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exístêmi (ἐξίστημι) [pronounced <i>ex-ee-STAY-me</i>]	<i>literally, to stand outside [onself]; therefore, used when one stands outside his mind; when one is beside himself; and more clearly, to be astonished, to be amazed, to be astounded</i>	3 rd person plural, imperfect active indicative	Strong's #1839
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
thaumázô (θαυμάζω) [pronounced <i>thau-MAUd-zoh</i>]	<i>to wonder, to marvel, to be struck with admiration, amazement or astonishment</i>	3 rd person plural, imperfect active indicative	Strong's #2296

Translation: They kept on being astonished and they were being struck with amazement,...

Jews who had come from all over the world had come to the place where the disciples were. They would have known, by this time, about Jesus, and what had taken place 50 days previous. It is not clear what their thoughts are, regarding the Lord. My guess, based upon what is coming, is that most of these people (there are several thousand of them there) are Jews who have heard about Jesus, and have concluded that He was not the **Messiah**. This is the sort of information which Jews from the surrounding areas would have known and would have had an opinion of.

Now that the people are here, at the building where the disciples are, they are astonished by what they see and hear. They are going to see something which does not match up with the things that they are hearing. They were struck with amazement.

Acts 2:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
The Byzantine Greek text and Scrivener Textus Receptus add these words:			
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
General meanings: ἀλλήλους (accusative case) = <i>one another</i> ; ἀλλήλων = <i>of one another</i> ; ἀλλήλοις = <i>for, in, to one another</i> .			
These additional words are not found in the Westcott Hort text or in Tischendorf's Greek text.			
ouchi (οὐχί) [pronounced oo-KHEE]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 2:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine plural, present active participle, nominative case	Strong's #2980
Galilaïos (Γαλιλαῖος) [pronounced gal-ee-AH-yoss]	<i>circuit, circle, belonging to Galilea, native of Galilee; transliterated, Galilean</i>	masculine plural proper noun, adjective; genitive/ablative case	Strong's #1057

Translation: ...saying [to one another], "Listen, by no means are all these Galileans [the ones] speaking.

These people from other lands would have been multi-lingual. They would have spoken the language where they were raised. Some would have spoken Aramaic; and most of them would have spoken Koine Greek. Greek and Aramaic would have been the languages which they had in common with one another. However, these Jews from out of town would have been brought up in a country with a different language altogether (those languages to be named shortly).

They are seeing these Galileans and they are speaking. I picture this as the 120 disciples being spread throughout the 3000+ Jews who have run there to see what the noise is. I think that they are all talking at once.

Another view is, these men might be up front and speaking one at a time but that is not how it reads to me. In any case, it is understood immediately that these are Galileans. It is also understood immediately that these are disciples of Jesus. It would be surprising that a group of the followers of Jesus would still be in Jerusalem, given all that had happened.

There is a lot of stuff that these visitors to Jerusalem are taking in all at once. They were drawn to this place by the great sound that was heard (perhaps this was like a sonic boom?). They were aware of Jesus and His followers, and they realize—based upon what they are hearing—that these are followers of Jesus. Because these are followers of Jesus, they are, for the most part, Galileans. And it is possible that they are from a less than prosperous district of the overall region, so that their nice clothes might not be so nice, in comparison to the people who have come and the religious crowd who are there.

And they keep saying to one another, "These can't be Galileans that we are hearing?" V. 8 tells us why these visitors are making this statement.

Acts 2:7 They kept on being astonished and they were being struck with amazement, saying [to one another], "Listen, by no means are all these Galileans [the ones] speaking. (Kukis mostly literal translation)

Acts 2:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459

Acts 2:8			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmeis (ἡμεῖς) [pronounced hay-MICE]	us, we [ourselves]; we [as an emphatic]	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
akoúô (ἀκούω) [pronounced ah-KOO-oh]	to hear; to hear and pay attention to; to listen to; to hear and understand	1 st person plural, present active indicative	Strong's #191
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	each [one], every [man, one]; both, any	masculine singular adjective; nominative case	Strong's #1538
tê (τῆ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ídios (ἴδιος) [pronounced IH-dee-os]	one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately	masculine singular adjective; dative, locative or instrumental case	Strong's #2398
diálektos (διάλεκτος) [pronounced dee-AH-lek-tos]	language; dialect; tongue; conversation, speech, discourse (it is obviously from whence we derive the term dialect)	feminine singular noun; dative, locative or instrumental case	Strong's #1258
Many of these words come from v. 6.			
hêmôn (ἡμῶν) [pronounced hay-MOHN]	us, of us, from us, our, ours	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
hê (ἧ) [pronounced hey]	to whom, in which, by what, to that, by whose	feminine singular relative pronoun; dative, locative or instrumental case	Strong's #3739 (relative pronoun)
gennáô (γεννάω) [pronounced gen-NAH-oh]	to sire [father] [a child], to bear [a child]; metaphorically, it means to engender, cause to arise, excite; in a Jewish sense, of one who brings others over to his way of life, to convert someone	1 st person plural, aorist passive indicative	Strong's #1080

Translation: How do we each keep on hearing our own dialect of the [place] we were born?"

The visitors to Jerusalem then ask the question, “How do we keep on hearing them speak to us in the dialect of the place where we were born?”

The 120 Galileans—and it seems likely that they have gone out into the crowd—are giving the gospel of Jesus Christ to the people who have come to Jerusalem (there are thousands of them there at this time—there are at least 3000 but there could be 4000 or 5000). This would break down to one evangelist for every 30 or 40 people (which are reasonable numbers). Now, no matter where a person might be, and no matter who is right there around him, they are speaking their language. If this evangelist is surrounded by Parthians, then he is able to give to the gospel message in the Parthian language. Furthermore, the gospel message being given in another language is probably spoken without a trace of an accent. *How exactly is this happening*, the Jerusalem visitors are wondering.

So everything is quite surreal. There is this unexplained sonic boom; people rush to the place where the noise came from, and maybe there are 3000 people; and maybe as many as 5000. And they are being greeted and spoken to by someone who knows their language. Now if you think about it, even that is strange. How did this Galilean know how to choose this group to speak Parthian to; and this other group over there, of Medes, and another Galilean is speaking to them, but in the language of the Medes. And no matter what country you come from, ten feet away is a Galilean telling you about Jesus, but speaking your native language. It could not be stranger than this.

Acts 2:8 **How do we each keep on hearing our own dialect of the [place] we were born?** (Kukis mostly literal translation)

Acts 2:7–8 **They kept on being astonished and they were being struck with amazement, saying [to one another], “Listen, by no means are all these Galileans [the ones] speaking. How do we each keep on hearing our own dialect of the [place] we were born?”** (Kukis mostly literal translation)

Since tongues is such a controversial topic today (and has been so for perhaps a century), it is clear that tongues refers to languages spoken by man.

Acts 2:7–8 **The people who had gathered near the building where the disciples were staying were astonished by what they were hearing. In amazement, they kept on saying to one another, “Listen, these simply cannot be Galileans who are speaking. Galileans are not known for their language skills. Yet how is it possible that we keep on hearing our own dialect from the place that we were born spoken by them?”** (Kukis paraphrase)

I mentioned about where the quotations marks ought to be and not ought to be. A good example of this is God’s Word™ (below), where everything from mid-verse 7 to v. 11 is presented as a singular quotation. However, if you read the way that they interpreted this, it should be clear that no one actually said this (despite them presenting it as if someone had). This is not a deep point, by any means.

So, it is not illegitimate to present vv. 7b–11 as being a singular quote, as long as you understand that no one person actually said this. It is simply a literary device used by the translator to convey all of the information between vv. 7–11. Those translations which begin v. 9 with *we are*, are presenting vv. 9–11 as part of a very long quote which no one actually said. Many translations do this, and I do not hold it against them.

At the end of this passage, I will provide a **map** of these surrounding countries. Actually several maps will be provided, but this one is the best of the group.

—Parthians and Medes and Elamites; and the residents of the Mesopotamia, Judæa, both and Cappadocia, Pontus and the Asia; Phrygia, both and Pamphylia; Egypt and the districts of the Libya, the [districts] of Cyrene; and the visitors, Romans, Jews both and proselytes; Cretans and Arabs— “We keep on hearing speaking of them in the our tongues the great works of the God.”

Acts
2:9–11

[The men making these observations are] Parthians, Medes and Elamites; and residents of Mesopotamia, Judæa, Cappadocia, Pontus and Asia; Phrygia and Pamphylia; Egypt and the districts of Libya and the [districts] of Cyrene; and [other] visitors. [This crowd included] Romans, Jews, and [their] converts; Cretans and Arabs. [They keep on saying,] “We continue hearing the [disciples of Jesus] speaking in our languages [about] the great works of God.”

The men who had gathered there were Parthians, Medes and Elamites; as well as residents of Mesopotamia, Judæa, Cappadocia, Pontus and Asia; Phrygia and Pamphylia; Egypt and various districts of Libya and Cyrene; and other visitors coming from all over the Roman Empire. There are Jews and converts; Cretans and Arabs. The people who gathered there were saying this: “We keep hearing these disciples of Jesus speaking to us in our own languages about the great works of God.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) —Parthians and Medes and Elamites; and the residents of the Mesopotamia, Judæa, both and Cappadocia, Pontus and the Asia; Phrygia, both and Pamphylia; Egypt and the districts of the Libya, the [districts] of Cyrene; and the visitors, Romans, Jews both and proselytes; Cretans and Arabs— “We keep on hearing speaking of them in the our tongues the great works of the God.”
- Complete Apostles Bible Parthians and Medes and Elamites, those dwelling in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya toward Cyrene, visitors from Rome, both Jews and proselytes, Cretans and Arabs--we hear them speaking in our own tongues the mighty deeds of God."
- Douay-Rheims 1899 (Amer.) Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.
- Holy Aramaic Scriptures Parthuaye {Parthians}, and Madaye {Medes}, and Alanaye {Alans}, and Yehudaye {Judeans/Jews} who dwell in Beth Nahriyn {Mesopotamia} and Qaphudqaye {Cappadocians}, and from the region of Pantus {Pontus}, and of Asiya {Asia}, and from the region of Phrugiya {Phrygia}, and of Pamphuliya {Pamphylia}, and Mitsriyn {Egypt}, and of the regions of Lubi {Libya} which is near to Quriyne {Cyrene}, and those who have come from Ruhme {Rome}; Yehudaye {Judeans/Jews} and Giyure {Proselytes}, and those from Qriti {Crete} and Arbaye {Arabians}. Look! We hear from them, which are speaking in our own languages, the wonders of Alaha {God}."
- James Murdock's Syriac NT Parthians, and Medes, and Elamites, and those dwelling between the rivers, Jews and Cappadocians, and those from the region of Pontus and of Asia, and those from the region of Phrygia, and of Pamphylia, and of Egypt, and of the parts of Lybia near Cyrene, and those who have come from Rome, Jews and proselytes;

and those from Crete, and Arabians. Lo, we hear them speak in our own languages the wonders of God.

Original Aramaic NT

"Parthians and Medes and Elanites, and those who dwell in Bayth-Nahrayn,* Judeans and Qapodoqians and those who are from the regions of Pontus and of Asia,"

"And from the regions of Phrygia and of Pamphylia and of Egypt and of the countries of Libya which are near to Cyrene and those who came from Rome, Jews and proselytes",

"And who are from Crete, and Arabians, behold, we are hearing from those who are speaking in our own dialects,* the wonders of God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Men of Parthia, Media, and Elam, and those living in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, In Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and those who have come from Rome, Jews by birth and others who have become Jews, Men of Crete and Arabia, to all of us they are talking in our different languages, of the great works of God.

Bible in Worldwide English

We people from the countries of Parthia and Media and Elam all hear the wonderful things God has done. So also do the people who live in the countries of Mesopotamia, and in Judea in Cappadocia, in Pontus, and Asia, in Phrygia, and Pamphylia, and in Egypt, and in some parts of Lybia around Cyrene, people from the city of Rome who are now living in Jerusalem, both Jews and those who joined themselves to the Jews, the people from Crete and Arabia. These men from Galilee are speaking in our own languages.

Easy English

Some of us are from Parthia, Media and Elam. Some of us live in Mesopotamia, Judea, and Cappadocia. Some of us are from Pontus and Asia. Some of us are from Phrygia and Pamphylia. Some of us are from Egypt. Some of us are from the country of Libya, near the town of Cyrene. Some of us have come from Rome to visit Jerusalem. Some of us were born as Jews. Others of us are Gentiles who now obey God as the Jews do. Some of us are from Crete and some of us are from Arabia. But we all hear these people speaking in our own languages. They are speaking about all the great things that God has done.'

Easy-to-Read Version–2008

Parthia, Media, Elam, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, the areas of Libya near the city of Cyrene, Rome, Crete, and Arabia. Some of us were born Jews, and others have changed their religion to worship God like Jews. We are from these different countries, but we can hear these men in our own languages! We can all understand the great things they are saying about God."

God's Word™

We're Parthians, Medes, and Elamites. We're people from Mesopotamia, Judea, Cappadocia, Pontus, the province of Asia, Phrygia, Pamphylia, Egypt, and the country near Cyrene in Libya. We're Jewish people, converts to Judaism, and visitors from Rome, Crete, and Arabia. We hear these men in our own languages as they tell about the miracles that God has done."

Good News Bible (TEV)

We are from Parthia, Media, and Elam; from Mesopotamia, Judea, and Cappadocia; from Pontus and Asia, from Phrygia and Pamphylia, from Egypt and the regions of Libya near Cyrene. Some of us are from Rome, both Jews and Gentiles converted to Judaism, and some of us are from Crete and Arabia---yet all of us hear them speaking in our own languages about the great things that God has done!"

J. B. Phillips	There are Parthians, Medes and Elamites; there are men whose homes are in Mesopotamia, in Judea and Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, and the parts of Africa near Cyrene, as well as visitors from Rome! There are Jews and proselytes, men from Crete and men from Arabia, yet we can all hear these men speaking of the magnificence of God in our native language.”
<i>The Message</i>	Parthians, Medes, and Elamites; Visitors from Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene; Immigrants from Rome, both Jews and proselytes; Even Cretans and Arabs!
NIRV	“They’re speaking our languages, describing God’s mighty works!” We are Parthians, Medes and Elamites. We live in Mesopotamia, Judea and Cappadocia. We are from Pontus, Asia, Phrygia and Pamphylia. Others of us are from Egypt and the parts of Libya near Cyrene. Still others are visitors from Rome. Some of the visitors are Jews. Others have accepted the Jewish faith. Also, Cretans and Arabs are here. We hear all these people speaking about God’s wonders in our own languages!”
New Life Version	We are Parthians and Medes, Elamites and from the countries of Mesopotamia, Judea and Cappadocia, Pontus and in the countries of Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene. Some have come from the city of Rome. Some are Jews by birth and others have become Jews. Some are also men of the countries of Crete and Arabia. They are speaking of the powerful works of God to all of us in our own language!”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Look at how many languages we represent. In this crowd are Parthians, Medes, Elamites, Mesopotamians, Judeans, and Cappadocians. There are people from Pontus, Asia, [4] Phrygia, Pamphylia, Egypt, and parts of Libya near Cyrene, along with visitors from Rome. There are Jews and converts to the Jewish faith. And there are Cretans and Arabians. Yet we all hear these people talking to us in our native languages as they tell us about the miracles God has done.” ^{42:9} In Roman times Asia did not refer to the Far East. It was the territory on what is now Turkey’s west coast. It was home to one of the largest cities in the Roman Empire: Ephesus.
Contemporary English V.	Some of us are from Parthia, Media, and Elam. Others are from Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, parts of Libya near Cyrene, Rome, Crete, and Arabia. Some of us were born Jews, and others of us have chosen to be Jews. Yet we all hear them using our own languages to tell the wonderful things God has done.
New Berkeley Version New Living Translation	. Here we are—Parthians, Medes, Elamites, people from Mesopotamia, Judea, Cappadocia, Pontus, the province of Asia, Phrygia, Pamphylia, Egypt, and the areas of Libya around Cyrene, visitors from Rome (both Jews and converts to Judaism), Cretans, and Arabs. And we all hear these people speaking in our own languages about the wonderful things God has done!”
The Passion Translation	We are northeastern Iranians, northwestern Iranians, Elamites, and those from Mesopotamia, Judea, east central Turkey, the coastal areas of the Black Sea, Asia, north central Turkey, southern Turkey, Egypt, Libyans who are neighbors of Cyrene, visitors from all over the Roman Empire, both Jews and converts to Judaism, Cretans and Arabs. Yet we hear them speaking of God’s mighty wonders in our own dialects!”

Plain English Version	Some of us were born Jews, and some of us became Jews later. We are from a lot of different countries, and we can hear them talking in the languages of those countries. Some of us are from Parthia, and some from Media, and some from Elam, and some from Mesopotamia, and some from Judea, and some from Capadoshia, and some from Pontus, and some from Asia, and some from Frigia, and some from Pamfilia, and some from Egypt, and some from places in Libya near Cyrene, and some of us are from Crete, and some of us are from Arabia, and some of us are visiting from Rome. But all of us can hear these people talking in our own languages. They are talking about the wonderful things that God does.”
Radiant New Testament	Some of us are Parthians, Medes, or Elamites. Others come from near the Euphrates River, or from Judea or Cappadocia. Some are from Pontus, Asia, Phrygia, or Pamphylia. Some of us are from Egypt and the parts of Libya near Cyrene. Still others are visitors from Rome. Some of us were Jewish by birth, while others have converted to the Jewish faith. There are even Cretans and Arabs here. We all hear these people speaking about God’s wonders in our own languages!”
UnfoldingWord Simplified T.	Some of us are from the regions of Parthia and Media and Elam, and others of us are from the regions of Mesopotamia, Judea, Cappadocia, Pontus and Asia. There are some people there from Phrygia and Pamphylia, Egypt, and the regions in Libya that are near the city of Cyrene. There are others of us who are here visiting Jerusalem from Rome. They include native Jews as well as non-Jews who believe what we Jews believe. And others of us are from the Island of Crete and from the region of Arabia. So how is it that these people are speaking our languages about the great things God has done?”
William's New Testament	Parthians, Medes, Elamites, residents of Mesopotamia, of Judea and Cappadocia, of Pontus and Asia, of Phrygia and Pamphylia, of Egypt and the district of Libya around Cyrene, transient dwellers from Rome, Jews and proselytes, Cretans and Arabs -- we hear them all alike telling in our own tongues the great wonders of God.”

Partially literal and partially paraphrased translations:

American English Bible	[Well, there were] Parthinians, Medes, Elamites, MesoPotamians, Judeans, CappaDokians, [and people from] Pontus, [the province of] Asia, Phrygia, PamPhylia, Egypt, parts of Libya Cyrene, travelers from Rome (Jews and proselytes), Cretans, and Arabians. [They said]: ‘We hear them talking about the wonderful things of God in our own language!’
Beck’s American Translation . Breakthrough Version	Parthians, Medes, Elamites, the people residing in Mesopotamia, Judea, Cappadocia, Pontus, Western Turkey, Phrygia, Pamphylia, Egypt, and the parts of Libya along Cyrene, the Romans at home there (both Jewish <i>people</i> and converts), Cretes, and Arabians, we are listening to them speaking the great <i>things</i> of God in our languages.”
Len Gane Paraphrase	"Parthians, Medes, Elamites, and those of us living in Mesopotamia, Judea, Cappadocia, Pontus, Asia... "Phrygia, Pamphylia, Egypt, and in areas of Libya, Cyrene, and strangers in Rome, Jews and proselytes,... "Cretes and Arabians? We are hearing them speak in our language the wonderful works of God."
New Advent (Knox) Bible	There are Parthians among us, and Medes, and Elamites; our homes are in Mesopotamia, or Judaea,[3] or Cappadocia; in Pontus or Asia, Phrygia or Pamphylia, Egypt or the parts of Libya round Cyrene; some of us are visitors from Rome, some of us are Jews and others proselytes; there are Cretans among us too,

and Arabians; and each has been hearing them tell of God's wonders in his own language.

[3] It is not certain in what sense the word 'Judaea' is here used; some have thought that it was written by an early copyist in mistake for 'Lydia', or some other distant province.

NT for Everyone

There are Parthians here, and Medians, Elamites, people from Mesopotamia, Judaea, Cappadocia, Pontus, Asia, Phrygia and Pamphylia, Egypt and the parts of Libya that belong to Cyrene; there are people from Rome, proselytes as well as Jews; there are Cretans and Arabs. We can hear them telling us about the powerful things God has done – *in our own languages!*'

20th Century New Testament

Some of us are Parthians, some Medes, some Elamites; and some of us live in Mesopotamia, in Judea and Cappadocia, in Pontus and Roman Asia, In Phrygia and Pamphylia, in Egypt and the districts of Libya adjoining Cyrene; some of us are visitors from Rome, Either Jews by birth or converts, and some are Cretans and Arabians--yet we all alike hear them speaking in our own tongues of the great things that God has done."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Parthians, Medes, and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome, both Jews and converts to Judaism; Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!"

Revised Ferrar-Fenton Bible .

Free Bible Version .

International Standard V .

Montgomery NT .

Weymouth New Testament

Some of us are Parthians, Medes, Elamites. Some are inhabitants of Mesopotamia, of Judaea or Cappadocia, of Pontus or the Asian Province, of Phrygia or Pamphylia, of Egypt or of the parts of Africa towards Cyrene. Others are visitors from Rome--being either Jews or converts from heathenism--and others are Cretans or Arabians. Yet we all alike hear these Galilaeans speaking in our own language about the wonderful things which God has done."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Here are Parthians, Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia, Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and foreigners who accept Jewish beliefs, Cretians and Arabians; and all of us hear them proclaiming in our own language what God, the Savior, does."

The Heritage Bible

Parthians, and Medes, and Elamites, and those permanently housed in Mesopotamia, both Judaea, and Cappadocia, Pontus, and Asia, Both Phrygia, and Pamphylia, Egypt, and the parts of Libya against Cyrene, and residents from Rome, both Jews and proselytes, Cretans, and Arabians, we hear them speaking in our tongues the great works of God.

New American Bible (2011)

We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God."^f

f. [2:11] 10:46.

New Catholic Bible	Parthians, Medes, and Elamites, residents of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, [<i>Proselytes: those who had accepted circumcision and the Jewish Law.</i>] Cretans and Arabs—we hear them speaking in our own languages about the mighty deeds of God.”
New Jerusalem Bible	Parthians, Medes and Elamites; people from Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya round Cyrene; residents of Rome- Jews and proselytes alike -- Cretans and Arabs, we hear them preaching in our own language about the marvels of God.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	Parthians, and Medes, and Elamites, and those living in Mesopotamia, both Judea and Cappadocia, Pontus and Asia, both Phrygia and Pamphylia, Egypt, and the regions of Libya over against Cyrene, and the temporarily residing Romans, both Jews and proselytes, Cretans and Arabians; in our own languages we hear them speaking the great wonders of YAHWEH?
Hebrew Names Version	Parthians, Madai, Elamites, and people from Aram-Naharayim, Yehudah, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Mitzrayim, the parts of Libya around Cyrene, visitors from Rome, both Yehudim and proselytes, Cretans and `Aravi'im: we hear them speaking in our languages the mighty works of God!"
Holy New Covenant Trans.	Parthians, Medes, Elamites, those living in Mesopotamia, from Judea, from Cappadocia, from Pontus, from Asia, from Phrygia, from Pamphylia, from Egypt, from parts of Libya around Cyrene, visitors from Rome, Cretans, Arabians. Some of us were born Jews. Others are converts to Judaism. We can hear these men in our own languages! We can all understand the wonderful things they are saying about God."
The Scriptures 2009	“Parthians and Medes and Ęylamites, and those dwelling in Aram Naharayim, both Yehud <u>a</u> h and Kappadokia, Pontos and Asia, both Phrygia and Pamphulia, Mitsrayim and the parts of Libya around Cyrene, visitors from Rome, both Yehudim and converts, "Cretans and Arab <u>s</u> , we hear them speaking in our own tongues the great deeds of Elohim.”

Weird English, ©Idē English, Anachronistic English Translations:

Accurate New Testament	...Parthians and Medes and Elamites and The [Men] Indwelling the mesopotamia judea also and cappadocia pontus and the asia phrygia also and pamphylia egypt and the portions [of] the libya the [one] in cyrene and The Visiting Romans Jews also and Converts Cretans and Arabs [We] hear speaking them [in] the ours* tongues the [things] great [of] the god...
Alpha & Omega Bible	“PARTHIANS AND MEDES AND ELAMITES, AND RESIDENTS OF MESOPOTAMIA, JUDEA AND CAPPADOCIA, PONTUS AND ASIA, PHRYGIA AND PAMPHYLIA, EGYPT AND THE DISTRICTS OF LIBYA AROUND CYRENE, AND VISITORS FROM ROME, BOTH JEWS AND NEW GENTILE CONVERTS, CRETANS AND ARABS; WE HEAR THEM IN OUR OWN LANGUAGES SPEAKING OF THE MIGHTY WORKS OF THEOS (<i>The Alpha & Omega</i>)."
Awful Scroll Bible	(")Parthians and Medes and Elamites, and they dwelling-along Mesopotamia, also in Judæa, and Cappadocia in Pontus and Asia, (")both Phrygia and even Pamphylia in Egypt, and the parts of Libya, they throughout Cyrene and the Romans, being before-the-community, both Jews and even proselytes,

(")Cretes and Arabians, we hear them speaking in our languages, the Greatness of God!"

Concordant Literal Version
exeGesés companion Bible

...- Parthians and Maday and Elamiym
and they who settle in Mesopotamia
and in Yah Hudah and Cappadocia,
in Pontus and Asia,
Phrygia and Pamphylia, in Misrayim
and in the parts of Libya around Cyrene
and the Romans residing there,
Yah Hudiym and proselytes,
Cretes and Arabs
- we hear them speak the magnificence of Elohim
in our tongues.

Orthodox Jewish Bible

"We Parthians and Medes and Elamites; the ones living in Mesopotamia, Yehudah, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Mitzrayim (Egypt), and the regions of Libya around Cyrene; and the visiting Romans, Both Yehudim and Gerim (Proselytes), Cretan, and Arabic, we hear them speaking in other languages [than their own] of the Gevurot (mighty acts) of Hashem".

Rotherham's Emphasized B.

<Parthians and Medes and Elamites, and those dwelling in Mesopotamia, Judæa also and Cappadocia, Pontus and Asia, Phrygia also and Pamphylia, Egypt and the parts of the Libya that is towards Cyrene, and the sojourning' Romans,—both Jews and proselytes, Cretans and Arabians> we do hear them speaking, in our own' tongues, the magnificent things of God.

Expanded/Embellished Bibles:

The Amplified Bible

[Among us there are] Parthians, Medes and Elamites, and people of Mesopotamia, Judea and Cappadocia, Pontus and Asia [Minor] [Modern Turkey.], Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and the visitors from Rome, both Jews and proselytes (Gentile converts to Judaism), Cretans and Arabs—we all hear them speaking in our [native] tongues about the mighty works of God!"

An Understandable Version

Phrygia, Pamphylia, Egypt and areas of Libya around Cyrene, Jewish and proselyte travelers from Rome, Cretans and Arabians. How can it be that we hear *[these apostles]* speaking about the mighty accomplishments of God in the language of our national origin?" And they were amazed and perplexed *[over this]* and began saying to one another, "What does all this mean?"

The Expanded Bible

We are: Parthians, Medes, Elamites, residents of Mesopotamia, Judea, Cappadocia, Pontus, Asia [^ca Roman province, in present-day Turkey], Phrygia, Pamphylia, Egypt, the areas of Libya near Cyrene, [visitors from] Rome (both Jews and those who had become Jews [proselytes]), Crete, and Arabia. But we hear them telling in our own languages [tongues] about the great things [mighty acts] God has done!"

Jonathan Mitchell NT

" [There are] Parthians, Medes and Elamites [= portions of the Persian empire]; even folks presently dwelling in Mesopotamia... both Judea, as well as Cappadocia... Pontus, as well as Asia [= principally the kingdom of Pergamus, including Lydia, Mysia, Caria and Phrygia],
"both Phrygia and Pamphylia; Egypt and the parts of Libya which is down toward Cyrene, as well as the temporary residents from Rome (or: the repatriated Romans); both Jews and proselytes (converts to Judaism), Cretans and Arabians (or: Arabs) –

Syndein/Thieme	<p>"we continue hearing their speaking the magnificent things of God (or: God's great deeds) in our own tongues (= languages)!"</p> <p>Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians . . . we do hear them speak in our tongues the wonderful works of God.</p> <p>{Note: Isaiah 28:9-11 Evangelism in foreign languages was the sign of the 5th cycle of disciple to the Jews.}</p>
Translation for Translators	<p><i>But all of us hear them doing that Some of us are from the regions of Parthia and Media and Elam, and others of us reside in the regions of Mesopotamia, Judea, Cappadocia, Pontus and Asia. There are some from Phrygia and Pamphylia, Egypt, and the regions in Libya that are near Cyrene city. There are others of us who are here visiting Jerusalem from Rome. They include native Jews as well as non-Jews who have accepted what we Jews believe. And others of us are from Crete Island and from the region of Arabia. So how is it that these people are speaking our languages [MTY], telling us about «the great/the mighty things» that God has done?"</i></p>
The Voice	<p><i>Look—there are Parthians here, and Medes, Elamites, Mesopotamians, and Judeans, residents of Cappadocia, Pontus, and Asia, Phrygians and Pamphylians, Egyptians and Libyans from Cyrene, Romans including both Jews by birth and converts, Cretans, and Arabs. We're each, in our own languages, hearing these people talk about God's powerful deeds.</i></p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>Parthians and Medes and Elamites and those residing in Mesopotamia, Judea and Cappadocia, Pontus and Asia, [A reference to the Roman province of Asia (modern Asia Minor)] Phrygia and Pamphylia, Egypt and the parts of Libya toward Cyrene, and the Romans who were in town, both Jews and proselytes, Cretans and Arabs—we hear them speaking in our own languages the great deeds of God!"</p>
NET Bible®	<p>Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and the province of Asia,¹⁸ Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene,¹⁹ and visitors from Rome,²⁰ both Jews and proselytes,²¹ Cretans and Arabs – we hear them speaking in our own languages about the great deeds God has done!"²²</p> <p>^{18tn} Grk "Asia"; in the NT this always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words "the province of" are supplied to indicate to the modern reader that this does not refer to the continent of Asia.</p> <p>^{19tn} According to BDAG 595 s.v. Λιβύη, the western part of Libya, Libya Cyrenaica, is referred to here (see also Josephus, Ant. 16.6.1 [16.160] for a similar phrase).</p> <p>^{20map} For location see JP4-A1.</p> <p>^{21sn} Proselytes refers to Gentile (i.e., non-Jewish) converts to Judaism.</p> <p>^{22tn} Or "God's mighty works." Here the genitive το θεο (tou qeou) has been translated as a subjective genitive.</p>
The Spoken English NT	<p>We're Parthians, Medes, and Elamites.^d We have homes in Mesopotamia,^e Judea,^f Cappadocia,^g Pontus, Asia, Phrygia,^h Pamphylia,ⁱ Egypt—even visitors from Rome, both Jews and Gentile converts to Judaism.^j We're Cretans and Arabs. They're telling the great deeds of God in our own languages."</p> <p>d. Prn. ee-la-mytes. e. Prn. mess-o-po-tay-mee-a. f. Prn. joo-dee-a.</p>

- g. Prn. kap-pa-doe-sha.
- h. Prn. fridge-ee-a.
- i. Prn. pam-fill-ee-a.
- j. Traditionally: “proselytes.”

Wilbur Pickering’s New T. .

Literal, almost word-for-word, renderings:

Great things

Analytical-Literal Translation "Parthians and Medes and Elamites, and the ones dwelling in Mesopotamia, also in Judea and Cappadocia, Pontus and Asia, also Phrygia and Pamphylia, Egypt and the parts of Libya, the [one] along Cyrene, and the visiting Romans, both Jews and proselytes [i.e. converts to Judaism], Cretes and Arabians, we are hearing them speaking in our tongues [fig., languages] the marvelous [deeds] of God!"

Benjamin Brodie’s trans. Parthians and Medes and Elamites, including those who settled in Mesopotamia, as well as in Judaea and Cappadocia, Pontus and Asia, As well as in Phrygia and Pamphylia, in Egypt, and in parts of Libya near Cyrene, and those who were visiting from Rome,

Both Jews and proselytes [converts to Judaism], Cretes and Arabs - hearing them [the apostles] as they spoke about the mighty deeds of God in our languages?

Charles Thomson NT Parthians and Medes and Elamites and the inhabitants of Mesopotamia and Judea, and Capadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Lybia about Gyrene, the Roman strangers also both Jews and Proselytes, Cretans and Arabs, we hear them speaking, in our own tongues, the wonderful dispensations of God.

Far Above All Translation Parthians and Medes and Elamites and those who inhabit Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and Romans away from home, both Jews and proselytes, Cretans and Arabs – we hear them speaking the magnificent things of God in our languages.”

Modern Literal Version 2020 Parthians and Medes and Elamites and the ones *who are* dwelling *in* Mesopotamia, also *in* Judea, and Cappadocia, *in* Pontus and Asia, *in* Phrygia and Pamphylia, *in* Egypt and the parts of Libya, throughout Cyrene and the inhabiting Romans, both Jews and Jewish-converts, Cretans and Arabs, we hear them speaking in our languages the magnificent things of God.

New American Standard Parthians, Medes, and Elamites, and residents of Mesopotamia, Judea, and Cappadocia, Pontus and Asia [i.e., west coast province of Asia Minor], Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene, and visitors from Rome [Lit the sojourning Romans], both Jews and proselytes [i.e., Gentile converts to Judaism], Cretans and Arabs—we hear them speaking in our own tongues [Or languages] of the mighty deeds of God.”

The gist of this passage: The Jews came from all over for Pentecost. They grew up in these other areas and spoke a languages peculiar to their births. Yet they heard the Galileans who followed Jesus give them the gospel in those languages.

9-11

Acts 2:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Párthos (Πάρθος) [pronounced PAHR-thoss]	a pledge; inhabitant of Parthia; transliterated, Parthians	masculine plural proper noun, nominative case	Strong’s #3934

Acts 2:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Thayer: *an inhabitant of Parthia, a district of Asia, bounded on the north by Hyrcania, on the east by Ariana, on the south by Carmania Deserta, on the west by Media.*

Translation: [The men making these observations are] Parthians,...

At this point, we are no longer within the quotations of those who have come because of the great sonic boom. We could interpret it as such, if we added in the words, “[We are] Parthians!” “[We are from] Mede.” However, I do not believe that is how this is written. I think that Luke is simply identifying the various nations from which these people came. He has no doubt talked with various people who were here at Pentecost (what he writes about this day is quite extensive, and therefore requires our careful study).

I have had to add in a great many words because Luke’s style, at this point, is elliptical. He is writing in an elliptical style to try to convey just how fast all of this takes place.

As I see it—but the text does not confirm this—is the 120 disciples not only were filled with the Spirit and began to speak in foreign languages, but they walked out into the crowd of peoples who are there. They come upon a group and they start speaking to them (people tend to cluster in groups—that is, Parthians are going to be speaking with other Parthians—they may have traveled there together, they may know each other from previous holidays and they speak the same language. So, one of the 120 disciples comes upon a group and that person begins to speak to that group in their language, without a trace of an accent. He speaks to them just as if he were one of them, but they can tell by that person’s clothes and demeanor that he is not a Parthian.



The Parthian Empire was a major Iranian political and cultural power in ancient Iran from 247 B.C. to A.D. 224. This was a far larger empire than modern Iran, which included large portions of modern Turkey, Afghanistan and Pakistan. Because of its Persian and Hellenistic cultural influences, the people of Parthia spoke both Parthian and Greek. There were several wars in the new era between Rome and Parthia, but that was not the case during Acts 2. Parthia, which became the Sasanian Empire in A.D. 224, was a perennial foe of Rome. This was pretty much as far as Rome was allowed to go to the east.¹⁶

The Parthian Empire (a map); from [Quora](#); accessed July 21, 2023.

Because the Parthian empire was established around 247 B.C., it would not be found in the Old Testament.

The Parthians (various sources)

ISBE: *The Parthians are not mentioned in the Old Testament, but are frequently in Josephus, and they had an important connection with the history of the Jews, on account of the large colonies of the latter in Mesopotamia, and the interference of the Parthians in the affairs of Judea, once making it a vassal state.*¹⁷

¹⁶ Some of this material was taken from https://en.wikipedia.org/wiki/Parthian_Empire accessed July 21, 2023.

¹⁷ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Parthians.

The Parthians (various sources)

Faucet: *in the apostles' time the Parthian empire stretched from India to the Tigris and from the Kharesm desert to the southern ocean. Arsaces (256 B.C.), revolting from the Seleucid successors of Alexander the Great, founded it. Rising out of the ruins of the Persian empire it was the only power that Rome dreaded, the Roman Crassus having been defeated by Parthians at Carrhae (Haran). Selencia was a chief city.*¹⁸

Hastings NT: *[The] Parthians...mentioned in Acts 2:9...were probably Jews who had become naturalized in Parthia, 'Jews of the Dispersion,' with possibly a few Parthian proselytes.*

Hastings continues: *Their ruler at this time was Arsaces XIX. (Artabanus III.), and their kingdom extended from Mesopotamia eastwards to the borders of India. The Parthians at first inhabited the mountainous country south of the Caspian Sea, between Media and Bactriana.*¹⁹

Chapter Outline

Charts, Maps and Short Doctrines

Acts 2:9b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Mēdos (Μῆδος) [pronounced <i>MAY-doss</i>]	<i>middle land; an inhabitant of Mede; transliterated, Mede, Media</i>	masculine plural proper noun, nominative case	Strong's #3370

Thayer: *Mede was a well known region of Asia whose chief city was Ecbatana.*

Translation: ...Medes...

The Medes and the Persians have always been closely associated; and one of the great ancient empires was the Median-Persian empire. They occupied roughly the same territory as the modern-day Kurds and are believed to be at least partially the fathers of the Kurds. At one time, Media was a great empire, occupying the modern regions of Azerbaijan, Kurdistan, and parts of Kermanshah. Interestingly enough, *no Median written documents of any kind have ever been uncovered.*

In 550 B.C., they were made subject to Persians, and later were conquered by Alexander the Great in 330 B.C. In about 152 B.C., Media was taken by the Parthian king Mithradates I, and it remained subject to the Arsacids until about A.D. 226, after which it had lost much of their distinctive character.²⁰

Although there was a well-defined Median empire and Median-Persian empire, both of which go back hundreds of years before Acts 2, this region is apparently no longer an empire during the time of Acts 2. What appears to be the case is, Israelites moved out into this region, and are called the Medes primarily because of the region in which they live.

In the 8th through the 6th century B.C., Media was a great empire, it was under foreign control from about 550 B.C. on.

¹⁸ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Parthians.

¹⁹ James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Parthians.

²⁰ Much of this information is from <https://www.britannica.com/place/Media-ancient-region-Iran> ; accessed July 23, 2023.

The Medes (or Medians) (various sources)

Hastings NT: Medes are mentioned in Acts 2:9 in connexion with the special events of the Day of Pentecost. These sojourners in Jerusalem would be descendants of Jewish settlers among the Medes, with perhaps a few Median proselytes. In Biblical times, the Medes are closely associated with the Persians, along with whom they occupied the western portion of Iran, extending north and south from the Caspian Sea to the Persian Gulf, and from the Zagros Mountains on the west to the nearer edge of the great desert separating Media and Persia from



*Bactriana and Sogdiana on the east.*²¹

ISBE: The history of the Jews in Media is referred to in Daniel and Esther. 1 Maccabees tells something of Media under the Syrian (6:56) and Parthian dominion (14:1-3; compare Josephus, Ant., XX, iii). Medes are last mentioned in Acts 2:9. They are remarkable as the first leaders of the Aryan race in its struggle with the Semites for freedom and supremacy.²²

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

The Ancient Medes (678–549 B.C.) (a map); by Cattette - Own work, CC BY 4.0 (attribution according to wikimedia), <https://commons.wikimedia.org/w/index.php?curid=123308592> accessed July 23, 2023. When examining some of these maps, it is easy to see what R. B. Thieme, Jr. was so drawn to ancient history.

²¹ James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Medes.

²² *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Medes.

Acts 2:9c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Elamítēs (Ἐλαμίτης) [pronounced el-am-EE-tace]	<i>an Elamite or Persian</i>	masculine plural proper noun, nominative case	Strong's #1639

Thayer: *an Elamite, i.e. an inhabitant of the province of Elymais, a region stretching southwards to the Persian Gulf, but boundaries of which are variously given.*

Translation: ...and Elamites;...

If you refer to the previous [map](#), between Babylonia and Media is Elam. Its capitol was Susa and this ancient country is sometimes known as Susiana. Nine great dynasties ruled over this region, it has about 240 year dark ages, and was under the Kamnaskirid dynasty (c. 147 B.C.–A.D. 76) at the time of Acts. Geographically, *Susiana basically represents the Iranian province of Khuzestan around the river Karun in southwestern Iran.* Ancient geographer Strabo presents Elam and Susiana as separate regions, which would have been around the time that we are studying.²³ This was another place occupied by the Jews as a small portion of the population after the dispersions from the land.

According to R. B. Thieme, Jr., the Elamites were part Persian and part Semitic who lived in wild, mountainous country east of Babylon. This is a very isolated area.²⁴

The Elamites (various sources)

Hastings NT: *Elamites are mentioned in Acts 2:9 among the sojourners in Jerusalem on the Day of Pentecost. Jews settled in Elam during the post-exilic period, whence they and their descendants came up to the Holy City for the annual religions festivals. Elam lay due east of Babylonia and the lower Tigris, and corresponds to the modern Khuzistan. Its ruling cities were Shushan (or Susa) and Ansan (or Anzan).*²⁵

Fausset: *Elam took part in destroying Babylon, on Cyrus' advance probably joining him in the assault (Isaiah 21:2).*²⁶

ISBE: *After Cyrus, the history of Elam was that of Persia, of which it henceforth formed a part. in all probability, however, the Elamites were as warlike and as intractable as ever. During the reign of the little-known Kharacenean king, Aspa-sine, they made incursions into Babylonia, one of the opponents of this king's generals being Pittit, "the enemy, the Elamite" - a phrase of old standing, apparently. Elam, to its whole extent, was smitten with the sword, and Pittit (was slain or captured). One of the cities which they attacked was Apameia, probably that on the Sellas river. Acts 2:9 implies that the old language of Elam was still in use, and the Elamites were still recognized as a nationality, as late as the 1st century of our era.*²⁷

²³ This information was culled from three sources in Wikipedia ([Elam](#), [Elamite Kings](#) and [Strabo](#)) as well as from [Encyclopedia Britannica](#); all accessed July 23, 2023.

²⁴ From lesson #6 of the 1965 Acts series.

²⁵ James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Elamites.

²⁶ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Elam.

²⁷ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Elam; Elamites.

Chapter Outline

Charts, Maps and Short Doctrines

Acts 2:9d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
κατοικέω (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i>]	<i>those living, ones residing, dwelling; this is a word which usually refers to one's semi-permanent dwelling</i>	masculine plural, present active participle, nominative case	Strong's #2730
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Mesopotamia (Μεσοποταμία) [pronounced <i>mes-op-ot-am-EE-ah</i>]	<i>between two rivers; transliterated, Mesopotamia</i>	feminine singular proper noun location, accusative case	Strong's #3318

This is the entire country which lies between the Euphrates and the Tigris Rivers.

Translation: ...and residents of Mesopotamia,...

If you view the [previous map](#), Mesopotamia is found below Armenia. This is the Tigris-Euphrates valley. You may recall from Genesis Abraham traveling to Mesopotamia and then stopping there for a time (God wanted him to keep going, but it appears that the family of Abraham—particularly his father—had a different view).

Additional information is found below:

Mesopotamia (various sources)

Hastings NT: *Mesopotamia* is referred to in Acts 2:9, where it is evidently the well-known district between the rivers Euphrates and Tigris with which the name is generally associated, and also in Acts 7:2, where it is roughly parallel with 'the land of the Chaldaeans' in v. 4. The name 'Mesopotamia' represents the Hebrew Aram-Naharaim in the OT, which is usually rendered 'Aram of the two rivers,' but is more correctly Aram Naharim or Naharin, i.e. 'Aram of the river-lands' (*Encyclopaedia Biblica* i. 287). Mesopotamia reached, on the north, to the plains beneath the Masius range of hills. To the south its limits were about where Babylonia begins, at the so-called Median Wall, which runs from a little below Is (Hit), on the Euphrates, to a point just above Opis (Kadisiya), on the Tigris. It thus formed a deep triangle with the apex to the south and the base along the foot of the northern mountains. The country fell steadily from 1,100 ft. in the north to 65 ft. at its southern extremity, and consisted for the most part of a single open stretch of steppe-land.²⁸

Fausset: [Mesopotamia was] 700 miles long, from 20 to 250 broad; bounded N.E. by the Tigris, S.W. by the Euphrates. Its Hebrew name Aram Naharaim means "Aram between the rivers." The tribe sprung from Aram, Shem's fourth son, first colonized it. Man's first dwelling after the flood. Here was the plain of Shinar (Gen. 11:2; Gen. 14:1), where the Babel tower and kingdom were.²⁹

Nave gives us a few points on Mesopotamia: *The country between the Tigris and the Euphrates. Abraham a native of [Mesopotamia] (Acts 7:2). Nahor dwelt in [Mesopotamia] (Gen. 24:10). People who dwelt in [Mesopotamia], called Syrians in Gen. 25:20. Balaam from [Mesopotamia] (Deut. 23:4). The children of Israel subjected to, eight years under the judgments of God [by Mesopotamia] (Judges 3:8). People of [Mesopotamia], present at Pentecost (Acts 2:9).*³⁰

We originally studied this region way back in **Genesis 11** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Genesis 12** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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Acts 2:9e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
loudaia (Ιουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised</i> ; transliterated, <i>Judæa, Juda</i>	feminine singular proper noun/locative; dative, locative or instrumental case	Strong's #2449

1) In a narrower sense, Judæa refers to the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, and Idumaea.

2) In a broader sense, referring to all Palestine.

Because of its location right here in the text, at least one translator suggested that this might be Lydia, or some other distant province. This is based upon where Judæa is placed on this list and not upon any manuscript evidence. It makes perfect sense for Judæa to be listed somewhere in this group, but it would not stand out as an example of peoples having a separate language.

Translation: ...Judæa,...

²⁸ James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Mesopotamia.

²⁹ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Mesopotamia.

³⁰ Orville J. Nave (1841-1917), A.M., D.D., LL.D. *Nave's Topics*; ©early 1900's; from e-Sword, topic: Mesopotamia.

I believe that we would understand Judæa here to be taken in the broader sense, that men from all over Palestine came to the Temple for Pentecost. See the discussion in the Greek exegesis above.

Acts 2:9f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Καππαδοκία (Καππαδοκία) [pronounced <i>kap-pad-ok-EE-ah</i>]	<i>province of good horses; transliterated, Cappadocia</i>	feminine singular proper noun location, accusative case	Strong's #2587

Thayer: Cappadocia was a region in Asia Minor, bounded under the Roman empire on the north by Pontus, on the east by Armenia Minor, on the south by Cilicia and Commagene, on the west by Lycaonia and Galatia.

Translation: ...Cappadocia,...

Cappadocia was a province of the Roman Empire in Anatolia (modern central-eastern Turkey)...established in A.D. 17 by the Emperor Tiberius (ruled A.D. 14–37), following the death of Cappadocia's last king, Archelaus.

Cappadocia was an imperial province, meaning that its governor (legatus Augusti) was directly appointed by the emperor.³¹



Cappadocia 89 B.C. (a map); from [Wikipedia](#); accessed July 23, 2023. Judæa would have been a part of the Hasmonean Kingdom at that time.



Portions of this region today is a tourist spot for those interested in the Christian Cave Churches and the Monasteries from early Christianity. One of those cave churches is pictured on the right where believers would gather to worship and to escape persecution. This is not for the time period that we are studying, but for the 300–400 years that follow.

Christian Cave Church in Macedonia (a photograph); from [Traveling Epic.com](#); accessed July 23, 2023. The other photos on this page are well

worth viewing.

³¹ From [https://en.wikipedia.org/wiki/Cappadocia_\(Roman_province\)](https://en.wikipedia.org/wiki/Cappadocia_(Roman_province)) accessed July 23, 2023.

Cappadocia (various sources)

Hastings NT: *Cappadocia was an elevated table-land, with ill-defined and varying boundaries, in the east centre of Asia Minor. It was drained chiefly by the Halys and its tributaries, and intersected by great mountains, the highest of which, Argaeus, is 13,000 feet above the sea. 'Persons who ascend it (but they are not many) say that both the Euxine and the Sea of Issus may be seen from it in clear weather' (Strabo, xii. ii. 7). Cappadocia was traversed by the great road of commerce from Ephesus to the Euphrates, by the pilgrims' route from Constantinople to Jerusalem, and by roads from the Cilician Gates to the cities of the Euxine.*

Hastings NT continues: *Jews of Cappadocia were sojourning in Jerusalem at the time of the first Christian Pentecost (Acts 2:9). The elect of the Dispersion in the province of Cappadocia are addressed in 1Peter 1:1.³²*

Easton: *Cappadocia [was] the easternmost and the largest province of Asia Minor. Christianity very early penetrated into this country (1Peter 1:1). On the day of Pentecost there were Cappadocians at Jerusalem (Acts 2:9).³³*

Fausset: *Cappadocia [was] the most eastern province of Asia Minor. Jews resident in it were among Peter's hearers at his memorable Pentecostal sermon (Acts 2:9). To them accordingly, among others, he addressed his First Epistle (1Peter 1:1). Judaism there paved the way for Christianity. Seleucus first introduced Jewish colonists into Asia Minor (Josephus, Ant. 12:3, section 4). Rome, by the civilization and improved roads which it carried with it every where, facilitated the spread first of Judaism, then of Christianity.³⁴*

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Acts 2:9g

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Póntos (Πόντος) [pronounced PON- toss]	<i>the sea</i> ; transliterated, <i>Pontus</i>	masculine singular proper noun location, accusative case	Strong's #4195

Thayer: *Pontos was a region of eastern Asia Minor, bounded by the Euxine Sea, Armenia, Cappadocia, Galatia, Paphlagonia.*

Translation: ...Pontus...

If you are following these territories on a map, you certainly see how out-of-place Judæa is. We do not know how Luke had this organized in his mind (or the person who gave this information to Luke).

Although Pontus began as a relatively small kingdom south of the Black Sea, it **conquered** much of the shoreline to the north and to the east; and then it took in Asia, Galatia and Cappadocia (this is all before the period of time that we are studying). A map related to our time period is featured below, where Pontus appears to have returned to its original borders for the most part.

³² James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Cappadocia.

³³ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Cappadocia.

³⁴ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Cappadocia.

Like all of what we have been studying, Jews in the two dispersions ending up in these many countries. The Jews who came to Jerusalem for these feast days from Pontus would have grown up there and spoken the language there. There were, in fact, several languages spoken in Pontus at various times: Greek (official after 3rd century B.C., in the coastal cities); Persian, Armenian (after 115 B.C.) and also Anatolian languages (regional and dynastic).



Armenia, Pontus, Iberia (map); from [Wikimedia](#); accessed July 23, 2023.

At various time, Pontus encompassed a number of lands which surrounded the Black Sea (also called the Euxine Sea).

It was made subject to the Roman Republic in 63 B.C. and the eastern portion continued as a client kingdom until A.D. 62. It was an independent kingdom for the 200+ years before that.³⁵

Pontus (various sources)

Fausset: *Pontus [was] N. of Asia Minor, stretching along the Euxine sea (Pontus, from whence its name). Acts 2:9-10; Acts 18:2; 1Peter 1:1; which passages show many Jews resided there. Pompey defeated its great king Mithridates, and so gained the W. of Pontus for Rome, while the E. continued under native chieftains. Under Nero all Pontus became a Roman province. Berenice, great granddaughter of Herod the Great, married Poleme II, the last petty monarch. Paul saw her afterward with her brother Agrippa II at Caesarea.*³⁶

Hastings NT: *Philo (Leg. ad Gaium, 36) testifies that in his time the Jews had penetrated ἄχρι Βιθυνίας καὶ τῶν τοῦ Πόντου μυχῶν. Pontus stands in the list of countries from which Jews and proselytes came to Jerusalem to attend the Feast of Pentecost (Acts 2:9). As the geographical names in this list have their popular rather than their Imperial meaning, Pontus may either denote the province of Pontus alone, or may include Galatic and Polemonian Pontus; but Polemon's kingdom was scarcely settled enough to be likely to attract Jewish colonists.*

Hastings NT continues: *'The elect who are strangers of the Dispersion in Pontus' are named as the readers of the First Epistle of St. Peter (1:1), and here the language is strictly Roman, for the three provinces Galatia, Cappadocia, and Asia, together with the dual province Pontus-Bithynia, are meant to sum up the whole of Asia Minor north of the Taurus.*

³⁵ Information from Wikipedia on [Pontus \(region\)](#) and the [Kingdom of Pontus](#); both accessed July 23, 2023.

³⁶ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Pontus.

Pontus (various sources)

Hastings NT concludes: *The severance in this passage of Pontus from Bithynia, as well as the order in which the provinces are named, requires an explanation, and the best has been suggested by G. H. A. Ewald (Sieben Sendschreiben des neuen Bundes, 1870, p. 2f.). The order indicated is that of an actual Journey, which the bearer of the Epistle-probably Silvanus, the amanuensis (1Peter 5:12)-is about to undertake. Landing at one of the seaports of Pontus (Sinope or Amisus) he will make a circuit of Galatia, Cappadocia, and Asia, and work his way through Bithynia to another port of the Euxine (cf. F. J. A. Hort, The First Epistle of St. Peter, I. 1-II. 17, 1898, p. 17).*³⁷

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Acts 2:9h

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Asía (Ἄσῑα) [pronounced as-EE-ah]	<i>orient; transliterated, Asia</i>	feminine singular proper noun location, accusative case	Strong's #773

Thayer: *Asia proper or proconsular Asia embracing Mysia, Lydia, Phrygia, and Caria, corresponding closely to Turkey today.*

Translation: ...and Asia;...

Although we consider Asia massive at this time, ancient Asia was a Mediterranean country, east of Galatia. Today, this is western Turkey. It is known as the Roman Province of Asia, and it was so from 133 B.C. into the 7th century A.D.

We have very specific accents throughout the United States. What we hear in Ohio is not the same as Minnesota, is not the same as we find in New York is not the same as we find in Alabama. I once met a gal who gave me a series of southern accents, going state-by-state; and doing both Black and white accents. It was quite fascinating. At that time, I had in my mind a southern accent; but when I heard her speak, I recognized how all of these accents were different, very regional and race-specific.

In these different places that we are studying, many of them speak some form of Greek; and with that, there will be a regional accent and regional words. The differences were more than our regional differences here in the United States. It would be more like a person from Mexico communicating with a person from Spain. Even though they both speak Spanish, it can be a very different language. See [Rosetta Stone.com](http://RosettaStone.com).

³⁷ James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Pontus.

Asia (various sources)

Hastings NT: Asia had a great variety of meanings in ancient writers. It might denote (1) the western coast-land of Asia Minor; (2) the kingdom of Troy (poetical); (3) the kingdom of the early Seleucids, i.e. Asia Minor and Syria (frequent in 1 and 2 Mac.); (4) the kingdom of Pergamum (Livy); (5) the Roman province Asia; (6) the Asiatic continent (Pliny). In Strabo's time-the beginning of the 1st Cent. a.d.-the province was ἡ ἰδίως καλουμένη Ἰασία (Geog. p. 118), and in the NT (where the name is found 22 times-15 times in Acts , 4 times in the Pauline Epistles, once in 1 Peter, twice in Rev.).



Hastings NT continues: Asia almost invariably denotes proconsular Asia. St. Paul the Roman citizen naturally assumed the Imperial standpoint, and made use of Roman political designations, while the Hellenic Luke, though he frequently employed geographical terms in their popular non-Roman sense, was probably to some extent influenced by St. Paul's practice of using the technical phraseology of the Empire.

Hastings NT concludes: The only passage in which St. Luke certainly uses 'Asia' in the popular Greek sense is Acts 2:9, where he names Asia and Phrygia together as distinct countries, whereas in Roman provincial language the greater part of Phrygia belonged to Asia.³⁸

SENT: In the New Testament, Asia refers to the western portion of what is now Asia Minor, i.e. Turkey. It includes the large cities of Ephesus (where Paul worked to build a Christian community) and Pergamum, and the other cities addressed in the letters to "the seven communities in Asia" in Revelation 2-3.³⁹

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Acts 2:9 [The men making these observations are] Parthians, Medes and Elamites; and residents of Mesopotamia, Judæa, Cappadocia, Pontus and Asia... (Kukis mostly literal translation)

Asia, Mesopotamia, Media, Parthia (map); from [Stack Exchange](#); accessed September 3, 2021.

Acts 2:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Phrygia (Φρυγία) [pronounced froog-EE-ah]	dry, barren; transliterated, Phrygia	feminine singular proper noun location, accusative case	Strong's #5435

³⁸ James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Asia.

³⁹ *The Spoken English New Testament (Bible Words Dictionary)*, by J. Webb Mealy; ©2012 Topic: Asia.

Acts 2:10a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Thayer: Phrygia was a region in Asia Minor bounded by Bithynia, Galatia, Lycaonia, Pisidia, Lydia, Mysia and it contained the cities of Laodicea, Hierapolis, and Colosse.

Translation: ...Phrygia...

The Phrygians (Greek: Φρύγες, Phruges or Phryges) were an ancient Indo-European speaking people who inhabited central-western Anatolia (modern-day Turkey) in antiquity. Rome took over elements of Phrygia in 133 B.C. at a time where ancient Phrygia had become divided. Ancient names had a tendency to live on, despite the original country no longer being what it was. The ancient name of Phrygia remained in use until the last remnant of the Byzantine Empire was conquered by the Ottoman Empire in A.D. 1453. The Phrygian language was the Indo-European language of the Phrygians, spoken in Anatolia (modern Turkey), during classical antiquity (c. 8th century B.C. to 5th century A.D.).⁴⁰

R. B. Thieme, Jr. describes the Phrygian's as soldiers.⁴¹

Phrygia (various sources)

Easton: *Phrygia [is a] dry, an irregular and ill-defined district in Asia Minor. It was divided into two parts, the Greater Phrygia on the south, and the Lesser Phrygia on the west. It is the Greater Phrygia that is spoken of in the New Testament. The towns of Antioch in Pisidia (Acts 13:14), Colosse, Hierapolis, Iconium, and Laodicea were situated in it.*⁴²

Cyclopedia: *Phrygia (Φρυγία, perhaps from φρύγω, hence parched), [is] an inland province of Asia Minor, bounded on the north by Bithynia and Galatia. on the east by Cappadocia and Lycaonia, on the south by Lycia, Pisidia, and Isauria, and on the west by Caria, Lydia, and Mysia.*

Cyclopedia continues: *Perhaps there is no geographical term in the New Testament which is less capable of an exact definition. Many maps convey the impression that it was coordinate with such terms as Bithynia, Cilicia, or Galatia. But in fact there was no Roman province of Phrygia till considerably after the first establishment of Christianity in the peninsula of Asia Minor. The word was rather ethnological than political, and denoted, in a vague manner, the western part of the central region of that peninsula.*⁴³

Hastings NT: *In the Roman provincial system of government Asia Minor was cut and carved with but little regard for old national and historical distinctions. While the eastern part of Phrygia (with Iconium) and the southern (with Pisidia) were attached to the province of Galatia, the western part, which was much the larger, was included in the province of Asia. The former was called Phrygia Galatica and the latter Phrygia Asiana.*

⁴⁰ This information was culled from three wikipedia sources: the [Phrygians](#); the [Phrygian language](#); and [Phrygia](#); all accessed July 23, 2023.

⁴¹ From lesson #6 of the 1965 Acts series.

⁴² M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Phrygia.

⁴³ *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*; Prepared by the Rev John M'clintock, D.D., and James Strong, S.T.D.; New York: Harper & Brothers, Publishers, Franklin Square 1895; from E-sword; topic: Phrygia.

Phrygia (various sources)

Hastings NT: *Phrygia was traversed by the great route of traffic and intercourse which joined the aegean with Syria and the Euphrates. Along this line the early Seleucids planted a series of Greek cities for the defence of their Empire and the diffusion of Hellenic culture. Here the Greek language gradually displaced the Phrygian, which was 'perhaps similar in character to the Armenian' (T. Mommsen, The Provinces of the Roman Empire, Eng. tr., 1909, i. 328), but the latter continued to hold its ground in the rural districts down to the 3rd cent. of our era. A striking feature in the life of these cities was the presence of Jews in large numbers.*

Hastings NT: *Their status is indicated by Josephus (Ant. XII. iii. 1). 'The Jews also obtained honours from the kings of Asia, when they became their auxiliaries; for Seleucus Nicator made them citizens of those cities which he built in Asia ... and gave them privileges equal to those of the Macedonians and Greeks, who were the inhabitants, insomuch that these privileges continue to this very day.' Antiochus the Great (223-187 b.c.) 'thought proper to remove 2000 families of Jews, with their effects, out of Mesopotamia and Babylon' to Lydia and Phrygia (XII. iii. 4).*

Hastings NT: *In these Hellenistic cities the Jews relaxed their strictness so much that the orthodox counted them degenerate. There is a bitter saying in the Talmud to the effect that the baths and wines of Phrygia had separated the 'Ten Tribes' from the brethren (A. Neubauer, La Géogr. du Talmud, 1868, p. 315). This very liberalism, however, probably made the reaction of the Jews on their environment all the greater, and St. Paul found in the cities of Phrygia numerous proselytes, whose minds proved the best soil for the seed of the evangel. The case of Timothy of Lystra, the son of a Greek father and a Jewish mother, uncircumcised and yet acquainted from his childhood with the Scriptures, was probably typical.*

Hastings NT: *Phrygia was one of the first parts of Asia Minor to be generally Christianized. Not a few Christian monuments of the 2nd cent., and very many of the 3rd, have been found in the country. Eusebius (HE_ viii. 11) says that in the time of Diocletian there was a Phrygian city in which every single soul was Christian. The enthusiasm with which the pagan Phrygians were in the habit of throwing themselves into the worship of Cybele re-appeared in the Phrygian type of Christianity, which gave birth to Montanism with its spiritual ecstasies and prophetic visions.⁴⁴*

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Acts 2:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Pamphylía (Παμφυλία) [pronounced <i>pam-fool-EE-ah</i>]	<i>of every tribe, transliterated, Pamphylia</i>	feminine singular proper noun location, accusative case	Strong's #3828

Thayer: *Pamphylia was a province in Asia Minor, bounded on the east by Cilicia, on the west by Lycia and Phrygia Minor, on the north by Galatia and Cappadocia, and on the south by the Mediterranean Sea.*

⁴⁴ James Hastings, D.D., *Dictionary of Christ and the Gospels; Dictionary of the Apostolic Church*; © 1918. By Charles Scriber's Sons; (from e-sword); topic: Phrygia.

Translation: ...and Pamphylia;...

Encyclopedia Britannica tells us: *Pamphylia, ancient maritime district of southern Anatolia, originally a narrow strip of land that curved along the Mediterranean between Cilicia and Lycia but that, under Roman administration, included large parts of Pisidia to the north.*

The Pamphylians, a mixture of aboriginal inhabitants, immigrant Cilicians, and Greeks, never acquired great political significance and ran the gauntlet of Anatolian conquerors: Phrygians, Lydians, Persians, Alexander the Great and his successors, and, finally, the Romans. In the 1st century B.C. they joined with Pisidians and Cilicians in piratical raids on Mediterranean shipping. The Pamphylians became largely Hellenized in Roman times and left memorials of their civilization at Perga, Aspendus, and Side.⁴⁵

R. B. Thieme, Jr. describes the Pamphylians as pirates.⁴⁶

Pamphylia (various sources)

Easton: *Paul and his company, loosing from Paphos, sailed north-west and came to Perga, the capital of Pamphylia (Acts 13:13, Acts 13:14), a province about the middle of the southern sea-board of Asia Minor. It lay between Lycia on the west and Cilicia on the east. There were strangers from Pamphylia at Jerusalem on the day of Pentecost (Acts 2:10).⁴⁷*

Fausset: *Pamphylia [was the] Southern province of Asia Minor, bounded on the N. by Pisidia, from which it was separated by the Taurus range, W. by Lycia, E. by Cilicia, S. by the Levant. In Paul's time it with Lycia formed a province under the emperor Claudius. His "peril of robbers" was in crossing Taurus, the Pisidians being notorious for robbery. He visited Pamphylia at his first missionary tour, sailing from Paphos in Cyprus to Perga in Pamphylia on the river Cestrus, where Mark forsook him (Acts 13:13; Acts 15:38). They stayed only a short time then, but on their return front the interior "they preached the word" (Acts 14:24-25). Then they "went down (sea being lower than land) to Attalia," the chief seaport of Pamphylia. The minute accuracy of the geographical order, confirming genuineness, is observable, when, in coasting westward, he is said to "sail over the sea of Cilicia, and Pamphylia." Also Acts 13:13-14, "from Perga to Antioch in Pisidia," and Acts 14:24, "after Pisidia ... to Pamphylia," in returning to the coast from inland.⁴⁸*

Cyclopedia: *The Roman organization of the country, however, gave a wider range to the term Pamphylia. In St. Paul's time it was not only a regular province, but the emperor Claudius had united Lycia with it (Dio Cass. 40, 17), and probably also a good part of Pisidia. However, in the N. T. the three terms are used as distinct. The greater part of it was wild and mountainous, but intersected by beautiful vales. It presented a great variety of soil and climate, ranging from the perpetual snow region on the summits of Taurus, down to the orange-groves that to this day encircle the town of Adalia.*

⁴⁵ From <https://www.britannica.com/place/Pamphylia> accessed July 23, 2023.

⁴⁶ From lesson #6 of the 1965 Acts series.

⁴⁷ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Pamphylia.

⁴⁸ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Pamphylia .

Pamphylia (various sources)

Cyclopedia continues: *The southern aspect and sheltered situation of the coast give it a temperature higher than that of most parts of Palestine. Among the most interesting natural curiosities of Pamphylia may be reckoned the river Catarrhactes, which, taking its rise in the lake Teogitis, a little to the south of Antioch in Pisidia, rolls its calcareous waters down to the sea near Attaleia, where they pour over the cliffs into the Levant; from this circumstance the river takes its name. Its bed, or rather its beds, near the termination of its course, are continually changing, so that it becomes difficult to identify the position of any ancient sites in the vicinity of this river. The view from the sea of these waterfalls is very striking, and is not unlike that of the falls at Hierapolis in Phrygia. The valleys are rich and fertile, but towards the sea unhealthy; it is however probable that their climate has deteriorated in modern times, like that of the whole sea-coast from Ephesus eastwards. At the mouth of the rivers respectively were situated the important cities of Attaleia, Perga, Aspendus, and Side; so that Pamphylia, though one of the smallest of the provinces into which Asia Minor was divided, was by no means the least in consequence.*⁴⁹

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At this point, Luke takes us south of Jerusalem and tells us who came from lands in those regions.

Acts 2:10c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Aiguptos (Αἴγυπτος) [pronounced <i>EI-goop-toss</i>]	<i>double straits</i> ; transliterated, <i>Egypt us</i> ; translated, <i>Egypt</i>	proper noun, which appears to be a masculine singular; accusative case	Strong's #125

Thayer suggests two uses for this proper noun: 1) *a country occupying the northeast angle of Africa*; 2) *metaphorically Jerusalem, for the Jews persecuting the Christ and his followers, and so to be likened to the Egyptians treating the Jews.*

Translation: ...Egypt...

Israel, throughout its history, has had an interesting relationship with Egypt. Jacob and his sons spent their final years in Egypt. Egypt enslaved the descendants of Jacob and Israel, guided by God, left Egypt. **Exodus 12** ([HTML](#)) ([PDF](#)) ([WPD](#)). Jesus was taken to Egypt by His mother and step-father in His early years to avoid the murderous intentions of Herod (see Matthew 2:13–23 and Hosea 11:1).

Israel has had a long and complex association with Egypt, even to this day. Egypt is one of the few nations which has remained a nation for that era forward.

Acts 2:10d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

⁴⁹ *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*; Prepared by the Rev John M'clintock, D.D., and James Strong, S.T.D.; New York: Harper & Brothers, Publishers, Franklin Square 1895; from E-sword; topic: Pamphylia.

Acts 2:10d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
mérê (μέρη) [pronounced <i>MEH-ray</i>]	<i>districts, parts, portions; sides, coastal regions</i>	neuter plural noun, accusative case	Strong's #3313
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Libýē (Λιβύη) [pronounced <i>lib-OO-ay</i>]	<i>afflicted or weeping; transliterated, Libya</i>	feminine singular proper noun location, genitive/ablative case	Strong's #3033

Thayer: Libya was a large region of northern Africa, bordering Egypt. In that portion of it which had Cyrene for its capital and was thence called Libya Cyrenaica.

Translation: ...and the districts of Libya...

Libya, like most of the nations and regions on this list, had a Roman period. For Libya, this was between 146 B.C. and A.D. 640. Since it was under Islamic rule for near 1000 years after that (which many changes in power), it is unlikely that anyone in Libya today is related in any way to any person living in Libya in the 1st century A.D. Mostly as a result of Islamic domination, we have next to nothing with regards to written records of early Libya. Virtually all the information on ancient Libya comes from archaeological evidence and historic sources written by Egypt's neighbors, the ancient Greeks, Romans, and Byzantines, and from Arabs of Medieval times.⁵⁰

Even though the United States conquered America and defeated the indigenous people (the Indians), they still have an important place in the United States today. We take this for granted today; but this sort of thing is almost unknown in other cultures and countries.

Libya (various sources)

ISBE: *Libya; Libyans...In the Old Testament the word occurs in the King James Version in 2Chron. 12:3; 2Chron. 16:8; Nah. 3:9 for "Lubim" (thus the Revised Version (British and American)). the Revised Version (British and American), however, retains "Libyans" in Dan. 11:43. In Jer. 46:9; Ezek. 30:5; Ezek. 38:5, the words are replaced in the Revised Version (British and American) by PUT (which see). In the New Testament the word "Libya" (Λιβύη, Libúē) occurs, in close connection with CYRENE (which see) (Acts 2:10). Greek and Roman writers apply the term to the African continent, generally excluding Egypt.⁵¹*

⁵⁰ See https://en.wikipedia.org/wiki/Ancient_Libya accessed July 23, 2023.

⁵¹ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Libya; Libyans.

Libya (various sources)

Cyclopedia: *Libya* (Λιβύα or Λιβύη), [is] a name which, in its largest acceptance, was used by the Greeks to denote the whole of Africa (Strabo, 2:131); but *Libya Proper*, which is the *Libya* of the New Testament (Acts 2:10), and the country of the *Lubim* in the Old, was a large tract lying along the Mediterranean, to the west of Egypt (Strabo, 17:824). It is called *Pentapolitana Regio* by Pliny (Hist. Nat. 5:5), from its five cities, *Berenice*, *Arsinoe*, *Ptolemais*, *Apollonia*, and *Cyrene*; and *Libya Cyrenaica* by Ptolemy (Geog. 4:5), from *Cyrene*, its capital. See *Smith's Dict. of Class. Geogr. s.v.*

Cyclopedia continues: *The name of Libya occurs in Acts 2:10, where "the dwellers in the parts of Libya about Cyrene" are mentioned among the stranger Jews who came up to Jerusalem at the feast of Pentecost. This obviously means the Cyrenaica. Similar expressions are used by Dion Cassius (Λιβύη ἢ περὶ Κυρῶνην, 53:12) and Josephus (ἢ πρὸς Κυρῶνην Λιβύη, Ant. 16:6, 1). SEE CYRENE. In the Old Test. it is the rendering sometimes adopted of שׁוּט (Jer. 46:9; Ezek. 30:5; Ezek. 38:5), elsewhere rendered PHUT (Gen. 10:6, Ezek. 27:10).⁵²*

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Acts 2:10e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
Kyrênē (Κυρήνη) [pronounced koo-RAY-nay]	<i>supremacy of the bridle; transliterated, Cyrene</i>	feminine singular proper noun location, accusative case	Strong's #2957

Thayer: *Cyrene was a large and very flourishing city of Libya Cyrenaica or Pentapolitana, about 11 miles (17 km) from the sea. Among its inhabitants were a great number of Jews, whom Ptolemy I. had brought there, and invested with the right of citizens.*

Translation: ...and the [districts] of Cyrene;...

I am not sure that I translated this section correctly. Cyrene may be used to better define Libya? Cyrene is an ancient city in ancient Libya.

Wikipedia: *Cyrene... (Ancient Greek: Κυρήνη)... was an ancient Greek and later Roman city near present-day Shahhat, Libya. It was the oldest and most important of the five Greek cities, known as the pentapolis, in the region. It gave eastern Libya the classical name Cyrenaica that it has retained to modern times.⁵³*

⁵² *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*; Prepared by the Rev John M'clintock, D.D., and James Strong, S.T.D.; New York: Harper & Brothers, Publishers, Franklin Square 1895; from E-sword; topic: Libya.

⁵³ From https://en.wikipedia.org/wiki/Cyrene,_Libya accessed July 23, 2023.

Cyrene (various sources)

Fausset: *The chief city of Cyrenaica (now Tripoli), or the Libyan pentapolis (five cities) in N. Africa, between Egypt and Carthage, S., across the sea, of Crete and the Greek Peloponnese. A Dorian Greek colony, reigned over by Battus and his family 630 B.C. Afterward joined to its eastern neighbor Egypt. A table land descending by terraces to the sea. Famed for luxuriant vegetation and grandeur of its hills; for its intellectual activity in philosophy and poetry; and for its commerce. Jews in large number were settled there, and had a synagogue at Jerusalem, some of whose members took part against Stephen (Acts 6:9).*

Fausset continues: *Others were hearers of Peter and witnesses of the Spirit's miraculous effusion on Pentecost (Acts 2:10). Being converted, and subsequently scattered at the persecution of Stephen, they preached to the Greeks at Antioch, at which time and place believers were first called Christians (Acts 11:19-20). Simeon, who bore Jesus' cross, was of Cyrene (Luke 23:26). Among "the prophets and teachers" at Antioch who ministered to the Lord was Lucius of Cyrene (Acts 13:1), whom some identify with Luke the evangelist and physician. Certainly, it is from Luke alone that we hear so much of Cyrene. (But (See LUKE.) Cyrene was a great center from which the gospel afterwards went forth, raising the famous N. African churches.⁵⁴*

Cyclopedia: *Strabo (quoted by Josephus, Ant. 14:7) says that in Cyrene there were four classes of persons, namely, citizens, husbandmen, foreigners, and Jews, and that the latter enjoyed their own customs and laws (comp. Dio Cass. 58:32). Ptolemy, the son of Lagus, introduced them, because he thought they would contribute to the security of the place (Joseph. c. Apion. 2:4). They became a prominent and influential class of the community (Ant. 14:7, 2), and they afterwards received much consideration from the Romans (xvi. 6, 5). See 1Ma. 15:23; comp. 2Ma. 2:23. We learn from Josephus (Life, 76) that soon after the Jewish war they rose against the Roman power. The notices above given of the numbers and position of the Jews in Cyrene (confirmed by Philo, who speaks of the diffusion of the Jews southward to Ethiopia, adv. Flacc. p. 523) prepare us for the frequent mention of the place in the N.T. in connection with Christianity.*

Cyclopedia: *Simon, who bore our Savior's cross (Matt. 27:32; Mark 15:21; Luke 23:26), was a native of Cyrene. Jewish dwellers in Cyrenaica were in Jerusalem at Pentecost (Acts 2:10). They even gave their name to one of the synagogues in Jerusalem (Acts 6:9). Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch (Acts 11:20), and among those "who are specially mentioned as laboring at Antioch, when Barnabas and Saul were sent on their missionary journey, is Lucius of Cyrene (Acts 13:1), traditionally said to have been the first bishop of his native district. Other traditions connect Mark with the first establishment of Christianity in this part of Africa.⁵⁵*

Chapter Outline

Charts, Maps and Short Doctrines

Acts 2:10f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (kaí) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
hoi (oí) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588

⁵⁴ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Cyrene.

⁵⁵ *Cyclopedia of Biblical, Theological and Ecclesiastical Literature*; Prepared by the Rev John M'clintock, D.D., and James Strong, S.T.D.; New York: Harper & Brothers, Publishers, Franklin Square 1895; from E-sword; topic: Cyrene.

Acts 2:10f

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epidēmēō (ἐπιδημέω) [pronounced ep-ee-day-MEH-oh]	<i>being a visitor, being a foreign resident; residing (in a foreign country), dwelling there, being a stranger, being in town</i>	masculine plural, present active participle, nominative case	Strong's #1927

Translation: ...and [other] visitors.

People came from all over. These additional visitors would be from areas, lands and cities not mentioned in this list.

It is reasonable to assume that someone that Luke met had actually been here on the Day of Pentecost and that he observed the things taking place.

Acts 2:10g

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Rhōmaîoi (Ῥωμαῖοι) [pronounced hro-MAH'-yoy]	<i>Romans, residents of Rome, Roman citizens</i>	masculine plural, proper adjective grouping; nominative case	Strong's #4514

Translation: [This crowd included] Romans,...

The Romans ruled over Judæa at this time, and many of them had become interested in this *Jesus*.

Acts 2:10h

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Many translations place these next few words with v. 11. The 3 which I refer to do not.			
Ioudaíoi (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; nominative case	Strong's #2453
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
prosêlutoi (προσῆλυτοι) [pronounced pros-Ā-loo-toy]	<i>strangers, foreigners, aliens, immigrants, those who come from his people to another people; converts, proselytes</i>	masculine plural noun; nominative case	Strong's #4339

Translation: ...Jews, and converts;...

Jews from all over would have come to Pentecost to celebrate. Along with them would be converts to Judaism.

Acts 2:10 ...Phrygia and Pamphylia; Egypt and the districts of Libya and the [districts] of Cyrene; and [other] visitors. [This crowd included] Romans, Jews, and [their] converts;... (Kukis mostly literal translation)

Phrygia, Pamphylia, Egypt, Libya, Cyrene (map); from **Compass**; accessed September 13, 2021.



Acts 2:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Krês (Κρής) [pronounced <i>krace</i>]	<i>Cretan, an inhabitant of the island of Crete</i>	masculine plural proper noun grouping, nominative case	Strong's #2912

Translation: ...Cretans...

R. B. Thieme, Jr. has said that, when he went to college, where he took 9 years of academic Greek, that they still did not know what kind of Greek the Cretans spoke.

Crete (various sources)

Fausset: *Crete...abounded with Jews in the apostolic age; hence, "Cretans" were among the witnesses of the effusion of the Holy Spirit at Pentecost (Acts 2:11). Paul's ship was constrained by contrary winds off Cnidus to sail under the lee of Crete "over against Salmone"; having passed which with difficulty the ship reached FAIR HAVENS, near Lasea. Thence it made for Phoenice to winter there, but was driven by a sudden gale from the N.E., sweeping down from the region of mount Ida, to the island Claudia, from whence it drifted to Melita or Malta (Acts 27:13-16).*

Fausset: *Paul visited Crete between his first and second imprisonment at Rome, and left Titus to "set in order the things wanting, and to ordain elders in every city" (Titus 1:5). (See TITUS.) In Titus 1:12 he quotes Epimenides a Cretan poet. Crete was without wild beasts; the poet's sarcasm was that beastly men supplied their place: "the Cretians are always (not merely at times, as all natural men are) liars, evil beasts, slow bellies." "To Cretanize" was proverbial for to lie, as "to Corinthianize" for to be dissolute. In Crete was the fabled birthplace of Jupiter, king of the gods. They themselves are called "bellies," since it is for their bellies they live (Phi. 3:19). Christianity won its triumphs for truth and holiness even in such an unpromising soil. In the middle ages the cathedral of Megalocastron was dedicated to Titus.⁵⁶*

⁵⁶ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Crete.

Crete (various sources)

Nave: Crete [is] an island in the Mediterranean Sea; Visited by Paul (Acts 27:7; Acts 27:12-13; Acts 27:21); visited by Titus (Titus 1:5). [The] Character of the inhabitants of [Crete are spoken of here:] Acts 2:11; Titus 1:12.⁵⁷

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Acts 2:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Ἄραψ (~ Ἀραψ) [pronounced AR-aps]	<i>Arab, Arabian</i>	masculine plural proper noun grouping, nominative case	Strong's #690

Translation: ...and Arabs.

Arabs, then as now, occupied many different areas around Judæa. Throughout the history of the way of Y^ehowah, Arabs have been attracted to both the Old and New Testaments.

The Countries Named in Acts 2:9–11 (a map); from [Stack Exchange](#); accessed July 21, 2023.

⁵⁷ Orville J. Nave (1841-1917), A.M., D.D., LL.D. *Nave's Topics*; ©early 1900's; from e-Sword, topic: Crete. Slightly edited.



This map gives us a good idea where all of these countries were and from where all of these Jews came from.

Acts 2:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῃ (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 st person plural, present active indicative	Strong's #191
λαλέῃ (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2980
αὐτῶν (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ταῖς (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588

Acts 2:11c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēméteros (ἡμέτερος) [pronounced hay- MEHT-er-oss]	<i>our; your</i> (by a different reading)	1 st person feminine plural, possessive pronoun; dative, locative or instrumental case	Strong's #2251
glōssa (γλῶσσα) [pronounced GLOHS- sah]	<i>the tongue, a member of the body, an organ of speech; a tongue; the language or dialect used by a particular people distinct from that of other nations</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1100

Translation: [They keep on saying,] “We continue hearing the [disciples of Jesus] speaking in our languages...

These people who arrived there could hear the disciples speaking in their own language. This was very weird for them. People grew up speaking various dialects of Greek and various other languages, which they conversed with when back at home. They did not hear these languages or dialects spoken in Jerusalem. Not until this day.

Now, recall that God's signs and wonders are always perfectly designed for the audience. So, everyone experienced this same thing, no matter where he came from.

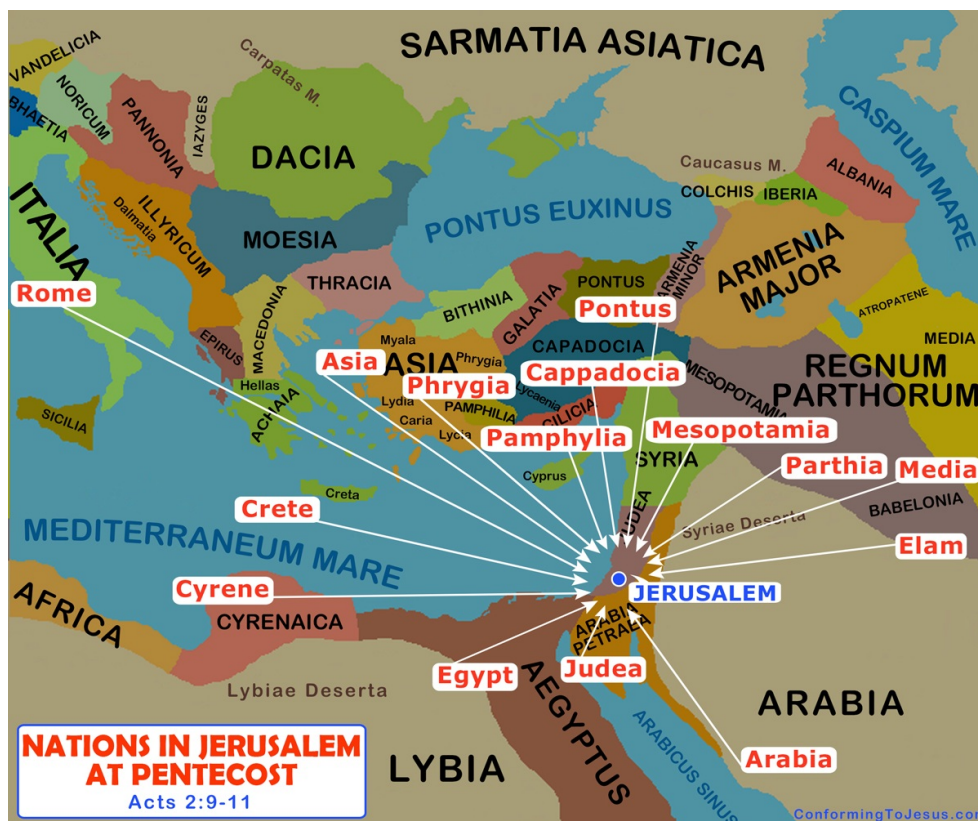
Acts 2:11d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
megaleía (μεγαλεία) [pronounced meh-gah- LEE-ah]	<i>great works, wonderful works, great things; it is an outpouring of the greatness of God's power and glory</i>	neuter plural adjective (behaves here like a noun), accusative case	Strong's #3167
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...[about] the great works of God.”

What the disciples are speaking of are *the great works of God*. I would understand this to be the ministry of Jesus and the events which took place related to the crucifixion.

Acts 2:11 ...Cretans and Arabs. [They keep on saying,] “We continue hearing the [disciples of Jesus] speaking in our languages [about] the great works of God.” (Kukis mostly literal translation)

Acts 2:9–11 [The men making these observations are] Parthians, Medes and Elamites; and residents of Mesopotamia, Judæa, Cappadocia, Pontus and Asia; Phrygia and Pamphylia; Egypt and the districts of Libya and the [districts] of Cyrene; and [other] visitors. [This crowd included] Romans, Jews, and [their] converts; Cretans and Arabs. [They keep on saying,] “We continue hearing the [disciples of Jesus] speaking in our languages [about] the great works of God.” (Kukis mostly literal translation)



Acts 2:9–11 The men who had gathered there were Parthians, Medes and Elamites; as well as residents of Mesopotamia, Judæa, Cappadocia, Pontus and Asia; Phrygia and Pamphylia; Egypt and various districts of Libya and Cyrene; and other visitors coming from all over the Roman Empire. There are Jews and converts; Cretans and Arabs. The people who gathered there were saying this: “We keep hearing these disciples of Jesus speaking to us in our own languages about the great works of God.” (Kukis paraphrase)

For a group of Galileans to do this would have been quite amazing.

Nations in Jerusalem at Pentecost (a map); from [Conforming to Jesus](#); accessed September 13, 2021.

The Gift of Tongues in Acts 2

1. The gift of tongues is described herein as the ability to speak a clearly understood language that the speaker himself does not know.
2. There is no indication that the speakers went into some kind of a trance or opened their mouths and words poured out. What appears to be the case, in my opinion, that Chuck the disciple decided to speak, he has some things which he wants to say, but when he speaks, out comes another language—however, it is a language understood by someone in the crowd.
3. It appears that some of the 120 fanned out throughout the crowd and spoke in foreign languages, proclaiming the mighty works of God.
4. The hearers noticed two things: that these men were Galileans (who rarely spoke more than one language) and that they were speaking to them in their own native language.

The Gift of Tongues in Acts 2

5. Because several people appear to be speaking at the same time, it sounds as if everyone is drunk—particularly to the person who is not interested in what the men (and women?) have to say.
6. This is clear because the places where these people came from is central to this narrative.
7. All of this was spontaneous; no one appears to have been encouraged to do anything.
- 8.

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Some believe that the Disciples Are Drunk

But they are standing outside themselves all [of them] and they are thoroughly perplexed, another [of the same kind] face to face with another [of the same kind], saying, “What does he keep on wishing this to be?” But others [of a different kind] were scoffing, [and] they were saying, “New wine have been filled with they keep on being.”

Acts
2:12–13

All of them are standing outside of themselves and they are thoroughly perplexed. One says to another [of the same kind], “What is the purpose of this thing?” Yet others [of a different kind] were scoffing [at these words] [and] they said, “They keep on being filled with new wine.”

All of the people there are momentarily shocked and confused by what they see and hear. Those positive towards the plan of God turn to one another and ask, “What does this mean? How should we understand the purpose of this event?” However, those who were negative to the plan of God said, “Listen, these guys are simply drunk; they have been drinking new wine.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But they are standing outside themselves all [of them] and they are thoroughly perplexed, another [of the same kind] face to face with another [of the same kind], saying, “What does he keep on wishing this to be?” But others [of a different kind] were scoffing, [and] they were saying, “New wine have been filled with they keep on being.”
Complete Apostles Bible	So they were all amazed and perplexed, saying to one another, "What might this mean?" Others were mocking and saying, "They are full of new wine."
Douay-Rheims 1899 (Amer.)	And they were all astonished, and wondered, saying one to another: What meaneth this? But others mocking, said: These men are full of new wine.
Holy Aramaic Scriptures	Then, all were surprised and amazed, while saying one unto another, “how is this thing?” Yet, others among them were mocking, while saying, “These have drunk wine and are drunk!”
James Murdock’s Syriac NT	And they all wondered and were astonished, saying one to another: From whom is this thing? Others however ridiculed them, saying: They have drunken new wine, and are intoxicated.

Original Aramaic NT And they were all astonished and bewildered. They were saying one to another, "What is this phenomenon?"
But others were mocking them as they said, "These have drunk new wine and have become drunk."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And they were all surprised and in doubt saying to one another, What is the reason of this?
But others, making sport of them, said, They are full of new wine.

Bible in Worldwide English They were all very much surprised and could hardly believe it. What does this mean? they asked each other.
Other people laughed about it and said, These men have been drinking too much new wine.

Easy English All the people were very surprised. They did not understand what was happening. 'What does all this mean?' they asked each other. But some other people laughed at the disciples. They said, 'These people have drunk too much wine!'

Easy-to-Read Version–2008 The people were all amazed and confused. They asked each other, "What is happening?" But others were laughing at the apostles, saying they were drunk from too much wine.

God's Word™ All of these devout men were stunned and puzzled. They asked each other, "What can this mean?"
Others said jokingly, "They're drunk on sweet wine."

Good News Bible (TEV)
J. B. Phillips .
Everyone was utterly amazed and did not know what to make of it, Indeed they kept saying to each other, "What on earth can this mean?"
But there were others who laughed mockingly and said, "These fellows have drunk too much new wine!"

The Message Their heads were spinning; they couldn't make head or tail of any of it. They talked back and forth, confused: "What's going on here?"
Others joked, "They're drunk on cheap wine."

NIRV They were amazed and bewildered. They asked one another, "What does this mean?"
But some people in the crowd made fun of the believers. "They've had too much wine!" they said.

New Life Version They were all surprised and wondered about this. They said to each other, "What can this mean?" But others laughed and made fun, saying, "These men are full of new wine."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible The people witnessing this were astonished and confused. They kept asking each other, "What's going on here?"
Others in the crowd, however, made fun of the people who were talking in the foreign languages. They said, "Well, they've had their limit of wine for the day."

Contemporary English V. Everyone was excited and confused. Some of them even kept asking each other, "What does all this mean?" Others made fun of the Lord's followers and said, "They are drunk."

Goodspeed New Testament And they were all amazed and bewildered and said to one another, "What can this mean?"
But others said derisively, "They have had too much new wine!"

New Berkeley Version .

New Living Translation	They stood there amazed and perplexed. "What can this mean?" they asked each other.
The Passion Translation	But others in the crowd ridiculed them, saying, "They're just drunk, that's all!" They all stood there, dumbfounded and astonished, saying to one another, "What is this phenomenon?"
UnfoldingWord Simplified T.	But others poked fun at them and said, "They're just drunk on new wine." The people were amazed and did not know what to think about what was happening. So they asked one another, "What does this mean?"
William's New Testament	But some of them made fun of what they saw. They said, "These people are talking like this because they have drunk too much new wine!" And thus they all continued to be astounded and bewildered, and continued to say to each other, "What can this mean?" But others in derision were saying, "They are running over with new wine."

Partially literal and partially paraphrased translations:

American English Bible	Yes, they were all astonished and confused, and they were asking each other: 'What's this all about?' However, others joked about them saying: 'They're full of sweet wine!'
Beck's American Translation . Breakthrough Version	All were being astounded and dumbfounded, saying one to another, "What is this supposed to be?" Different people joking were saying that they are people who have been full of sweet wine.
Len Gane Paraphrase	They were all amazed and baffled, saying to one another, "What does this mean?"
New Advent (Knox) Bible	Others mockingly said, "These men are full of new wine." So they were all beside themselves with perplexity, and asked one another, What can this mean? There were others who said, mockingly, They have had their fill of new wine.
NT for Everyone 20 th Century New Testament	. They were all utterly amazed and bewildered. "What does it mean?" they asked one another. But there were some who said with a sneer: "They have had too much new wine."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	They all were amazed, and doubted their ears, saying to each other, "What could this mean?" Others mocked the apostles, saying, "These men are drunk!"
Revised Ferrar-Fenton Bible	So they were all enraptured and puzzled, asking one another: "What can this mean?" Others, however, scoffingly declared: "They are simply drunk with sweet wine."
Free Bible Version International Standard V	. All of them continued to be stunned and puzzled, and they kept asking one another, "What can this mean?" But others kept saying in derision, "They're drunk on sweet wine!"
Montgomery NT Riverside New Testament	. They were all astonished and at a loss, one saying to another, "What does this mean?" Some scoffingly said, "They are full of sweet wine."
Weymouth New Testament	They were all astounded and bewildered, and asked one another, "What can this mean?" But others, scornfully jeering, said, "They are brim-full of sweet wine."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And they were all astounded and were totally perplexed, saying one to another, What do you determine this to be? And others mocking said that, They are full of new wine. ¹³ ¹³ 2:13 new wine, gleukos, (glucose) sweet wine, must, highly intoxicating.
New American Bible (2011)	They were all astounded and bewildered, and said to one another, "What does this mean?" But others said, scoffing, "They have had too much new wine." ⁹ g. [2:13] 1 Cor 14:23.
New Jerusalem Bible	Everyone was amazed and perplexed; they asked one another what it all meant. Some, however, laughed it off. 'They have been drinking too much new wine,' they said.
Revised English Bible–1989	They were all amazed and perplexed, saying to one another, "What can this mean?" Others said contemptuously, "They have been drinking!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Holy New Covenant Trans.	. The people were all amazed but confused. They asked each other, "What does this mean?" Other people were laughing at the delegates. They were claiming that the delegates were drunk.
Tree of Life Version	And they were all amazed and perplexed, saying to each other, "What does this mean?" Others, poking fun, were saying, "They are full of sweet new wine!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...marveled but All [Men] and [Men] had (confusion) Another [Man] {spoke} to another [man] Saying What~? wants This to be Other [Men] but Mocking said for [of] wine (fresh) Having Been Filled [They] are...
Alpha & Omega Bible	AND THEY ALL CONTINUED IN AMAZEMENT AND GREAT PERPLEXITY, SAYING TO ONE ANOTHER, "WHAT DOES THIS MEAN?" BUT OTHERS WERE MOCKING AND SAYING, "THEY ARE FULL OF SWEET WINE." †(Not everyone heard in their own language & there was no interpreter or interpretation of the speaking in tongues at any time listed in the book of Acts.)
Awful Scroll Bible	Moreover, they themselves were all set-apart, and were thoroughly-constrained, speaking out with regards to one another, "What might would this purpose to be?" But others, mocking, were speaking out that, "They are having been immersed in sweet wine!"
Concordant Literal Version	Now, amazed are they all, and they were bewildered, saying one to another, "What is this wanting to be? Yet other, taunting, said that "With sweet wine are they bloated!"
exeGesés companion Bible	And they are all astounded and thoroughly perplexed, wording one to another, Whatever will this be? Others jeering, word, These men are full of new sweet wine.
Orthodox Jewish Bible	And all had real hispailus (overwhelming awe) and were bewildered saying one to another, "What can this mean?" But others, mocking, were saying, "Of sweet wine they have been filled!"
Rotherham's Emphasized B.	But they were all beside themselves, and were utterly at a loss, saying [one to another]—

What doth this please to be?
 while ||others|| |in mockery| were saying—
 ||With sweet wine|| are they drunken!

Expanded/Embellished Bibles:

An Understandable Version	And they were amazed and perplexed [<i>over this</i>] and began saying to one another, "What does all this mean?" But others made fun of them, saying, "Oh, they are just drunk [<i>i.e., full of new wine</i>]."
The Expanded Bible	They were all amazed and confused, asking each other, "What does this mean?" But others were making fun of them [sneered], saying, "They have had too much [sweet; new] wine [^C they accuse them of being intoxicated and speaking nonsense]."
Jonathan Mitchell NT	So they all continued being put out of place (or: set out of themselves) with amazement and were bewildered (or: perplexed), [some] saying one to another, "What is this now purposing (or: intending; resolving) to be?" Yet folks of a different class, while thoroughly joking, jesting and taunting, began to say, "They are folks having been filled full (glutted; tanked; are brimful) of sweet wine (or: musk)."
P. Kretzmann Commentary	And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others, mocking, said, These men are full of new wine. Kretzmann's commentary for Acts 2:5–13 has been placed in the Addendum .
Syndein/Thieme Translation for Translators	All those people were amazed, and did not know what to think about what was happening. So they asked one another, "What does this mean?" But some of them <made fun of/laughed at> those who believed in Jesus. They said, "These people are talking like this because they are drunk!"
The Voice	Their amazement becomes confusion as they wonder, Pilgrims: What does this mean? Skeptics: It doesn't mean anything. They're all drunk on some fresh wine!
	This miraculous sign of God's kingdom is astounding. The followers of Jesus are not known as people who drink too much wine with breakfast, so this fantastic episode requires some other kind of explanation. Unfortunately it is impossible to comprehend or explain what transpires on Pentecost. But this is not a novelty performance; rather, it is the foundation of the kingdom of God in that it establishes the church as the place where God moves on the earth through His Spirit. They expect a political kingdom, but God moves in people's hearts to transform individuals and communities.

Bible Translations with Many Footnotes:

Lexham Bible	And all were amazed and greatly perplexed, saying to one another, [Literally "one to the other"] "What can this mean?" [Literally "what does this want to be"] But others jeered and [*Here "and" is supplied because the previous participle ("jeered") has been translated as a finite verb] said, "They are full of sweet new wine!"
NET Bible®	All were astounded and greatly confused, saying to one another, "What does this mean?" But others jeered at the speakers, ²³ saying, "They are drunk on new wine!" ²⁴ ^{23tn} The words "the speakers" are not in the Greek text, but have been supplied for clarity. Direct objects were frequently omitted in Greek when clear from the context. ^{24tn} Grk "They are full of new wine!" ^{sn} New wine refers to a new, sweet wine in the process of fermentation.

The Spoken English NT	And they were all shocked, and stood there bewildered. They were saying to one another, "What can this mean?" But other people were scoffing at them. They were saying, "They're drunk on cheap wine." ^k
Wilbur Pickering's New T.	^k Lit. "sweet," i.e. new, un-aged wine. Yes they were all amazed and perplexed, saying one to another, "Whatever is going on?" But different ones were jeering, saying, "They are full of sweet wine!" ¹¹ (11) In 'sweet' wine the fermentation process was just beginning, so the alcohol content was still low; but if you drank enough of it you got 'happy'. So the mockers are saying that the disciples had tanked up and were feeling the effects. (On the other hand, 120 belly-fulls would represent a respectable quantity of liquid, much more than would normally be available, so the mockers' hypothesis is not very plausible—and being drunk doesn't give you the ability to speak a different language [in fact, you don't even speak your own correctly].) But as Peter points out in verse 15, it was 9:00 a.m., too early for anyone to be drunk.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	So they themselves were all amazed and thoroughly perplexed, saying to another one, "What might this want to be [fig., What does this mean]?" But others mocking, were saying, "They have been filled with sweet wine!"
Berean Literal Bible	And all were amazed, and were perplexed, saying to one another, "What wishes this to be?" But others mocking were saying, "They are full of new wine."
Benjamin Brodie's trans.	Now they were all amazed and astonished and were greatly perplexed, one of a different kind [from a different country and native language] asking face-to-face to another of a different kind [from a different country with a different native language]: "What does this mean?" But others of a different kind [with an explanation rather than a question], mocking, said: "They are full of sweet new wine!"
Far Above All Translation	And all were astonished and were at a loss, saying to one another, "Whatever could this mean?" But others, jeering, said, "They are full of new wine."
Literal Standard Version	And all were amazed and puzzled, saying to one another, What would this wish to be? But ridiculing, others said, They are full of sweet wine.
Modern Literal Version 2020	Now all were astonished and were perplexed, saying one another to one another, Whatever might this wish to be {i.e. mean}? But others sneering, were saying, They are full of new-sweet-wine. {i.e. sarcasm; you can not get drunk on grape juice.}

The gist of this passage: Some people there were confused by the events taking place. Some poked fun at the disciples, calling them drunk.

Acts 2:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exístêmi (ἐξίστημι) [pronounced <i>ex-ee-STAY-me</i>]	<i>literally, to stand outside [onself]; therefore, used when one stands outside his mind; when one is beside himself; and more clearly, to be astonished, to be amazed, to be astounded</i>	3 rd person plural, imperfect middle indicative	Strong's #1839
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956

Translation: *All of them are standing outside of themselves...*

People from all over the world have come there, and they are amazed at what they are hearing. They are standing outside of themselves (as the verb means literally). They are shocked, they are stunned. They are trying to make sense of what they have just seen.

Acts 2:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
diaporéô (διαπορέω) [pronounced <i>dee-ah-por-EH-oh</i>]	<i>to be thoroughly perplexed, to be much in doubt, to hesitate greatly [due to doubt]</i>	3 rd person plural, imperfect middle indicative	Strong's #1280

Translation: *...and they are thoroughly perplexed.*

They see what is going on and they are completely and thoroughly perplexed. They cannot come up with a logical explanation for what is happening.

They are all hearing the gospel in their native tongue with no trace of an accent. They have been coming to Jerusalem for years and years and nothing like this has happened before.

Acts 2:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allos (ἄλλος) [pronounced <i>AL-lohs</i>]	<i>another [of the same kind], other; an additional person</i>	masculine singular adjective; nominative case	Strong's #243

Acts 2:12c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
allos (ἄλλος) [pronounced <i>AL-lohs</i>]	<i>another [of the same kind], other; an additional person</i>	masculine singular adjective; accusative case	Strong's #243
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
Interesting that this is a plural, where the subject is a masculine singular.			
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
E-sword has this as an accusative case; it seems like a nominative case would be right for it?			
thélō (θέλω) [pronounced <i>THEH-loh</i>]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, present active indicative	Strong's #2309
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
einai (εἶναι) [pronounced <i>I-nī</i> or <i>I-nah-ee</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)

Translation: One says to another [of the same kind], “What is the purpose of this thing?”

We have one person speaking to another—and they are said to be of the same kind— “What is the purpose of this thing? How should we understand what we are seeing and hearing?”

They are both hearing the same thing. They are not hearing gibberish; they are hearing the language which they speak in. Ralph turns to Norton—they're both Phrygians so they are people of the same kind—and one asks the other, “What does this mean? What is the purpose of this strange thing?” They are hearing and seeing things which they have never heard or seen before.

Some facts have been ascertained. These are Galileans doing the speaking. Galileans are not known for their wisdom and intellect, and certainly not for their language skills. These Galileans belong to various fishing villages,

for the most part. They are not in the middle of trade routes. Yet these same Galileans are speaking the languages of all the people present. It blows their collective minds.

Acts 2:12 **All of them are standing outside of themselves and they are thoroughly perplexed. One says to another [of the same kind], “What is the purpose of this thing?”** (Kukis mostly literal translation)

We have two sets of people who are here. Those who are positive towards the plan of God and those who are negative. What does this mean? (One positive person asks another). They know that something is happening; something is going on; and many of them think that this is related to God, to the followers of Jesus—but they cannot put it all together in their own minds.

So those interested in the plan of God are confused and questioning what they are seeing; wondering, *what does this mean?*

Acts 2:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hétēros (ἕτερος) [pronounced HEH-ter-os]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; masculine plural adjective, nominative case	Strong’s #2087
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
chleuázō (χλευάζω) [pronounced khlyoo-AD-zoh]	<i>scoffing (at); mocking, deriding, jeering (at), making sport of, taunting</i>	masculine plural, present active participle, nominative case	Strong’s #5512

Translation: Yet others [of a different kind] were scoffing [at these words]...

There are others there *of a different kind*. A different kind means, these are people on negative signals. They are seeing the same things, but they do not have an open mind about it. They may not be able to explain what they are seeing and hearing, but this is not going to change them into believers in Jesus.

These ones of a different kind are scoffing or jeering. They are mocking either the people with the questions or they are mocking the question which has just been asked. Or, perhaps both.

Now even though they are experiencing the same thing as the first set of people are experiencing—that is, they are hearing the mighty works of God spoken to them with their own dialect by Galileans—they look further out, and they see and hear Galileans speak in languages which sound like gibberish to them. They are hearing real languages, but not languages that they understand; and they hear one group of babblers here or some other group of babblers there, so they come up with a conclusion about what is happening.

Acts 2:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, imperfect active indicative	Strong’s #3004

Acts 2:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
gleukos (γλεῦκος) [pronounced GLYOO-koss]	<i>new wine; the sweet juice pressed the grape, sweet wine</i>	neuter singular noun, genitive/ablative case	Strong's #1098
mestóō (μεστόω) [pronounced mes-TOE-oh]	<i>being filled, being made full; replenishing, (by implication) being intoxicated</i>	masculine plural, perfect passive participle, nominative case	Strong's #3325
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a form of #1510)

Translation: ...[and] they said, “They keep on being filled with new wine.”

These men who are negative toward the gospel message, and so they make fun of those who are speaking in multiple foreign languages. They answer the question posed by the first people in their group (that question being, *what exactly does this all mean?*). “These men are just drunk. That is all that you are seeing right here—a bunch of Galileans given over the drink.”

However, this clearly does not explain what they are seeing and hearing. Men do not simply speak foreign languages while drunk.



Some of these people said that the disciples were drunk (a graphic); from [Door 43](#); accessed September 13, 2021.

Clearly, the stage where someone is speaking clearly and distinctly in foreign languages is not one of the stages of drunkenness, carefully outlined below.

The Ten Stages of Drunkenness (by Dan Jenkins)

1. Witty and charming
2. Rich and powerful
3. Benevolent
4. Clairvoyant
5. F--- dinner
6. Patriotic
7. Crank up the Enola Gay
8. Witty and charming, Part II
9. Invisible
10. Bulletproof

From <https://www.golfdigest.com/story/the-comedy-issue-the-story-behind-the-10-stages-of-drunkness> accessed August 29, 2021. I became acquainted with the 10 stages—academically of course—from a book written by Jenkins.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 2:13 **Yet others [of a different kind] were scoffing [at these words] [and] they said, “They keep on being filled with new wine.”** (Kukis mostly literal translation)

This is the response of people who see this amazing sight, and yet come to their own conclusion: “These people are just a bunch of drunks!”

Acts 2:12–13 **All of them are standing outside of themselves and they are thoroughly perplexed. One says to another [of the same kind], “What is the purpose of this thing?” Yet others [of a different kind] were scoffing [at these words] [and] they said, “They keep on being filled with new wine.”** (Kukis mostly literal translation)

There are two responses. Some fully recognize and appreciate the very odd thing that is happening. They have come here from a foreign land; they were brought up to speak a language native to their country or territory; and yet, right now, some Galilean, ten feet away from them, is proclaiming the great works of God in that language. And in the past ten or twenty years of making this trek to Jerusalem, they have never heard this before.

But then you have the other group—those of a different kind—and sure, they hear those near to them speaking in their language, but one group over on this side, they don’t understand what is being said—all they hear is gibberish. Then they listen one group over on the other side, and they don’t understand what they are saying—it is just nonsense sounds being made. So they conclude that these Galileans are filled with new wine.

Acts 2:12–13 **All of the people there are momentarily shocked and confused by what they see and hear. Those positive towards the plan of God turn to one another and ask, “What does this mean? How should we understand the purpose of this event?” However, those who were negative to the plan of God said, “Listen, these guys are simply drunk; they have been drinking new wine.”** (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Peter Speaks to the Crowd on Pentecost

Peter Explains, by Quoting Joel, That No One is Drunk

Peter’s message will go from vv. 14–36 (which is quite a lengthy sermon, by Bible standards). He will quote extensively from Joel and two psalms—passages known to this crowd of 3000+ people.

In this chapter, you are going to see a Peter unlike the Peter you may remember from the book of Luke or even from the first chapter of Acts. Peter, for the first sermon given in the Church Age, is going to knock it out of the park. He is completely and totally dialed in to the crowd which is there, to what they just experienced; and he is going to choose a series of Scriptures that these men all know, but never really put together before. Peter is going to put it all together for them.

Although the disciples were told what was coming, they were not fully prepared for what was coming. Peter has been studying and reading the Scriptures. Did he prepare a sermon for this day? It is hard to tell. He first remarks are certainly related to what is taking place and not upon a pre-written script. When he begins to quote Old Testament passages, they are not simply a few random passages, but very closely related to Jesus and to the logical flow of Peter’s sermon (yes, I used the words *logical flow* and *Peter* in the same sentence).

Although I could spend several paragraphs extolling the new and brilliant Peter, something else needs to be said. Peter and the other Apostles do not know the times and the seasons. They do not fully appreciate the era in which they live. We do not come to the book of Acts to learn Church Age doctrines. Some distinctives are going to be taught in this book, but only a handful. For instance, essentially God is going to tell Peter, "Listen, you can eat any kind of meat that you want to eat; and the gentiles are okay. They are no better and no worse than your fellow Jews." These two things are a very big deal; but they hardly make up the bulk of Church Age doctrine. When we need some depth on the Church Age experience, we go to the epistles of Paul. Peter himself will tell us to do that in one of his epistles. 2Peter 3:15–17 **Also, regard the patience of our Lord as salvation, just as our dear brother Paul has written to you according to the wisdom given to him. He speaks about these things in all his letters. There are some things hard to understand in them. The untaught and unstable will twist them to their own destruction, as they also do with the rest of the Scriptures. Therefore, dear friends, since you know this in advance, be on your guard, so that you are not led away by the error of lawless people and fall from your own stable position** (Christian Standard Bible)

With regards to the passage divisions: many times, when several translators do not end a sentence where I do, I often include how they tie it to the next verse. However, in this situation, many translators who do not stop at v. 15 just keep on going and going all the way to v. 21 (I will feature vv. 16–21 as a singular passage, because there were so many disagreements about where to end the sentences).

There is certainly an argument to be made for vv. 15–16 being one sentence, which will be reflected in the Riverside New Testament and in the Alpha & Omega Bible.

But standing the Peter with the eleven, he lifted up the voice of him and he kept on proclaiming (clearly) to them, "Men, Judæans and those living in Jerusalem all [of you]: this [thing] to you [all] be known and give ear to the words of mine: for not, as you [all] keep on supposing these [men] keep on being intoxicated; for keeps on being an hour a third of the day.

Acts
2:14–15

Peter, standing up among the eleven, lifts up his voice and he keeps on proclaiming [these things] to them: "Men, Judæans and all of those living in Jerusalem: know this and listen to my words: these [men] are not intoxicated as you [all] keep on supposing, for it is the third hour of the day [that is, 9 am].

Peter stood up among the eleven, and he lifted up his voice and spoke loudly and clearly to this crowd, saying, "Men, Judæans, and all of you who live in Jerusalem: listen carefully to what I am about to say and know these things to be factual: you suppose that these men are drunk, but they are not. In is only 9 in the morning.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **But standing the Peter with the eleven, he lifted up the voice of him and he kept on proclaiming (clearly) to them, "Men, Judæans and those living in Jerusalem all [of you]: this [thing] to you [all] be known and give ear to the words of mine: for not, as you [all] keep on supposing these [men] keep on being intoxicated; for keeps on being an hour a third of the day.**
- Complete Apostles Bible **But Peter, standing up with the eleven, lifted up his voice and spoke out to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words.
"For these are not drunk, as you suppose, for it is just the third hour of the day.**
- Douay-Rheims 1899 (Amer.) **But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you and with your ears receive my words.**

Holy Aramaic Scriptures	For these are not drunk, as you suppose, seeing it is but the third hour of the day:... And afterwards, Shimeun Kepha {Simeon, The Rock} stood up with the eleven Shlikhiyn {Sent Ones/Emissaries}, and lifted up his voice, and said unto them, "Gabre {Men}! Yehudaye {Judeans/Jews}! And all who dwell in Urishlem {Jerusalem}: This will be known unto you, and be listening unto my words! For, it is not as you think, that these are drunk. Because, look! Up to now there are three hours {i.e. 9 am}.
James Murdock's Syriac NT	And afterwards Simon Cephas rose up, with the eleven legates, and elevated his voice, and said to them: Men, Jews, and all ye that reside at Jerusalem; be this known to you, and hearken ye to my words.
Original Aramaic NT	For these are not intoxicated, as ye suppose: for lo, it is yet but the third hour. After this, Shimeon Kaypha arose with the eleven Apostles and he lifted up his voice and he said to them, "Men, Jews, and all who dwell in Jerusalem, let this be known to you and give attention to my words." * "These are not drunk as you are thinking, for behold, it is now the third hour."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Peter, getting up, with the eleven, said in a loud voice, O men of Judaea, and all you who are living in Jerusalem, take note of this and give ear to my words. For these men are not overcome with wine, as it seems to you, for it is only the third hour of the day;....
Bible in Worldwide English	Peter stood up with the eleven apostles. He shouted, You men of Judea and all who stay in Jerusalem, listen to me! I will tell you the truth. You think that these men are drunk. That is not so. It is only nine o'clock in the morning.
Easy English	Peter speaks to the crowd Peter was there with the other 11 apostles and he stood up with them. He began to speak to the crowd with a loud voice. He said, 'You people who are Jews like us, listen carefully to me. All of you who live here in Jerusalem, you also listen to me. I will explain to you everything that is happening. Some of you think that my friends here are drunk. But they are not drunk, because it is only nine o'clock in the morning.
Easy-to-Read Version–2008	Then Peter stood up with the other eleven apostles. He spoke loudly so that all the people could hear. He said, "My Jewish brothers and all of you who live in Jerusalem, listen to me. I will tell you something you need to know. Listen carefully. These men are not drunk as you think; it's only nine o'clock in the morning.
God's Word™	Then Peter stood up with the eleven apostles. In a loud voice he said to them, "Men of Judea and everyone living in Jerusalem! You must understand this, so pay attention to what I say.
Good News Bible (TEV)	These men are not drunk as you suppose. It's only nine in the morning. Then Peter stood up with the other eleven apostles and in a loud voice began to speak to the crowd: "Fellow Jews and all of you who live in Jerusalem, listen to me and let me tell you what this means. These people are not drunk, as you suppose; it is only nine o'clock in the morning.
J. B. Phillips	Peter explains the fulfilment of God's promise Then Peter, with the eleven standing by him, raised his voice and addressed them: "Fellow Jews, and all who are living in Jerusalem, listen carefully to what I say while I explain to you what has happened! These men are not drunk as you suppose—it is after all only nine o'clock in the morning of this great feast day.

*The Message***Peter Speaks Up**

That's when Peter stood up and, backed by the other eleven, spoke out with bold urgency: "Fellow Jews, all of you who are visiting Jerusalem, listen carefully and get this story straight. These people aren't drunk as some of you suspect. They haven't had time to get drunk—it's only nine o'clock in the morning.

NIRV

Peter Speaks to the Crowd

Then Peter stood up with the 11 apostles. In a loud voice he spoke to the crowd. "My fellow Jews," he said, "let me explain this to you. All of you who live in Jerusalem, listen carefully to what I say. You think these people are drunk. But they aren't. It's only nine o'clock in the morning!

New Life Version

Peter Preaches—What Joel Said Would Happen Has Happened

Then Peter stood up with the eleven missionaries and spoke with a loud voice, "Men of the country of Judea and all of you who are living in Jerusalem, I want you to know what is happening. So listen to what I am going to say. These men are not drunk as you think. It is only nine o'clock in the morning.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

PASTOR PETER AT THE PULPIT

Peter stood with the other 11 apostles and addressed the crowd. Speaking loudly, he said, "I've got something you locals need to hear. I'm talking to you people who live in Jerusalem and in the surrounding area of Judea. You're accusing these people of being drunk, but you're wrong. Come on, it's only nine in the morning. So you know better than that.

Contemporary English V.

Peter stood with the eleven apostles and spoke in a loud and clear voice to the crowd: Friends and everyone else living in Jerusalem, listen carefully to what I have to say! You are wrong to think that these people are drunk. After all, it is only nine o'clock in the morning.

The Living Bible

Then Peter stepped forward with the eleven apostles and shouted to the crowd, "Listen, all of you, visitors and residents of Jerusalem alike! Some of you are saying these men are drunk! It isn't true! It's much too early for that! People don't get drunk by 9:00 A.M.!

New Berkeley Version
New Living Translation**Peter Preaches to the Crowd**

Then Peter stepped forward with the eleven other apostles and shouted to the crowd, "Listen carefully, all of you, fellow Jews and residents of Jerusalem! Make no mistake about this. These people are not drunk, as some of you are assuming. Nine o'clock in the morning is much too early for that.

The Passion Translation

Peter stood up with the eleven apostles and shouted to the crowd. "Listen carefully, my fellow Jews and residents of Jerusalem. You need to clearly understand what's happening here. These people are not drunk like you think they are, for it is only nine o'clock in the morning.

Plain English Version

Peter talked to the people at Jerusalem

Then Peter got up to talk to those people, and Jesus's 11 other special workers got up too. Peter said in a loud voice, "All you Jewish mob, and all you people that live in Jerusalem, listen to me properly now, and I'll tell you the true story. You reckon we are drunk, but no, we are not drunk. It is only 9 o'clock in the morning, too early to get drunk.

Radiant New Testament

Peter Speaks to the Crowd

Then Peter stood up with the 11 apostles and spoke to the crowd in a loud voice. "My fellow Jews and all of you who live in Jerusalem," he said, "let me explain what's happening. Listen carefully to what I say. You may think these people are drunk, but they aren't. It's only nine o'clock in the morning!

- UnfoldingWord Simplified T. So Peter stood up with the other eleven apostles and spoke loudly to the crowd of people; he said, "You men of Judea and you others who are staying in Jerusalem, listen to me, all of you, and I will explain to you what is happening!
Some of you think that we are drunk, but we are not drunk. It is only nine o'clock in the morning, and people here never get drunk at this time of the day!
- William's New Testament Then Peter stood with the Eleven around him, and raising his voice he addressed them, "Men of Judea and all you residents of Jerusalem, let me explain this to you, and give close attention to my words. These men are not drunk as you suppose, for it is only nine o'clock in the morning.

Partially literal and partially paraphrased translations:

- American English Bible But Peter then stood up beside the 11, and raising his voice, he said this:
'Men of Judea and all you who live in JeruSalem,
'I want you to know something... Listen to what I'm saying to you!
'These [men] really aren't drunk as you think, because it's only the 3rd hour of the day [that is, 9am in the Jewish time system, 12noon in the Roman system].....
- Beck's American Translation .
Breakthrough Version But when Peter stood up together with the eleven, he raised his voice and articulated clearly to them, "Jewish men, even all who reside in Jerusalem, this must be known to you, and you must lend an ear to my statements.
You see, these people are not drunk as you presume; for it is the third hour of the day (9:00 a.m.).
- Len Gane Paraphrase But Peter standing up with the eleven lifted up his voice and said to them, "Men of Judea and all living in Jerusalem let it be known to you and listen to my words.
"For these are not drunk as you are thinking, seeing it is only the third hour of the day.
- A. Campbell's Living Oracles But, Peter, standing up with the eleven, raised his voice, and said to them-Jews, and all you that sojourn in Jerusalem, let this be known to you, and attend to my words; for these men are not drunk, as you suppose, since it is but the third hour of the day:...
- New Advent (Knox) Bible .
NT for Everyone **It's All Coming True at Last!**
Then Peter got up, with the eleven. He spoke to them in a loud voice.
'People of Judaea!' he began. 'All of you staying here in Jerusalem! There's something you have to know! Listen to what I'm saying! These people aren't drunk, as you imagine. It's only nine o'clock in the morning!
- 20th Century New Testament Then Peter, surrounded by the eleven other Apostles, stood up, and, raising his voice, addressed the crowd. "Men of Judea," he began, "and all you who are staying in Jerusalem, let me tell you what this means. Mark well my words. These men are not drunk, as you suppose; for it is only now nine in the morning! No!

Mostly literal renderings (with some occasional paraphrasing):

- Conservapedia Translation But Peter, standing with the eleven, raised his voice and said to the men, "Men of Judea, and all who are here in Jerusalem, hear me: For these men with me are not drunk as you might think, as it is only the third hour of the day.
- Revised Ferrar-Fenton Bible **Peter's Discourse.**
Peter, however, standing up with the eleven, raised his voice and spoke out to them as follows: "Judeans, and all men residing in Jerusalem, let this be known to you, and mark my assertions; for these are not, drunkards, as you imagine, seeing it is now but nine o'clock in the morning.

Free Bible Version	Then Peter stood up with the eleven disciples and spoke in a loud voice: "Fellow Jews and everyone living here in Jerusalem: pay attention to me and I'll explain all this to you! These men aren't drunk as you presume. It's only nine in the morning! But Peter stepped forth with the eleven, and lift up his voice, and said unto them: you men of Jewry, and all you that inhabit Jerusalem: be this known unto you and with your ears hear my words. These are not drunken, as you suppose: for it is yet but the third hour of the day.
God's Truth (Tyndale)	
International Standard V	Peter Addresses the Crowd Then Peter stood up among the eleven apostles [The Gk. lacks apostles] and raised his voice to address them: "Men of Judea and everyone living in Jerusalem! You must understand something, so pay close attention to my words. These men are not drunk as you suppose, for it's only nine o'clock in the morning. [Lit. the third hour of the day]
Lexham Bible	Peter's Sermon on the Day of Pentecost But Peter, standing with the eleven, raised his voice and declared to them, "Judean men, and all those who live in Jerusalem, let this be known to you, and pay attention to my words! For these men are not drunk, as you assume, because it is the third hour of the day.
Montgomery NT	Then Peter, with the Eleven, stood up and addresses them in a loud voice. "Men of Judea and dwellers in Jerusalem, have no doubt about this matter, but listen to what I say. "These men are not drunk, as you suppose, since it is only nine o'clock in the morning.
Riverside New Testament	But Peter, standing up with the eleven, raised his voice and declared to them: "Fellow Jews, and all of you who live in Jerusalem, understand this and listen to my words. These are not drunk, as you assume, for it is only nine o'clock in the morning;...
Urim-Thummim Version	But Peter, standing up with the 11, lifted up his voice and said to them, You men of Judaea, and all you that dwell at Jerusalem, be this known to you, and listen to my words: For these are not drunken as you are supposing, seeing it is but the 3rd hour of the day.
Weymouth New Testament	Peter however, together with the Eleven, stood up and addressed them in a loud voice. "Men of Judaea, and all you inhabitants of Jerusalem," he said, "be in no uncertainty about this matter but pay attention to what I say. For this is not intoxication, as you suppose, it being only the third hour of the day.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Peter addresses the crowd • Then Peter stood up with the Eleven and, with a loud voice, addressed them, "Fellow Jews and all foreigners now staying in Jerusalem, listen to what I have to say. These people are not drunk as you suppose, for it is only nine o'clock in the morning. The footnote for this will be placed in the Addendum .
The Heritage Bible	And Peter, standing up with the eleven, lifted up his voice and spoke out plainly to them, Men, Jews, and all those permanently housed at Jerusalem, be this known to you, and take my words into your ears, Because these are absolutely not drunk as you take them to be, because it is only the third hour of the day.
New American Bible (2011)	Peter's Speech at Pentecost. * Then Peter stood up with the Eleven, raised his voice, and proclaimed to them, "You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. These people are not drunk, as you suppose, for it is only nine o'clock in the morning.

* [2:14–36] The first of six discourses in Acts (along with Acts 3:12–26; 4:8–12; 5:29–32; 10:34–43; 13:16–41) dealing with the resurrection of Jesus and its messianic import. Five of these are attributed to Peter, the final one to Paul. Modern scholars term these discourses in Acts the “kerygma,” the Greek word for proclamation (cf. 1 Cor 15:11). [Kukis: What about Stephen’s message?]

New Catholic Bible

Peter Preaches in the Name of the Twelve.^[e] Then Peter stood up with the Eleven and proclaimed to them in a loud voice, “Men of Judea and all you who live in Jerusalem, let this be known to you, and listen carefully to my words. These men are not drunk, as you suppose. It is only nine o’clock in the morning.^[f]

[e] The author of Acts does not make up his discourses like the historians of antiquity, who liked to place their own thoughts and reactions on the lips of their subjects. In Luke’s view, the Word is decisive for the life of the community.

This sermon is the first; therefore, it has programmatic value in addition to its function in the immediate context. It proclaims the paschal event to all of Israel and even to distant peoples. The same fundamental pattern will recur in the other addresses of the apostles to the Jews. [Kukis: Not really sure I understand what is being said here.]

[f] *Nine o’clock in the morning*: literally, “the third hour.” See notes on Mt 27:35 and Mk 15:25. [Kukis: Usually I include notes referenced to, but I won’t do that here.]

Revised English Bible–1989

But Peter stood up with the eleven, and in a loud voice addressed the crowd: “Fellow-Jews, and all who live in Jerusalem, listen and take note of what I say. These people are not drunk, as you suppose; it is only nine in the morning!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then Kefa stood up with the Eleven and raised his voice to address them: “You Judeans, and all of you staying here in Yerushalayim! Let me tell you what this means! Listen carefully to me!

“These people aren’t drunk, as you suppose — it’s only nine in the morning.

Holy New Covenant Trans.

Then Peter stood up with the other eleven delegates. He spoke loudly — “My Jewish brothers and all of you who are staying in Jerusalem, listen to me. I will tell you something you need to know. Listen carefully. These men are not drunk, as you think; it is only nine o’clock in the morning!

The Scriptures 2009

But Kēpha, standing up with the eleven, lifted up his voice and said to them, “Men of Yehudah and all those dwelling in Yerushalayim, let this be known to you, and listen closely to my words.

“For these men are not drunk, as you imagine, since it is only the third hour of the day.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...Being Stood but The Peter with the eleven [men] lifts the sound [of] him and [He] articulates [to] them Men Jewish and The [Men] Indwelling jerusalem All This [to] you* Known be! and hear! the words [of] me not for as You* accept {it} These drink {something} is for Hour Third [of] the day...

Alpha & Omega Bible

BUT PETER, TAKING HIS STAND WITH THE ELEVEN, RAISED HIS VOICE AND DECLARED TO THEM: “MEN OF JUDEA AND ALL YOU WHO LIVE IN JERUSALEM, LET THIS BE KNOWN TO YOU AND GIVE HEED TO MY WORDS. “FOR THESE MEN ARE NOT DRUNK, AS YOU SUPPOSE, FOR IT IS ONLY THE THIRD HOUR OF THE DAY;... †(Peter did not say “these men never touch a drop of alcohol”, but rather that it’s too early in the day for them to be drunk. That’s significant because it shows that Peter understood that it’s not a sin to drink as long as it’s not out of control)

Awful Scroll Bible	But Peter, being stood with the eleven, lifts-up his voice, and sounds-out to them, "Men, Jews, and all those dwelling-along in Jerusalem, be this known to yous, and be giving-ear-from-within my speech. (")For these-same drink not, as yous take-hold-under, for it is the third hour of the day.
Concordant Literal Version	Now Peter, standing with the eleven, lifts up his voice and declaims to them: "Men! Jews! and all who are dwelling at Jerusalem! Let this be known to you, and give ear to my declarations, for these are not drunk, as you take it, for it is the third hour of the day."
exeGesés companion Bible	<u>THE FIRST MESSAGE OF PETROS</u> But Petros, standing with the eleven, lifts his voice, and utters to them, Men - Yah Hudiym and all you settling at Yeru Shalem, Know this, and hearken to my rhema. <u>THE PROPHECY OF YAH EL FULFILLED/SHALAMED</u> For these are not intoxicated, as you perceive; indeed it is but the third hour of the day: but this is that said through the prophet Yah El: And it becomes, in the final days, words Elohim, I pour of my Spirit on all flesh: and your sons and your daughters prophesy, and your youths see visions, and your elders dream dreams: and yet indeed, in those days, I pour of my Spirit; on my servants and on my maids, and they prophesy: and I give omens in the heavens above and signs in the earth below - blood and fire and vapour of smoke: the sun turns to darkness and the moon to blood ere the mega and epiphanous day of Yah Veh comes: and so be it, everyone - whoever calls on the name of Yah Veh is saved. Vv. 16–21 are included for context.
Orthodox Jewish Bible	But Kefa, having stood with the Achad Asar, lifted up his voice and declared to them, "Anashim Yehudim! And the ones inhabiting Yerushalayim, have da'as of all this and be goires (listen to) my dvarim: "For these ones are not, as you assume, in their schnaps, for it is only the third hour of the day (nine o'clock in the morning).
Rotherham's Emphasized B.	But taking his stand Peter, with the eleven lifted up his voice, and sounded out unto them— Ye men of Judæa, and all ye who are sojourning in Jerusalem! Let this unto you' be known , And give ear unto my declarations;— For not, as ye suppose, are these men drunken, for it is the third hour of the day;—...

Expanded/Embellished Bibles:

An Understandable Version But Peter [*responded by*] standing up with the eleven [*other*] apostles and, lifting up his voice, began to speak. He said, "People of Judea and all who live in Jerusalem,

- listen to what I am saying so you will understand this situation. For these men [*i.e., the twelve apostles*] are not drunk as you suppose, since it is only nine o'clock in the morning. [Note: The use of Jewish time calculations are employed in this verse].
- The Expanded Bible **Peter Speaks to the People**
But Peter stood up with the eleven apostles, and in a loud voice he spoke to [addressed] the crowd: "My fellow Jews [or Judeans], and all of you who are [are living/staying] in Jerusalem, listen to me [let this be known to you]. Pay attention to what I have to say. These people are not drunk, as you think; it is only nine o'clock in the morning [the third hour of the day]!
- Jonathan Mitchell NT So Peter, having stood together with the eleven, raised his voice [D* adds: first] and uttered loudly and clearly to them, "Men! Jews! (or: Men of Judea!) – and all those presently residing in Jerusalem! Let this be known to you folks, and let the effects of my flow (or: the result of my declarations) at once sink in your ears (= listen carefully to me)!"
"For these folks are not being drunk, as you folks are presently undertaking to suppose, for you see it is the third hour of the day.
- P. Kretzmann Commentary **Verses 14-21**
The Sermon of Peter and Its Effect.
The introduction of the sermon:
But Peter, standing up with the Eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words;
for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But Peter, standing up with the eleven, lifted up his voice {spoke loudly, shouted in Aramaic - the language of the Jews of the day}, and said unto them, "You men of Judaea, and all you that temporarily dwell at Jerusalem, be this known unto you, and hearken to my words, for these are not drunken, as you suppose, seeing it is but the third hour of the day."
{Note: This is the 'logical approach' - it is only 9am!}
- Syndein/Thieme **Peter said that the prophet Joel foretold what the Holy Spirit would do.**
Acts 2:14-21
So Peter stood up with the *other* eleven *apostles* and spoke loudly to the *crowd* of people, saying, "My fellow Jews and you *others* who are staying in Jerusalem, listen to me, all of you, and I will explain to you what is happening! *Some of you* think that *we(exc) are drunk*, but we are not drunk. It is *only* nine o'clock in the morning, *and people here never get drunk this early* in the day!
- Translation for Translators **Peter said that the prophet Joel foretold what the Holy Spirit would do.**
Acts 2:14-21
So Peter stood up with the *other* eleven *apostles* and spoke loudly to the *crowd* of people, saying, "My fellow Jews and you *others* who are staying in Jerusalem, listen to me, all of you, and I will explain to you what is happening! *Some of you* think that *we(exc) are drunk*, but we are not drunk. It is *only* nine o'clock in the morning, *and people here never get drunk this early* in the day!
- The Voice As the twelve stood together, Peter shouted to the crowd,
Peter: Men of Judea and all who are staying here in Jerusalem, listen. I want you to understand: these people aren't drunk as you may think. Look, it's only nine o'clock in the morning!

Bible Translations with Many Footnotes:

NET Bible®

Peter's Address on the Day of Pentecost

But Peter stood up²⁵ with the eleven, raised his voice, and addressed them: "You men of Judea²⁶ and all you who live in Jerusalem,²⁷ know this²⁸ and listen carefully to what I say. In spite of what you think, these men are not drunk,²⁹ for it is only nine o'clock in the morning.³⁰

²⁵tn Grk "standing up." The participle σταθείς (staqeí) has been translated as a finite verb due to requirements of contemporary English style.

²⁶tn Or "You Jewish men." "Judea" is preferred here because it is paired with "Jerusalem," a location. This suggests locality rather than ethnic background is the primary emphasis in the context. As for "men," the Greek term here is ἀνρ (anhr), which only exceptionally is used in a generic sense of both males and females. In

this context, where “all” who live in Jerusalem are addressed, it is conceivable that this is a generic usage, although it can also be argued that Peter’s remarks were addressed primarily to the men present, even if women were there.

^{27map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{28tn} Grk “let this be known to you.” The passive construction has been translated as an active for stylistic reasons.

^{29tn} Grk “These men are not drunk, as you suppose.”

^{30tn} Grk “only the third hour.”

The Spoken English NT

Peter Preaches to the Crowd

But Peter stood together with the eleven and raised his voice. He shouted to them: “Fellow^l Jews!^m All of you who live in Jerusalem! Let me explain this to you—listen to what I have to say!ⁿ These people aren’t drunk like you think. After all, it’s nine o’clock in the morning.

^l Lit. “Men.”

^m Or “Judæans.”

ⁿ Lit. “Let this be known to you, and listen to my words.”

Wilbur Pickering’s New T.

Peter’s proclamation

So Peter, standing with the eleven,¹² raised his voice and proclaimed to them: “Men—Jews and all who are dwelling in Jerusalem—let this be known to you; indeed, listen to my speech! Because these are not drunk, as you suppose (since it’s only the third hour of the day),...

(12) Many versions render ‘standing up’, as if Peter and the others had been sitting in the house all this time (did the crowd invade the house?). The basic meaning of the verb here is more like ‘standing still’ (stopping)—I take it that the Eleven had been mingling with the crowd too, but Peter now gathers them to form a nucleus upon which the crowd can focus its attention.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation But Peter having stood up with the eleven, lifted up his voice and declared boldly to them, “Men, Jews, and all the ones dwelling in Jerusalem, let this be known to you,^p and listen carefully to my words.

“For these are not drinking, as you^p suppose, for it is the third hour of the day [i.e. 9:00 a.m.].

Benjamin Brodie’s trans. But Peter, holding his ground with the eleven, raised his voice and declared to them: “Jewish men, especially all those who are residents of Jerusalem, let this be known to you, in fact, pay attention to my words,

For, these men are not drunk, as you assume, for it is the third hour of the morning.

Charles Thomson NT Whereupon Peter, as he was standing with the eleven, raised his voice and thus solemnly addressed them, “Men of Judea and all ye inhabitants of Jerusalem, let this be made known to you; and listen attentively to my words: for these men are not drunk as you suppose; for it is but the third hour of the day.

Context Group Version But Peter, standing up with the eleven, lifted up his voice, and spoke out to them, [saying], You (pl) men of Judea, and all you (pl) that dwell at Jerusalem, let this be known to you (pl), and give ear to my words. For these are not drunk, as you (pl) suppose; seeing it is [but] the third hour {9: AM} of the day. as follows imagine

Literal Standard Version ...and Peter having stood up with the Eleven, lifted up his voice and declared to them: “Men—Jews, and all those dwelling in Jerusalem! Let this be known to you, and listen to my sayings, for these are not drunken, as you take it up, for it is the third hour of the day.

Modern English Version **Peter’s Speech at Pentecost**

But Peter, standing up with the eleven, lifted up his voice and said to them, “Men of Judea and all you who dwell in Jerusalem, let this be known to you, and listen to my words. For these are not drunk, as you suppose, since it is the third hour of the day.

Modern Literal Version 2020 But Peter, stood together-with the eleven, and lifted up his voice and spoke out to them, Men, Jews and all the ones dwelling in Jerusalem, let this be known to you^o and notice^o my words. For* these men are not drunken, as you^o take it to be; for* it is only the third hour {i.e. 9:00 AM} of the day.

New King James Version **Peter’s Sermon**
But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. For these are not drunk, as you suppose, since it is *only* the third hour of the day [9 A.M.].

New Matthew Bible But Peter stepped forth with the eleven, and lifted up his voice and said to them, Men of Judea, and all ye who inhabit Jerusalem, let this be known to you, and with your ears hear my words. These are not drunk, as you suppose, for it is yet but the third hour of the day.

The gist of this passage: Peter publically responds to the charge of drunkenness.

Acts 2:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, aorist passive participle; nominative case	Strong’s #2476
The passive throws me off; perhaps this is a middle voice?			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong’s #3588
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong’s #4074
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong’s #4862
tois (τοῖς) [pronounced toiç]	<i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong’s #3588
héndeka (ἑνδέκα) [pronounced EN-deh-kah]	<i>eleven; literally, one&ten</i>	indeclinable cardinal numeral	Strong’s #1733

Translation: Peter, standing up among the eleven,...

Peter has taken the lead in the past among the disciples. This time, however, he is filled with the Spirit.

We have been unable to make a clear call as to how this all took place. I think that the 120 disciples filtered out into the crowd and gave the gospel message in the language that those to whom they spoke were familiar with. The disciples themselves did not know these languages.

Whether Peter or the others are doing this as well, I don't know. However, Peter hears what the people are saying, so he stands up to speak.

Recall that this word *histēmi* (ἵστημι) [pronounced *HIHS-tay-mee*] can mean, *to take a stand*. Peter is going to correct the false information (the fake news) which is being spoken.

There is a principle here: when there is false information being disseminated, the best way to combat it is with true information.

Fake News (graphic); from [Be Connected](#); accessed September 13, 2021.



Acts 2:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
επαίρω (ἐπαίρω) [pronounced ep-AHEE-row]	<i>to lift up, to take up, to raise [up, on high]; metaphorically: to be lifted up with pride, to exalt one's self</i>	3 rd person singular, aorist active indicative	Strong's #1869
τήν (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
φωνή (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...lifts up his voice...

Just as Peter took a stand, so does his voice. I believe that this is a play on words—Peter stands up and he lifts up his voice. He is taking a stand by using his voice to take a stand.

The book of Acts is filled with great sermons from the founders of the early church.

The Great Sermons of Acts			
Scripture	Speaker	Occasion/Location	The Message
Acts 2:14–36	Peter	At Pentecost	Jesus is the Messiah of the Old Testament.
Acts 3:12–26	Peter	In Solomon's Portico	After a healing miracle, Peter speaks about the prophets revealing the Messiah. The Jews are heirs to this promise.
Acts 4:8–12	Peter	Before the Jewish Council	Peter and John are questioned about the authority for their healing, and Peter tells them that it is based on the power of Jesus.
Acts 5:29–32	Peter	Before the Jewish Council	The members are furious that Peter and the disciples are still teaching; and Peter tells them that they are witnesses to these things. Gamaliel, a teacher of the Law, tells his associates to back off.
Acts 7:2–53	Stephen	Before the High Priest and the Jewish Council	Stephen gives an extensive history and theological lesson, starting with Abraham, then Joseph, then Moses; but then, Stephen speaks of the negative volition of the Hebrew people and how this council of Jews continue to resist the Holy Spirit.
Acts 8:30–35	Philip	To the Ethiopian eunuch	The Ethiopian is reading the Scriptures while travel, and Philip is led by the Holy Spirit to teach him what the Scriptures mean. This was more of a personal witness than a sermon, although the content could have been made into a sermon. .
Acts 10:34–43	Peter	To Cornelius and many of his gentile friends	Peter's topic is how Jesus the Messiah is for Jews and Gentiles alike.
Acts 13:16–41	Paul	To the attendants of the synagogue in Antioch	Paul speaks to some of the history of the Jews, of John the Herald and then of Jesus the Messiah, dead and yet raised from the grave according to the Scriptures.
Acts 17:22–31	Paul	To the Athenians speaking from Mars Hill	Paul speaks about the statue dedicated to the unknown god, just in case they had missed honoring any of the gods. Paul says that this God is the True God, the Creator of all things.
Acts 22:1–21	Paul	Paul speaks to the Jewish people of Jerusalem	Paul gives his personal testimony, telling people what he had done in the past and how he had been converted by meeting and then believing in Jesus Christ.

Paul gives extensive testimony in court on at least two occasions; and these read very much like sermons.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 2:14c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
αποφθέγγομαι (ἀποφθέγγομαι) [pronounced ah-pohf-THENG-oh-mai]	<i>to utter, to speak (forth, out), to declare, to proclaim; to pronounce, to enunciate plainly, to utter a clear sound</i>	present deponent middle/passive infinitive	Strong's #669
Zodhiates calls these <i>pithy and remarkable sayings</i> . Thayer writes: <i>not a word of everyday speech but one "belonging to dignified and elevated discourse"</i> . This verb only occurs 3x in the New Testament.			
I think the idea here is to speak with projection. The person speaking and the clarity of his enunciation are both emphasized.			
αυτοῖς (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

See v. 4c. The parallel is to be understood in this way: the Holy Spirit guided the disciples to speak boldly with the gift of tongues; and now He is guiding Peter to speak with boldness.

Translation: ...and he keeps on proclaiming [these things] to them:...

Peter continues speaking clearly to the crowd. I think the idea is, Peter can be heard—his voice is crystal clear and everyone else who was speaking has shut up. God the Holy Spirit apparently turns off the gift of tongues.

In a crowd this large (in excess of 3000), there has to be some supernatural control for one man to speak and be heard.

Acts 2:14d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ανδρες (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; vocative	Strong's #435
Ιουδαῖοι (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; vocative	Strong's #2453
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 2:14d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katoikéō (κατοικέω) [pronounced <i>kah-toy-KEH-oh</i>]	<i>those living, ones residing, dwelling;</i> this is a word which usually refers to one's semi-permanent dwelling	masculine plural, present active participle, nominative case	Strong's #2730
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956

Translation: ...“Men, Judæans and all of those living in Jerusalem:...

Peter addresses the people who are there. *Men* refers to the people who have come from all over. *Judæans* refers to those from this general area—the Jews who still live on the land given them by God.

Peter also addresses all those who are living in Jerusalem. These would have included some priests and Levites who are probably there.

Acts 2:14e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced <i>TOO-toh</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
gnōstos (γνωστός) [pronounced <i>gnome-TOSS</i>]	<i>well known, acquaintance, known, notable</i>	neuter singular, adjective; nominative case	Strong's #1110
éstō/estōsan (ἔστω/ἔστωσαν) [pronounced <i>EHS-toh/EHS-toh-san</i>]	<i>is, to be; be, let be; imperative form of Strong's #1510</i>	3 rd person singular, present imperative	Strong's #2077

Translation: ...*know this*...

Peter tells them to *keep on knowing this*. This is reference to the first point that he will make; and the rest of the things which he will speak.

Acts 2:14f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ἐνδοξάζομαι (ἐνωτίζομαι) [pronounced <i>en-oh-TIHD-zom-ahee</i>]	<i>give ear to, receive by (in) the ear; listen</i>	2 nd person plural, aorist (deponent) middle imperative	Strong's #1801
This word is only found here in the New Testament.			
τα (τά) [pronounced <i>taw</i>]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ῥῆμα (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]	<i>speech, discourse, utterance; saying; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter plural noun; accusative case	Strong's #4487
μου (μοῦ) [pronounced <i>moo</i>]; also ἐμοῦ (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...and listen to my words:...

Peter admonishes the people there to listen to him carefully.

Acts 2:14 Peter, standing up among the eleven, lifts up his voice and he keeps on proclaiming [these things] to them: "Men, Judæans and all of those living in Jerusalem: know this and listen to my words:... (Kukis mostly literal translation)

Acts 2:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
γάρ (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ὡς (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613

Acts 2:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὅμοις) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
hupolambánō (ὑπολαμβάνω) [pronounced hoop-ol-am-BAHN-noh]	<i>to take up and continue a discourse or topic; to assume, to presume; to answer, to receive, to suppose</i>	2 nd person plural, present active indicative	Strong's #5274
houtoi (οὗτοι) [pronounced HOW-toy]	<i>these [things], those</i>	intermediate demonstrative masculine plural pronoun; nominative case	Strong's #3778
methuō (μεθύω) [pronounced meth-OO-oh]	<i>to be (get) drunk, to drink to intoxication; metaphorically of one who has shed blood or murdered profusely</i>	3 rd person plural, present active indicative	Strong's #3184

Translation: ...these [men] are not intoxicated as you [all] keep on supposing,...

There were claims that these men were intoxicated. Peter is going to approach this from two different angles, and not the one that would have occurred to me. I would have said, "Look at these guys and listen to them. You heard them speak clearly in your language the gospel. Did you understand it? Of course you did! Obviously they are not drunk!"

Peter takes a different approach. He states his conclusion first. *These men are not intoxicated.* The first word in this sentence is the negative, so that places great emphasis upon the negation of what some of these people believed.

Acts 2:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; nominative case	Strong's #5610

Acts 2:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tritos (τρίτος, -η, -ον) [pronounced TREE-toss]	<i>third; a third part, or (as adverb) a (or the) third time, thirdly</i>	feminine singular adjective; nominative case	Strong's #5154
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250

Translation: ...for it is the third hour of the day [that is, 9 am].

Peter explains it in this way: "This is pretty simple to understand. It's only 9 in the morning. So these men are not drunk."

Acts 2:15 ...these [men] are not intoxicated as you [all] keep on supposing, for it is the third hour of the day [that is, 9 am]. (Kukis mostly literal translation)

This is a great place for those people who insist on a perfectly literal translation. Literally, this says, *the third hour of the day* (I had to change the word order to get this). Now, do you know what time that? It's 9 am. Many translators, instead of translating this literally, say, "It's 9 am." See how clear that is? See how it does not really violate anything? But it makes much more sense than saying, *it is the third hour of the day*. My point is, the most literal translation is not necessarily the best translation.

Acts 2:14–15 Peter, standing up among the eleven, lifts up his voice and he keeps on proclaiming [these things] to them: "Men, Judæans and all of those living in Jerusalem: know this and listen to my words: these [men] are not intoxicated as you [all] keep on supposing, for it is the third hour of the day [that is, 9 am]. (Kukis mostly literal translation)

Peter answers the objection that these men are simply drunk. He says that it is too early in the morning for that to be true.

Acts 2:14–15 Peter stood up among the eleven, and he lifted up his voice and spoke loudly and clearly to this crowd, saying, "Men, Judæans, and all of you who live in Jerusalem: listen carefully to what I am about to say and know these things to be factual: you suppose that these men are drunk, but they are not. In is only 9 in the morning. (Kukis paraphrase)

I am just going to jump into this passage with both feet. I will cover vv. 16–21. It is all a quotation from the book of Joel. As we study this passage, hold this in the back of your mind: Peter quoted a couple of passages in Acts 1 and he was all wrong about the application. How will he do this time?

Most translations do not attempt to interpret this passage for us. However, five or ten of them, by means of their notes or by using the word *fulfilled* in v. 16, get us off the right track. Peter is not quoting Joel in such a way to say that Joel's words here are being fully or partially fulfilled.

Let me explain why not (to prepare you for the commentary): (1) the word *fulfilled* is not found anywhere in this passage; and certainly not in v. 16. (2) What we read in Joel does not really match exactly that which is taking place on this Pentecost day. (3) There are no Old Testament prophecies about the Church Age. This begins the Church Age; the rapture ends the Church Age (and begins the Tribulation). In between these two points, there are no prophecies being fulfilled. The Church Age is a mystery age, whose doctrines are only known to those within the fraternity of the Church Age (that is, believers in the Church Age). If anything is found in the Old Testament which has its fulfillment in between Pentecost and the rapture, then people outside of the Church Age have information about the mystery age, the Church Age.

A full doctrine of the Church can be found here: [The Doctrine of the Church](#) (R. B. Thieme, Jr.)

The commentary which goes with the Syndein/Thieme translation is the best commentary to be found among the many translations. As an aside, there is not really much updating done by R. B. Thieme, Jr. to the translation of the book of Acts.

Several translations presented vv. 15–16 as a single sentence. Most of the time, where that occurred, v. 15 will be found below with the rest of the passage (for instance, the Amplified Bible, the Complete Jewish Bible and others).

But this keeps on being the declared thing by the prophet Joel: *'And will be in the last days, keeps on speaking the God, I will pour out from the Spirit of Mine upon all flesh; and will prophesy the sons of yours and the daughters of yours. And the young men of yours, visions they will see; and the elders of yours, dreams they will dream. And indeed upon the male slaves of Mine and upon the female slaves of Mine, in the days those, I will pour out from the Spirit of Mine, and they will prophesy. And I will give wonders in the sky above and signs on the earth beneath—blood and fire and a vapor of smoke. The sun will change to darkness and the moon to blood. Before comes a day of a Lord, the great and glorious [one]. And it will be anyone who, if they invoke the name of the Lord, he will be saved.'*

Acts
2:16–21

But this is the [thing] having been declared by the prophet Joel: *'It will be in the last days, says the God, [that] I will pour out My Spirit upon all humanity. [As a result,] your sons and your daughters will prophesy. Your young men will see visions and your elders will dream dreams. Indeed, I will pour out My Spirit upon My male servants and My female servants, and they will prophesy. I will place wonders in the skies above and [put] signs on the earth below—[there will be] blood, fire and billows of smoke. The sun will become dark and the moon [will turn] to blood. [All of this will take place] before the great and glorious day of the Lord comes. And it will come to pass that, if anyone invokes the name of the Lord, [then] he will be saved.'*

God, through His Word, continues to hold up this prophesy, spoken by Joel: *'It will come to pass in the last days, says God, that I will pour out My Spirit upon all humanity. As a result, your sons and your daughters will speak My truths. Your young men will see visions and your older men will dream dreams. Without a doubt, I will pour out My Spirit upon My male and female servants, and they will speak My words. I will place great wonders in the skies above and signs upon the earth below. All of these things will take place before that great and glorious day of the Lord comes to be. Furthermore, any person who invokes the name of the Lord at that time, he will be delivered and ultimately saved.'*

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) *But this keeps on being the declared thing by the prophet Joel: 'And will be in the last days, keeps on speaking the God, I will pour out from the Spirit of Mine upon*

all flesh; and will prophesy the sons of yours and the daughters of yours. And the young men of yours, visions they will see; and the elders of yours, dreams they will dream. And indeed upon the male slaves of Mine and upon the female slaves of Mine, in the days those, I will pour out from the Spirit of Mine, and they will prophesy. And I will give wonders in the sky above and signs on the earth beneath—blood and fire and a vapor of smoke. The sun will change to darkness and the moon to blood. Before comes a day of a Lord, the great and glorious [one]. And it will be anyone who, if they invoke the name of the Lord, he will be saved.'

Complete Apostles Bible

"But this is what was spoken by the prophet Joel:

"And it shall be in the last days", says God, "that I will pour from My Spirit on all flesh, and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams;"

"And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy.

And I will give wonders in the heaven above, and signs on the earth below, blood and fire and vapor of smoke.

The sun shall be changed into darkness, and the moon into blood, before the coming of the great and awesome Day of the Lord.

And it shall be that everyone who calls on the name of the Lord shall be saved."

Douay-Rheims 1899 (Amer.)

But this is that which was spoken of by the prophet Joel:

And it shall come to pass, in the last days, (saith the Lord), I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy: and your young men shall see visions, and your old men shall dream dreams.

And upon my servants indeed and upon my handmaids will I pour out in those days of my spirit: and they shall prophesy.

And I will shew wonders in the heaven above, and signs on the earth beneath: blood and fire, and vapour of smoke.

The sun shall be turned into darkness and the moon into blood, before the great and manifest day of the Lord to come.

And it shalt come to pass, that whosoever shall call upon the name of the Lord shall be saved.

Holy Aramaic Scriptures

But rather, this is that spoken by Yulyl Nabiya {Joel, the Prophet}:

'It will happen in the last days, says Alaha {God}, I will pour out Rukhi {My Spirit} upon all flesh, and your sons will be prophesying, and your daughters, and your young men will be seeing visions, and Qashishaykun {your Elders} will be dreaming dreams.

And upon My servants and upon My maidservants, I will pour out Rukhi {My Spirit} in those days, and they will be prophesying.

And I will give signs in the Shmaya {the Heavens}, and powers upon the Ara {the Earth}: Blood and fire, and the vapor of smoke.

The sun will be changed into darkness, and the moon into blood, before there will come The Great and Terrible Day of MarYa {The Lord-YHWH}.

And it will be, that all who Proclaim The Name of MarYa {The Lord-YHWH}, will Live.'

James Murdock's Syriac NT

But this is what was spoken by Joel the prophet:

It shall be in the last days, saith God, that I will pour my Spirit upon all flesh: and your sons shall prophesy, and your daughters and your young men shall see visions, and your old men shall dream dreams.

And upon: my servants and my handmaids will I pour my Spirit, in those days, and they shall prophesy.

And I will give signs in heaven, and prodigies on earth, blood, and fire, and vapor of smoke.

And the sun shall be turned into darkness, and the moon into blood, before that great and fearful day of the Lord come.

Original Aramaic NT

And it shall be, that whoever will call on the name of the Lord, shall live.
 "But this is what was spoken by Joel, The Prophet:"
 "'It shall be done in the last days, 'says God,' 'I shall pour out my Spirit on everybody, and your sons and your daughters shall prophesy, and your young men shall see visions and your Elders shall dream dreams.' "
 "And I shall pour out my Spirit upon my Servants and upon my handmaids and in those days they shall prophesy."
 "And I shall give signs in the Heavens and miracles in The Earth, blood, fire and plumes of smoke."
 "The sun shall be turned into darkness and the moon into blood until the great and awesome day of THE LORD JEHOVAH will come."*
 "And it shall be that everyone who calls on the name of THE LORD JEHOVAH shall receive life.' " *

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But this is the thing which was said by the prophet Joel;
 And it will come about, in the last days, says God, that I will send out my Spirit on all flesh; and your sons and your daughters will be prophets, and your young men will see visions, and your old men will have dreams:
 And on my men-servants and my women-servants I will send my Spirit, and they will be prophets.
 And wonders will be seen in heaven, and signs on the earth, blood and fire and smoke:
 The sun will become dark and the moon will be turned to blood, before that great day of the Lord comes in glory:
 And whoever makes his prayer to the Lord will have salvation.

Bible in Worldwide English

The thing that has happened is what the prophet Joel told about.
 He said, "God says, In the last days I will send my Spirit on all people. I will speak through your sons and daughters. Your young men will see visions and your old men will have dreams.
 In those days I will send my Spirit on the men and women who serve me and I will speak through them.
 In the sky above and on the earth below I will show wonderful signs with blood and fire and clouds of smoke.
 The sun will be dark and the moon will be like blood. These things will happen before the day of the Lord comes. It will be a great day that will be remembered always.
 And anyone who calls out to the Lord will be saved."

Easy English

No, something different is happening here. Long ago, the prophet Joel spoke God's message about all this. This is what he said:
 | See Joel 2:28-32.
 God says "This is what I will do in the last days.
 I will give my Spirit to all people.
 Your sons and daughters will speak my message to people.
 Your young men will see visions in their minds.
 And your old men will see things in their dreams.
 At that time, I will give my Spirit to all my servants, both men and women.
 Then they will speak my message to people.
 I will cause special things to appear in the sky.
 I will cause special things to appear on the earth too.

Those things will show how great I am.
 There will be blood, fire and thick dark smoke.
 The sun will become dark to people.
 The moon will become dark red like the colour of blood.
 These things will happen before the great day of the Lord arrives.
 That will be a wonderful day!
 The Lord will save everyone who asks him to help them.” ’

Easy-to-Read Version—2008

But Joel the prophet wrote about what you see happening here today. This is what he wrote: 'God says: In the last days I will pour out my Spirit on all people. Your sons and daughters will prophesy. Your young men will see visions. Your old men will have special dreams. In those days I will pour out my Spirit on my servants, men and women, and they will prophesy. I will work wonders in the sky above. I will cause miraculous signs on the earth below. There will be blood, fire, and thick smoke. The sun will be changed into darkness, and the moon will be as red as blood. Then the great and glorious day of the Lord will come. And everyone who trusts in the Lord will be saved.'

God's Word™

Rather, this is what the prophet Joel spoke about: 'In the last days, God says, I will pour my Spirit on everyone. Your sons and daughters will speak what God has revealed. Your young men will see visions. Your old men will dream dreams. In those days I will pour my Spirit on my servants, on both men and women. They will speak what God has revealed. I will work miracles in the sky and give signs on the earth: blood, fire, and clouds of smoke. The sun will become dark, and the moon will become as red as blood before the terrifying day of the Lord comes. Then whoever calls on the name of the Lord will be saved.'

Good News Bible (TEV)

Instead, this is what the prophet Joel spoke about:
 'This is what I will do in the last days, God says: I will pour out my Spirit on everyone. Your sons and daughters will proclaim my message; your young men will see visions, and your old men will have dreams. Yes, even on my servants, both men and women, I will pour out my Spirit in those days, and they will proclaim my message. I will perform miracles in the sky above and wonders on the earth below. There will be blood, fire, and thick smoke; the sun will be darkened, and the moon will turn red as blood, before the great and glorious Day of the Lord comes. And then, whoever calls out to the Lord for help will be saved.'

J. B. Phillips

These men are not drunk as you suppose—it is after all only nine o'clock in the morning of this great feast day. No, this is something which was predicted by the prophet Joel, 'And it shall come to pass in the last days, says God, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And on my menservants and on my maidservants I will pour out my Spirit in those days and they shall prophesy. I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapour of smoke. The sun shall be turned into darkness and the moon into blood, before the coming of the great and notable day of the Lord. And it shall come to pass that whoever calls on the name of the Lord shall be saved.'

The Message

V. 15 is included for context.
 This is what the prophet Joel announced would happen:
 "In the Last Days," God says,
 "I will pour out my Spirit
 on every kind of people:
 Your sons will prophesy,
 also your daughters;
 Your young men will see visions,
 your old men dream dreams.
 When the time comes,
 I'll pour out my Spirit

On those who serve me, men and women both,
 and they'll prophesy.
 I'll set wonders in the sky above
 and signs on the earth below,
 Blood and fire and billowing smoke,
 the sun turning black and the moon blood-red,
 Before the Day of the Lord arrives,
 the Day tremendous and marvelous;
 And whoever calls out for help
 to me, God, will be saved."

NIRV

No, here is what the prophet Joel meant. He said,
 " 'In the last days, God says,
 I will pour out my Holy Spirit on all people.
 Your sons and daughters will prophesy.
 Your young men will see visions.
 Your old men will have dreams.
 In those days, I will pour out my Spirit on my servants.
 I will pour out my Spirit on both men and women.
 When I do, they will prophesy.
 I will show wonders in the heavens above.
 I will show signs on the earth below.
 There will be blood and fire and clouds of smoke.
 The sun will become dark.
 The moon will turn red like blood.
 This will happen before the coming of the great and glorious day of the Lord.
 Everyone who calls
 on the name of the Lord will be saved.'

(Joel 2:28–32)

New Life Version

The early preacher Joel said this would happen. God says, 'In the last days I will send My Spirit on all men. Then your sons and daughters will speak God's Word. Your young men will see what God has given them to see. Your old men will dream dreams. Yes, on those I own, both men and women, I will send My Spirit in those days. They will speak God's Word. I will show powerful works in the sky above. There will be things to see in the earth below like blood and fire and clouds of smoke. The sun will turn dark and the moon will turn to blood before the day of the Lord. His coming will be a great and special day. It will be that whoever calls on the name of the Lord will be saved from the punishment of sin.'

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

What you're seeing is the prophet Joel's prediction [5] coming true.
 "'Here's what will happen in the end,' [6] God says.
 'I'm going to throw open the floodgates of heaven
 and let the Holy Spirit pour out on all people.
 Your sons and daughters are going to prophesy.
 Your young men are going to see visions.
 And your old men are going to dream vivid dreams.
 Even my slaves [7]—men and women alike—
 are going to get drenched in my Spirit.
 They, too, will prophesy.
 I'm going to show the world remarkable sights in the sky.
 I will show them signs on the ground too—
 signs written in blood, fire, and smoke.
 The sun will go dark, the moon blood red.

This is what will happen before the great and glorious Day of the Lord. [8]
On that day, anyone who asks the Lord for help will be saved.'

⁵2:16 See Joel 2:28-32.

⁶2:17 Some Bible experts say Peter is referring not to some apocalypse at the end of the world, but to the end of the old covenant—the old agreement between God and his people. Jeremiah 31:33-34 says that God will retire the old legal system and replace it with laws written on the heart. And in Ezekiel 36:27, God promises to put his Spirit within his people.

⁷2:18 These could include a variety of servants including slaves bought and sold or bond servants who have sold themselves into either part-time or lifelong slavery to pay for a debt. Either way, they are social bottom dwellers. And even they are going to get filled with the Spirit.

⁸2:20 The Day of the Lord, many scholars say, refers to Judgment Day or to the second coming of Jesus—or to both.

Contemporary English V.

But this is what God had the prophet Joel say, "When the last days come, I will give my Spirit to everyone. Your sons and daughters will prophesy. Your young men will see visions, and your old men will have dreams. In those days I will give my Spirit to my servants, both men and women, and they will prophesy. I will work miracles in the sky above and wonders on the earth below. There will be blood and fire and clouds of smoke. The sun will turn dark, and the moon will be as red as blood before the great and wonderful day of the Lord appears. Then the Lord will save everyone who asks for his help."

The Living Bible

No! What you see this morning was predicted centuries ago by the prophet Joel—'In the last days,' God said, 'I will pour out my Holy Spirit upon all mankind, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men dream dreams. Yes, the Holy Spirit shall come upon all my servants, men and women alike, and they shall prophesy. And I will cause strange demonstrations in the heavens and on the earth—blood and fire and clouds of smoke; the sun shall turn black and the moon blood-red before that awesome Day of the Lord arrives. But anyone who asks for mercy from the Lord shall have it and shall be saved.'

New Berkeley Version
New Living Translation
The Passion Translation

This is *the fulfillment of* what was prophesied through the prophet Joel, *for God says*: 'This is what I will do in the last days—I will pour out my Spirit on everybody and cause your sons and daughters to prophesy, and your young men will see visions, and your old men will experience dreams from God. The Holy Spirit will come upon all my servants, men and women alike, and they will prophesy. I will reveal startling signs and wonders in the sky above and mighty miracles on the earth below. Blood and fire and pillars of clouds will appear. For the sun will be turned dark and the moon blood-red before that great and awesome appearance of the day of the Lord. But everyone who calls on the name of the Lord will be saved.'"

Plain English Version

But I'll tell you what's happening. You know, a long time ago, God told his man, Joel, to write about what is happening here now, and it is in God's book. Joel wrote, 'God said, "In the last days, before I judge everybody, I will give my Holy Spirit to all sorts of people. I will give my spirit to your sons, and to your daughters, and they will tell other people the things that I tell them to say. Your young men will see the special things that I will show them, and your old men will dream about the special things I want them to know. I will even give my Holy Spirit to all my workers, men and women, and they will tell other people the things that I tell them to say. And I will do powerful things in the sky that will shock everyone. The sun will turn dark, and the moon will turn red like blood.'

And I will do powerful things on the earth too. People will fight each other, and there will be fire and big smoke.” Then God’s really great and special day will come, and he will judge everybody. But God will save everybody that calls to him for help and asks him to save them.’ Joel wrote that in God’s book.”

UnfoldingWord Simplified T. Instead, what has happened to us is the miraculous thing that the prophet Joel wrote about long ago. He wrote: God says, 'During the last days, I will give my Holy Spirit to all people, and your sons and daughters will tell people my messages, and I will give visions to the young men and I will give dreams to the old men. During those days I will give my Holy Spirit to my servants, so they can tell people my messages. I will cause amazing things to happen in the sky, and I will do miracles on the earth to show that important and amazing things will happen. Here on the earth there will be blood, fire, and smoke everywhere. In the sky the sun will appear dark to people and the moon will appear red to them. Those things will happen before I, the Lord God, will come to judge everyone. And I will save all those who call to me to help them.'"

William's New Testament But this is what was spoken by the prophet Joel: 'It will occur in the last days, says God, that I will pour out my Spirit upon all mankind. Your sons and daughters will prophesy. Your young men will have visions. Your old men will have dreams. Even on my slaves, both men and women, I will pour out my Spirit in those days, and they will become prophets. I will show wonders in the sky above, and signs upon the earth below, yes, blood and fire and smoky mist. The sun will turn to darkness, and the moon to blood, before the coming of the great and glorious day of the Lord. Then everyone who calls upon the name of the Lord will be saved.'

Partially literal and partially paraphrased translations:

American English Bible What’s happening is the thing that was said through the Prophet JoE!!
 ‘For through him, God said: ‘In the last days, says The God,
 I will pour out My Breath on all flesh,
 And your sons and daughters will then prophesy;
 Your young men will also have visions,
 And the old among you will [see things in] dreams.
 ‘Yes, even upon My male servants
 And on those who are My handmaidens,
 I will pour out My Breath in those days,
 And all will then prophesy.
 ‘From the skies above, I’ll send omens and signs
 With blood, fire, and smoke to the earth down below,
 Before the great, shining day of the Lord.
 ‘For the sun will be changed into darkness
 And the moon will be changed into blood.
 Then, all of those will be saved
 That have called on the name of the Lord.’

[paraphrase of Joel 2:28-31]

Beck’s American Translation .
 Breakthrough Version But this is what has been stated through the preacher Joel in *Joel 2:28–32*, 'And it will be in the last days, says God, *that* I will dump out from My Spirit on every physical body. And your sons and your daughters will preach. And your young men will see sightings, and your older *men* will get ideas during sleep in sleeps. And definitely on My *male* slaves and on My *female* slaves in those days, I will dump out from My Spirit, and they will preach. And I will give wonderful things in the sky above and indicators on the earth below: blood, fire, and fog from smoke. The sun will turn into darkness and the moon into blood before the time for the great and

conspicuous Day of *the* Master to come. And it will be *that* everyone, whoever calls on *the* Master's name will be rescued.'

Len Gane Paraphrase

"But this is what was spoken by the prophet Joel:

“‘And it will come about in the last days,’ says God, ‘I will pour out my Spirit on all flesh, and your sons and your daughters will prophesy, and your young men will see vision, and your old men will dream dreams.

“‘And on my servants and my maid servants I will pour out my Spirit in those days, and they will prophesy.

”‘And I will show wonders in heaven above and signs in the earth beneath: blood, fire, and smoky vapor.

"The sun will be changed, darkened, and the moon bloody red, before that great and memorable Day of the Lord comes, and it will come about that whosoever will call on the name of the Lord will be saved.'

A. Campbell's Living Oracles

...but this is that which was spoken by the Prophet Joel, "And it shall come to pass in the last days, says God, I will pour out a portion of my Spirit upon all flesh; and your sons and daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams. Yes, in those days I will pour out of my Spirit upon my servants, and upon my handmaids; and they shall prophesy; and I will give prodigies in heaven above, and signs in the earth beneath; blood and fire, and a cloud of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and illustrious day of the Lord come. And it shall come to pass, that whosoever shall invoke the name of the Lord shall be saved."

New Advent (Knox) Bible

This is what was foretold by the prophet Joel: In the last times, God says, I will pour out my spirit upon all mankind, and your sons and daughters will be prophets. Your young men shall see visions, and your old men shall dream dreams; and I will pour out my spirit in those days upon my servants and hand-maids, so that they will prophesy. I will shew wonders in heaven above, and signs on the earth beneath, blood and fire and whirling smoke; the sun will be turned into darkness and the moon into blood, before the day of the Lord comes, great and glorious. And then everyone who calls on the name of the Lord shall be saved.[4]

[4] Jl. 2.28. v. 20: The Hebrew has 'terrible' instead of 'glorious'.

NT for Everyone

20th Century New Testament

This is what is spoken of in the prophet Joel--'It shall come about in the last days,' God says, 'That I will pour out my Spirit on all mankind; your sons and your daughters shall become Prophets, your young men shall see visions, and your old men dream dreams; Yes, even on the slaves--for they are mine--both men and women, I will in those days pour out my Spirit, And I will show wonders in the heavens above, and signs on the earth below--Blood and fire and mist of smoke; The sun shall become darkness, and the moon blood-red, Before the Day of the Lord comes--that great and awful day. Then shall every one who invokes the Name of the Lord be saved.'

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible

But, on the contrary, this is what was said through the prophet Joel:

AND IT SHALL BE IN THE LATTER DAYS, GOD SAYS,

I WILL POUR OUT MY SPIRIT UPON ALL FLESH;

AND YOUR SONS AND YOUR DAUGHTERS WILL PREACH,

AND YOUR YOUTHS WILL SEE VISIONS;

AND YOUR OLD MEN SHALL DREAM DREAMS.

YES, INDEED, UPON MY SONS AND DAUGHTERS IN THOSE DAYS

WILL I POUR OUT FROM MY SPIRIT; AND THEY SHALL PROCLAIM IT.

AND I WILL SEND MARVELS FROM THE SKY ABOVE,

AND SIGNS FROM THE EARTH BELOW;

BLOOD, AND FIRE, AND SMOKING VAPOUR.
 THE SUN SHALL BE TRANSFORMED TO DARKNESS,
 AND THE MOON TO BLOOD,
 BEFORE THE COMING OF THE DAY OF THE LORD,
 THAT GREAT AND DAZZLING DAY;
 AND THEN ALL CALLING ON THE NAME OF THE LORD SHALL BE SAVED.¹
¹ Joel 2:28-32

Free Bible Version

What's happening is what was predicted by the prophet Joel: 'God says, "In the last days I will pour out my Spirit on everyone. Your sons and daughters will prophesy. Your young men will see visions. Your old men will dream dreams. I will pour out my Spirit on my servants, both male and female, and they will prophesy. I will also give you miraculous signs in the heavens above and on the earth below—blood, fire, and swirling smoke! The sun will become dark, and the moon will become red like blood before the great and glorious day of the Lord. But whoever calls on the name of the Lord will be saved.'" *

International Standard V

Rather, this is what was spoken through the prophet Joel:
 'In the last days, God says,
 I will pour out my Spirit on everyone. [Lit. on all flesh]
 Your sons and your daughters will prophesy,
 your young men will see visions,
 and your old men will dream dreams.
 In those days I will even pour out my Spirit
 on my slaves, men and women alike,
 and they will prophesy.
 I will display wonders in the sky above
 and signs on the earth below:
 blood, fire, and clouds of smoke.
 The sun will become dark,
 and the moon turn to blood,
 before the coming of the great and glorious Day of the Lord.

Montgomery NT

Then whoever calls on the name of the Lord will be saved.' [Joel 2:28-32]
 "No, this is what the prophet Joel predicted. "In the last days, God says, it shall come to pass that I will pour out my Spirit upon all mankind; "Your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams; upon my slaves, both men and women, in those days, will I pour out my Spirit, and they shall prophesy. In the sky above I will show marvels, And signs in the earth beneath; Blood and fire, and vapor of smoke. Into darkness shall the sun be turned, And into blood the moon, Ere the day of the Lord come, that great and terrible day. And every one who calls upon the name of the Lord will be saved.
 remarkable

Urim-Thummim Version

But this is what was spoken by the prophet Joel; And it will come to pass in the Last Days says Elohim, I will pour out of my Spirit upon all flesh: and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams: And on my slaves and on my female slaves I will pour out in those days of my Spirit; and they will prophesy: And I will show portents in the cosmos above and signs in the earth beneath; blood and fire, and vapor of smoke: The sun will be turned into darkness, and the moon into blood, BEFORE the elder and manifest Day of the LORD appears: And it will come to pass that whoever will call on the Name of the LORD will be rescued.

Weymouth New Testament

But that which was predicted through the Prophet Joel has happened:
 "AND IT SHALL COME TO PASS IN THE LAST DAYS, GOD SAYS, THAT I WILL POUR OUT MY SPIRIT UPON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL HAVE DREAMS; AND EVEN UPON MY

BONDSERVANTS, BOTH MEN AND WOMEN, AT THAT TIME, I WILL POUR OUT MY SPIRIT, AND THEY SHALL PROPHESEY. I WILL DISPLAY MARVELS IN THE SKY ABOVE, AND SIGNS ON THE EARTH BELOW, BLOOD AND FIRE, AND PILLARS OF SMOKE. THE SUN SHALL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, TO USHER IN THE DAY OF THE LORD-- THAT GREAT AND ILLUSTRIOUS DAY; AND EVERY ONE WHO CALLS ON THE NAME OF THE LORD SHALL BE SAVED.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Indeed what the prophet Joel spoke about has happened:

In the last days, God says, I will pour out my Spirit on every mortal. Your sons and daughters will speak through the Holy Spirit; your young men will see visions and your old men will have dreams.

In those days I will pour out my Spirit even on my servants, both men and women, and they will be prophets.

I will perform miracles in the sky above and wonders on the earth below. The sun will be darkened and the moon will turn red as blood, before the great and glorious Day of the Lord comes.

And then, whoever calls upon the Name of the Lord will be saved.

Jl 3:1-5

Am 5:18

4:12; Romans 10:13; 1Cor 1:2

The Heritage Bible

But this is that which was spoken through the prophet Joel,

And it will be in the last days, says God, I will pour out from my Spirit upon all flesh, and your sons and your daughters will prophesy, and your youth will gaze upon visions, and your elders¹⁷ will dream dreams;

And upon my menservants and upon my maidservants I will pour out in those days from my Spirit, and they will prophesy;

And I will give wonders in heaven above, and signs upon the earth beneath, blood, and fire, and vapor of smoke;

The sun will be turned into darkness, and the moon into blood, before that great and notable day of the Lord comes;

And it shall be, whoever will call upon the name of the Lord will be saved.

Isaiah 44:3 Joel 2:28- 29 Zech 12:10

¹⁷2:17 elders, presbuteros, those older. Used of one who is older than another, Luk 15:25; Joh 8:9; used of seniors in age and leaders of Israel, Mtt 15:2; 16:21, Heb 11:2; etc., leaders in the church, Acts 2:17; Acts 14:23; 15:2, 4, 6, 22, 23; 20:17, 28; of elders, men and women, 1 Tim 5:1- 2; called overseers; Phil 1:1; Tit 1:5, also called officers (bishops, episkopos) Tit 1:7; Jam 5:14; 1 Pet 5:1, 5; 2 Joh 1:1; 3 Joh 1:1; Rev 4:4, 10, etc. According to Joel 2:28 refers to both male and female elders.

New American Bible (2011)

No, this is what was spoken through the prophet Joel:

'It will come to pass in the last days,' God says, 'that I will pour out a portion of my spirit upon all flesh.

Your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams.^h

Indeed, upon my servants and my handmaids I will pour out a portion of my spirit in those days, and they shall prophesy.

And I will work wonders in the heavens above and signs on the earth below:

blood, fire, and a cloud of smoke.

The sun shall be turned to darkness, and the moon to blood,

before the coming of the great and splendid day of the Lord,
and it shall be that everyone shall be saved who calls on
the name of the Lord.ⁱ

h. [2:17] Is 2:2; 44:3; Jl 3:1–5.

i. [2:21] Rom 10:13.

New Catholic Bible

Rather, this is what was revealed through the prophet Joel:

'It will come to pass in the last days, God declares,
that I will pour out my Spirit on all flesh.

Your sons and your daughters shall prophesy;
your young men shall see visions,
and your old men shall dream dreams.

Indeed, even upon my servants and my handmaids
I shall pour out my Spirit in those days,
and they shall prophesy.

I will show portents in the sky above
and signs on the earth below:
blood and fire and billows of smoke.

The sun will be turned into darkness
and the moon to blood

before the day of the Lord comes,
that great and glorious day.

Then it will come to pass

that everyone who calls on the name of the Lord will be saved.'

Revised English Bible–1989

No, this is what the prophet Joel spoke of:

'In the last days, says God, I will pour out my Spirit on all mankind; and your sons
and daughters shall prophesy; your young men shall see visions, and your old men
shall dream dreams.

Yes, on my servants and my handmaids I will pour out my Spirit in those days, and
they shall prophesy.

I will show portents in the sky above, and signs on the earth below -- blood and fire
and a pall of smoke.

The sun shall be turned to darkness, and the moon to blood, before that great,
resplendent day, the day of the Lord, shall come.

Everyone who calls on the name of the Lord on that day shall be saved.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"These people aren't drunk, as you suppose — it's only nine in the morning. No,
this is what was spoken about through the prophet Yo'el:

'ADONAI says:

"In the Last Days,

I will pour out from my Spirit upon everyone.

Your sons and daughters will prophesy,

your young men will see visions,

your old men will dream dreams.

Even on my slaves, both men and women,

will I pour out from my Spirit in those days;

and they will prophesy.

I will perform miracles in the sky above

and signs on the earth below —

blood, fire and thick smoke.

The sun will become dark

and the moon blood

before the great and fearful Day of Adonai comes.

And then, whoever calls on the name of Adonai will be saved.” v. 15 is included for context.

Joel 3:1–5(2:28–32)

Holy New Covenant Trans.

...his is the same thing which God said through the prophet Joel: "God says: 'In the last days, I will pour out My Spirit upon all people. Your sons and your daughters will prophesy. Your young men will see visions. Your old men will have special dreams. At that time, I will pour out My Spirit upon My slaves, both men and women, and they will prophesy. I will show amazing things in the sky above. I will do miracles on the earth below. There will be blood, fire, and thick smoke. The sun will be changed into darkness, and the moon will become red like blood. Then the great and glorious day of the Lord will come. And every person who trusts in the name of the Lord will be saved.'

The Scriptures 2009

"But this is what was spoken by the prophet Yo'el:

'And it shall be in the last days, says Elohim, that I shall pour out of My Spirit on all flesh. And your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and also on My male servants and on My female servants I shall pour out My Spirit in those days, and they shall prophesy.

'And I shall show wonders in the heaven above and signs in the earth beneath: blood and fire and vapour of smoke.

'The sun shall be turned into darkness, and the moon into blood, before the coming of the great and splendid day of הוהי.

'And it shall be that everyone who calls on the Name of הוהי shall be saved.'^b

Joel 2:28-32

^bRom. 10:13.

Tree of Life Version

But this is what was spoken about through the prophet Joel: 'And it shall be in the last days,' says God, 'that I will pour out My Ruach on all flesh. Your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams. Even on My slaves, male and female, I will pour out My Ruach in those days, and they shall prophesy. And I will give wonders in the sky above and signs on the earth beneath—blood, and fire, and smoky vapor. The sun shall be turned to darkness and the moon to blood before the great and glorious Day of Adonai comes. And it shall be that everyone who calls on the name of Adonai shall be saved.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...but This is The [Thing] Having Been Said through the forecaster joel and [It] will be in the last days says The God [I] will pour {something} from the spirit [of] me to every flesh and will forecast The Sons [of] you* and The Daughters [of] you* and The Youths [of] you* visions will see and The [Men] Older [of] you* dreams will dream and yet to the servants [of] me and to the servants [of] me in the days those [I] will pour {something} from the spirit [of] me and [They] will forecast and [I] will give wonders in the heaven above and signs on the earth below blood and fire and vapor [of] smoke The Sun will be turned to darkness and The Moon {will be turned} to blood before to come day [of] lord the [one] great and evident and [It] will be Every [Man] Who ever may call the name [of] lord will be saved.

Alpha & Omega Bible

BUT THIS IS WHAT WAS SPOKEN OF THROUGH THE PROPHET JOEL:

'AND IT SHALL BE IN THE LAST DAYS,' THEOS (The Alpha & Omega) SAYS, 'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND;AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; EVEN ON MY BOND-SERVANTS, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy.

'AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD AND FIRE AND VAPOR OF SMOKE.

'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME.

'AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.' †(Joel 2:28 to Joel 2:32)

(Peter was partly wrong, as these verses in Joel are speaking about the end times during the Great Tribulation. The signs of the sun, moon & blood did not occur on the day of Pentecost during Peter's lifetime. However, the outpouring of the Holy Ghost was a foreshadowing of the actual greater fulfillment to come in the last days.)

Awful Scroll Bible

(")However, this is that having been spoken, by the means of the expositor-to-light-beforehand Joel,

(")'And it will be from-within the last days, instructs God, "I will pour forth of My Breath upon all flesh, and you all's sons and you all's daughters will expose-to-light-beforehand, and you all's younger men will see visions, and you all's elder men will be dreaming dreams.

(" ' ")And surely upon My devoted slaves and upon My handmaids, I will pour forth, from-within those days, of My Breath, and they will expose-to-light-beforehand.

(" ' ")And I will bestow wonders from-within the expanse above, and signs on the land beneath, blood and fire and vapor of smoke.

(" ' ")The sun will be turning-back-after to darkness, and the moon to blood, before either the great and exposing-before Day of the Lord was to come.

(" ' ")And it will be that, everyone who shall themselves call-upon the Name of the Lord, will be preserving sound!"

Concordant Literal Version

But this is that which has been declared through the prophet Joel:

And it shall be in the last days,' (God is saying) 'I shall be pouring out from My spirit on all flesh, And your sons and your daughters shall prophesy, And your youths visions shall be seeing, And your elders dreams shall be dreaming,

And surely on My men slaves and on My women slaves in those days shall I be pouring out from My spirit,' and they shall be prophesying."

And I will give miracles in heaven above, And signs on the earth below, Blood and fire and vapor pillars of smoke,

The sun shall be converted into darkness And the moon into blood Ere the coming of the day of the Lord, The great and advent day."

And it shall be that everyone, whosoever should be invoking the name of the Lord, shall be saved."

exeGesés companion Bible

...but this is that said through the prophet Yah El:

And it becomes, in the final days, words Elohim,

I pour of my Spirit on all flesh:

and your sons and your daughters prophesy,

and your youths see visions,

and your elders dream dreams:

and yet indeed, in those days,

I pour of my Spirit;

on my servants and on my maids,

and they prophesy:

and I give omens in the heavens above

and signs in the earth below

- blood and fire and vapour of smoke:

the sun turns to darkness

and the moon to blood

ere the mega and epiphanous day of Yah Veh comes:

and so be it, everyone

- whoever calls on the name of Yah Veh is saved.

Joel 2:31, 32

Orthodox Jewish Bible

"But this is what has been spoken by Yoel HaNavi;

`And it shall be in the Acharit Hayamim, ne'um Hashem, ESHPOCH ES RUCHI AL KOL BASAR V'NIB'U BNEICHEM U'VENOTEICHEM ZIKNEICHEM CHALOMOT YACHALOMUN BACHUREICHEM CHEZYONOT YIRU ("I will pour out my Spirit on all flesh: and your sons and daughters will prophesy, your old men will dream dreams and your bochrin will see visions": Yoel 3:1 [2:28]) [Num 11:25; Isa 44:3; Ezek 39:29]

`And upon My avadim and upon My shfakhot in BAYYAMIM HAHEMMAH ESHPOCH ES RUCHI ("in those days I will pour out my Ruach Hakodesh") and they will speak dvarim hanevu'ah:

`And I will give MOFTIM BASHOMAYIM and signs on ha'aretz below DAHM VA'EISH V'TIMROT ASHAM ("blood and fire and billows of smoke")

'The shemesh (sun) will be transformed into choshech (darkness) and the moon into blood before the great and dreadful YOM HASHEM."

("And it will be that everyone whoever calls upon the Name of Adonoi will be saved".)' [BERESHIS 4:26; 26:25; TEHILLIM 105:1; YOEL 3:1-5 (2:28 32)]

Expanded/Embellished Bibles:

The Amplified Bible

These people are not drunk, as you assume, since it is [only] the third hour of the day (9:00 a.m.); but this is [the beginning of] what was spoken of through the prophet Joel:

'And it shall be in the last days,' says God,

'That I will pour out My Spirit upon all mankind;

And your sons and your daughters shall prophesy,

And your young men shall see [divinely prompted] visions,

And your old men shall dream [divinely prompted] dreams;

Even on My bond-servants, both men and women,

I will in those days pour out My Spirit

And they shall prophesy.

'And I will bring about wonders in the sky above

And signs (attesting miracles) on the earth below,

Blood and fire and smoking vapor.

'The sun shall be turned into darkness

And the moon into blood,

Before the great and glorious day of the Lord comes.

'And it shall be that everyone who calls upon the name of the Lord [invoking, adoring, and worshiping the Lord Jesus] shall be saved (rescued spiritually).' V. 15 is included for context.

An Understandable Version

But what you see happening is simply [the fulfillment of] what was predicted by the prophet Joel [2:28ff], God said that 'in the last days [of the Jewish nation (?)] I will pour out My Holy Spirit upon all people [i.e., both Jews and Gentiles], and your sons and daughters will speak out [in prophecies] and your young men will see [supernatural] visions, and your old men will have [supernatural] dreams. Yes, and I will pour out my Holy Spirit on my male and female [spiritual] slaves in those days so that they will speak out in prophecies. And I will display miracles in the sky above and [supernatural] signs on the earth below [consisting of] blood, fire and smoky vapor. [In that day] the sun will become dark and the moon will [appear] as blood. [This will all happen] before the great and wonderful day when the Lord comes. [Note: Some view these last two verses as a reference to events occurring at the end of time. See Matt. 24:29-30]. And the time will come when every person

The Expanded Bible

who calls on the name of the Lord will be saved' [*i.e.*, *whoever appeals to God through obedient faith in Christ*]

But Joel the prophet wrote about what is happening here today:

'God says: In the last days

I will pour out my Spirit on all kinds of people [people; humanity; T flesh].

Your sons and daughters will prophesy.

Your young men will see visions,

and your old men will dream dreams.

At that time I will pour out my Spirit

also on my male slaves [servants] and female slaves [servants],

and they will prophesy.

I will show miracles [wonders; marvels]

in the sky [or heaven] above

and signs [miracles] on the earth below:

blood, fire, and thick [^L a cloud/billow of] smoke.

The sun will become dark [^L be turned to darkness],

the moon red as blood [^L to blood],

before the overwhelming [great] and glorious day of the Lord will come.

Then anyone who calls on [^L the name of] the Lord will be saved [Joel 2:28–32].'

Jonathan Mitchell NT

"On the contrary, this is the thing [= oracle; prophecy] having been spoken through the prophet (one who had light ahead of time and spoke before folks) Joel,

'And so it will proceed being (or: existing) within (or: during) the last days,' – God is now saying – I will progressively pour (or: diffuse; shed) from out of the midst of My Breath-effect (Spirit; attitude) upon all flesh (= humans, people) and then your sons and your daughters will proceed prophesying, and your youths (older girls and boys; young people) will continue seeing sights (or: visions), and your old folks (or: elder ones) will be repeatedly dreaming dreams.

'In fact, I will continue pouring from out of the midst of My Breath-effect (or: diffusing from My Spirit and Attitude) even upon My slaves – both men and women – and they, too, will continue prophesying (speaking light ahead of time and before people).

'Later I will keep on giving miracles (wonders; omens; portents) within the sky (or: atmosphere; heaven) above, and signs upon the Land (or: earth) below – blood and fire and vapor [pillars] of smoke (or: a mist composed of smoke; [note: these three are a figure to illustrate bloodshed and destruction on earth, specifically referring to their Land]);

'the sun will proceed being converted into darkness (or: twisted with [itself, and move] into gloomy dimness and obscure shadowiness) and the moon into blood – before the great and fully-apparent day of [the] Lord [= Yahweh] is to come in full and clear light.

'Then it will continue being (or: existing) [that] everyone – whoever can (or: may in any single situation) call upon the Name of [the] Lord [= Yahweh's name]! – will proceed being rescued (or: kept safe; healed and restored to wholeness; delivered; saved).' [Joel 2:28-32] [comment: they were now in vss. 17-18; vss. 19-21 would come in AD 70]

P. Kretzmann Commentary

But this is that which was spoken by the Prophet Joel,

And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams

and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy;

And I will show wonders in heaven above and signs in the earth beneath; blood, and fire, and vapor of smoke;

the sun shall be turned In to darkness, and the moon In to blood, before that great and notable day of the Lord come;
And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

Syndein/Thieme

Kretzmann's **commentary** for Acts 2:14–21 has been placed in the **Addendum**.
"But this is the same kind of thing that was spoken by the prophet Joel, 'And it shall come to pass in the last days, said God, I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

{Note: this is a quote from Joel 2:28 referring to the 2nd advent of the coming of the Holy Spirit in the Millennial reign of Christ - Peter is using this as an illustration to show the disciples are NOT DRUNK. Peter is NOT saying Joel's prophecy is being fulfilled at this time.}

"And on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy."

{Note: This will be right after the Second Advent: Joel 2:29.}

"And I will show wonders in heaven above, and signs in the earth beneath. Blood, and fire, and vapor of smoke."

{Note: This will be just before the Second Advent: Joel 2:30.}

"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord comes."

{Note: On the day of the Second Advent of Christ will also come the Second Advent of the Holy Spirit indwelling everyone - because only believers will remain on the earth: Joel 2:31 (and see Rev 1:7).}

And it shall come to pass, that whosoever shall call on the name of {have faith in} the Lord shall be saved.

{Note: at the Second Advent which is at the end of the Tribulation, Christ will save all the believing Jews- and by application ALL the Jews to whom Peter was now speaking and 'whosoever' also refers to everyone who will believe! - Evangelism - the purpose of the temporary Gift of Tongues}

Translation for Translators

Instead, *what has happened to us is the miraculous thing that the prophet Joel wrote about long ago. Joel wrote:*

God says, 'During the last/final days *before I judge all people*, I will give my Spirit abundantly/generously to people [SYN] everywhere. *As a result*, your sons and daughters will tell *people* messages from me, the young men among you will see visions *from me*, and the old men among you will have dreams *that I will give them*. During those days I will abundantly/generously give my Spirit *even* to men and women believers *who are* my slaves/servants, so they can tell *people* messages from me. I will cause amazing things to happen in the sky, and I will do miracles on the earth that will show *that I am powerful*. Here on the earth [CHI] *I will cause wars with* blood, fire and thick/dark smoke *everywhere*. In the sky the sun will *appear dark to people* and the moon will *appear red to them*. *Those things will happen before the important and splendid/amazing day [MTY] when I, the Lord God, will come to judge everyone. Before that time, all those who ask me [MTY] to save them from the guilt of their sins will be saved {I, the Lord, will save all those who ask me [MTY] to save them from the guilt of their sins.}' "*

The Voice

Peter: Men of Judea and all who are staying here in Jerusalem, listen. I want you to understand: these people aren't drunk as you may think. Look, it's only nine o'clock in the morning! *No, this isn't drunkenness*; this is the fulfillment of the prophecy of Joel. Hear what God says!

In the last days,

I will offer My Spirit to humanity as a libation.

Your children will boldly speak *the word of the Lord*.

Young warriors will see visions,

and your elders will dream dreams.
 Yes, in those days I shall offer My Spirit to all servants,
 both male and female, and they will boldly speak My word.
 And in the heaven above and on the earth below,
 I shall give signs of *impending judgment*: blood, fire, and clouds of smoke.
 The sun will become a void of darkness,
 and the moon will become blood.
 Then the great and dreadful day of the Lord will arrive,
 And everyone who calls on the name of the Lord
 will be liberated *into God's freedom and peace*. [Joel 2:28–32] Vv. 14b–16
 are included for context.

Bible Translations with Many Footnotes:

Lexham Bible

But this is what was spoken through the prophet Joel:
 'And it will be in the last days,' God says,
 'I will pour out my Spirit on all flesh,
 and your sons and your daughters will prophesy,
 and your young men will see visions,
 and your old men will dream dreams.
 And even on my male slaves and on my female slaves
 I will pour out my Spirit in those days, and they will prophesy.
 And I will cause wonders in the heaven [Or "sky"] above
 and signs on the earth below,
 blood and fire and vapor of smoke.
 The sun will be changed to darkness
 and the moon to blood,
 before the great and glorious day of the Lord comes.
 And it will be that everyone who calls upon the name of the Lord will be saved.' [A
 quotation from Joel 2:28–32]

NET Bible®

But this is what was spoken about through the prophet Joel:³¹
 'And in the last days³² it will be,' God says,
 'that I will pour out my Spirit on all people,³³
 and your sons and your daughters will prophesy,
 and your young men will see visions,
 and your old men will dream dreams.
 Even on my servants,³⁴ both men and women,
 I will pour out my Spirit in those days, and they will prophesy.³⁵
 And I will perform wonders in the sky³⁶ above
 and miraculous signs³⁷ on the earth below,
 blood and fire and clouds of smoke.
 The sun will be changed to darkness
 and the moon to blood
 before the great and glorious³⁸ day of the Lord comes.
 And then³⁹ everyone who calls on the name of the Lord will be saved.⁴⁰
^{31sn} Note how in the quotation that follows all genders, ages, and classes are
 included. The event is like a hope Moses expressed in Num 11:29.
^{32sn} The phrase in the last days is not quoted from Joel, but represents Peter's
 interpretive explanation of the current events as falling "in the last days."
^{33tn} Grk "on all flesh."

^{34tn} Grk "slaves." Although this translation frequently renders δουλος (doulos) as
 "slave," the connotation is often of one who has sold himself into slavery; in a
 spiritual sense, the idea is that of becoming a slave of God or of Jesus Christ
 voluntarily. The voluntary notion is not conspicuous here; hence, the translation

“servants.” In any case, the word does not bear the connotation of a free individual serving another. BDAG notes that “‘servant’ for ‘slave’ is largely confined to Biblical transl. and early American times...in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v.). The most accurate translation is “bondservant” (sometimes found in the ASV for δούλος), in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

^{35sn} The words and they will prophesy in Acts 2:18 are not quoted from Joel 2:29 at this point but are repeated from earlier in the quotation (Acts 2:17) for emphasis. Tongues speaking is described as prophecy, just like intelligible tongues are described in 1 Cor 14:26-33.

^{36tn} Or “in the heaven.” The Greek word οὐρανός (ouranos) may be translated “sky” or “heaven” depending on the context. Here, in contrast to “the earth below,” a reference to the sky is more likely.

^{37tn} Here the context indicates the miraculous nature of the signs mentioned; this is made explicit in the translation.

^{38tn} Or “and wonderful.”

^{39tn} Grk “And it will be that.”

^{40sn} A quotation from Joel 2:28-32.

Rotherham’s Emphasized B. But [this] is that which hath been spoken through the prophet Joel—^f

*And it shall be, in the last days, saith God,
I will pour out of my Spirit upon all flesh;
And your sons and your daughters shall prophesy,
And ||your young men|| |visions| shall see,
And ||your elders|| |in dreams| shall dream,—
And <even upon my men-servants and upon my maid-servants,
In those days> will I pour out of my Spirit,
And they shall prophesy;
And I will set forth wonders in the heaven above,
And signs upon the earth beneath,—
Blood, and fire, and vapour of smoke:
||The sun|| shall be turned into darkness,
And ||the moon|| into blood,—
Before the coming of the day of the Lord, the great and manifest [day];
And it shall be—
||Whosoever shall call upon the name of the Lord|| shall be saved.^a*

^f Joel ii. 28–32.

^a Ro. x. 13.

The Spoken English NT

No, this is what the prophet Joel talked about:^o
And in the last days, God says,
I’m going to pour out my Spirit on all people.^p
And your sons and daughters are going to prophesy,^q
And your young ones are going to see visions,
And your elders are going to dream dreams.
And in those days I’m going to pour out my Spirit on my servants, both men and women, and they’re going to prophesy.^r
And I’m going to show wonders in heaven above,
And miracles^s on the earth below:
Blood and fire and clouds of smoke.
The sun is going to be turned dark,^t
And the moon is going to be turned the color of blood,
Before the great and gloriousu Day of the Sovereign One comes,
And everyone that calls on the name of the Sovereign One is going to be saved.

- o. Lit. "This is what was spoken through the prophet Joel." See Joel 2:28-32.
- p. Lit. "all flesh."
- q. Prn. proff-a-sye.
- r. Some mss lack the words "and they're going to prophesy"—probably because they're not in the original passage from Joel. Peter's quotation is not completely word-for-word.
- s. Traditionally: "signs."
- t. Lit. "turned to darkness."

Wilbur Pickering's New T.

...but this is what was spoken through the prophet Joel:

'It will be in the last days, says God: I will pour out from my Spirit upon all flesh; your sons and your daughters will prophesy; your young men will see visions; your old men will dream a dream.¹³

In those days I will indeed pour out from my Spirit upon my male slaves and upon my female slaves, and they will prophesy.¹⁴

I will show wonders in the heaven above and signs on the earth below: blood and fire and smoke vapor.

The sun will be turned into darkness and the moon into 'blood' before the great and glorious day of the LORD will come.

And it will be: whoever calls on the name of the LORD¹⁵ will be saved!

(13) "Visions" is plural, but "dream" is singular, in the Text. When I was young I had all sorts of 'visions' of what I thought I was going to achieve in my lifetime. Now that I am old I am pretty well reduced to one 'dream'. One's focus must accompany his energy level. (My personal experience is probably not the intended meaning of the Text, but I'm not sure what it might be—do all old men have the same dream?)

(14) As is typical in Hebrew, verse 18 repeats part of verse 17. Similarly, verse 20 complements verse 19. I take it that verses 19 and 20 will be fulfilled during the Great Tribulation, literally, so it was verses 17 and 18 that were immediately applicable to what was happening there. So why did Peter quote the material in 19 and 20? Perhaps he (and the others) thought that 'the day of the LORD' had already started—so much so that no one went home; the believers stayed on in Jerusalem until the persecution sent them running (8:1).

(15) To call on the 'name' of the Lord is to call on Him. To 'call' on Him is to place yourself under His protection, which involves a recognition of His rulership.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation **"But this is the [thing] having been spoken by the prophet Joel:**

'And it will be in the last days, says God, [that] I will pour out of My Spirit upon all flesh [fig., all of humanity]; and your_p sons and your_p daughters will prophesy, and your_p young men will see visions, and your_p old men will dream dreams.

'And even upon My slave-men and upon My slave-women, in those days I will pour out of My Spirit, and they shall prophesy.

'And I will give [fig., show] wonders in heaven [or, the sky] above and signs on the earth beneath—blood and fire and vapor of smoke.

'The sun will be turned into darkness and the moon into blood before the great and glorious Day of [the] LORD comes.

'And it will be [that] every [one] who himself shall call on the name of [the] LORD will be saved!' [Joel 2:28-32]

Benjamin Brodie's trans.

But this [speaking in foreign languages] is that [partially fulfilled prophecy] which was written by the prophet, Joel [2:28-32],

And God said: It will come to pass in the last days that I will pour out from My Spirit [emphasis on the gift] upon individual flesh [human beings]; then your sons and daughters will proclaim a divine revelation and your young men will see visions and your older men [senior citizens] will have dream visions.

As a matter of fact, I will also pour out My Spirit upon My male slaves and upon My female slaves in those days and they will proclaim a divine revelation.

Furthermore, I will produce wonders in the heaven above and miraculous signs upon the earth below: blood and fire and a smokey mist [vapor].

The sun will be changed from its normal appearance into darkness and the moon into blood before the great and awesome Day of the Lord [Tribulation period] comes.

Furthermore, it will come to pass that each person who calls upon the name of the Lord will be delivered.

Charles Thomson NT

But this is what was spoken by the prophet Joel,

"And it shall come to pass in the last days, saith God, that I will pour out a portion of my spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions; and your old men shall dream dreams; and upon my servants, and upon my handmaids, in those days I will pour out a portion of my spirit, and they shall prophesy: and I will exhibit wonders in the heaven above, and signs on the earth beneath; blood and fire and smoky vapour. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and illustrious day of the Lord. And it shall come to pass, that whoever will call on the name of the Lord shall be saved.

Context Group Version

For these are not drunk, as you (pl) suppose; seeing it is [but] the third hour {9: AM} of the day, but this is that which has been spoken through the prophet Joel:

And it shall be in the last days, says God, I will pour out of my Spirit on all flesh: And your (pl) sons and your (pl) daughters shall prophesy, And your (pl) young men shall see visions, And your (pl) old men shall dream dreams:

Yes and on my male slaves and on my female slaves in those days I will pour out of my Spirit; and they shall prophesy.

And I will show wonders in the sky above, And signs on the land beneath; Blood, and fire, and vapor of smoke:

The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord comes, That great and notable [day].

And it shall be, that everyone who shall call on the name of the Lord shall be rescued. V. 15 is included for context.

Far Above All Translation

But this is that *which* was spoken through the prophet Joel, 'And it shall come to pass in the last days,' says God, '*that* I will pour out *some* of my spirit on all flesh, and your sons and your daughters will prophesy, and your youths will see visions, and your old men will dream dreams, and I will indeed pour out some of my spirit on my servants and on my maidservants in those days, and they will prophesy. And I will show miracles in heaven above and signs on earth below: blood and fire and a smoky vapour. The sun will be turned into darkness and the moon to blood before the great and illustrious day of *the* Lord comes. And it will come to pass that everyone who calls on the name of *the* Lord will be saved.'

Green's Literal Translation

But this is that which has been spoken by the prophet Joel,

"And it shall be" in the last days, God says, "I will pour from My Spirit on all flesh, and your sons and your daughters shall prophesy;" "and your young men shall see visions," "and your old men shall dream dreams;"

"and also I will pour out My Spirit on My slaves and slave women in those days," and they shall prophesy.

"And I will give wonders in the heaven above," and miraculous signs "on the earth below, blood and fire and vapor of smoke.

The sun will be turned into darkness, and the moon into blood, before the "coming of the great and glorious" "day of the Lord."

"And it shall be *that* everyone who shall call on the name of *the* Lord will be saved."

Joel 2:28-32.

Legacy Standard Bible

For these men are not drunk, as you suppose, for it is the third hour of the day [9 a.m.]; but this is what was spoken through the prophet Joel:
 ‘AND IT SHALL BE IN THE LAST DAYS,’ God says,
 ‘THAT I WILL POUR OUT MY SPIRIT ON ALL MANKIND [Lit *flesh*];
 AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY,
 AND YOUR YOUNG MEN SHALL SEE VISIONS,
 AND YOUR OLD MEN SHALL DREAM DREAMS;
 EVEN ON MY MALE SLAVES AND FEMALE SLAVES,
 I WILL IN THOSE DAYS POUR OUT My Spirit
 And they shall prophesy.
 AND I WILL PUT WONDERS IN THE SKY ABOVE
 AND SIGNS ON THE EARTH BELOW,
 BLOOD, AND FIRE, AND VAPOR OF SMOKE.
 THE SUN WILL BE TURNED INTO DARKNESS
 AND THE MOON INTO BLOOD,
 BEFORE THE GREAT AND AWESOME DAY OF THE LORD [In OT, Yahweh, cf. Joel 2:31]
 COMES.
 AND IT WILL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD [In OT, Yahweh,
 cf. Joel 2:31] WILL BE SAVED.’
 V. 15 is included for context..

Literal New Testament

BUT THIS IS THAT WHICH HAS BEEN SPOKEN BY THE PROPHET JOEL,
 AND IT SHALL BE IN THE LAST DAYS, SAYS GOD I WILL POUR OUT OF
 SPIRIT MY UPON ALL FLESH; AND SHALL PROPHECY SONS YOUR AND
 DAUGHTERS YOUR; AND YOUNG MEN YOUR VISIONS SHALL SEE, AND
 ELDERS YOUR DREAMS SHALL DREAM;
 AND EVEN UPON BONDMEN MY AND UPON BONDWOMEN MY IN DAYS
 THOSE WILL I POUR OUT OF SPIRIT, MY AND THEY SHALL PROPHECY;
 AND I WILL GIVE WONDERS IN THE HEAVEN ABOVE AND SIGNS ON THE
 EARTH BELOW, BLOOD AND FIRE AND VAPOUR OF SMOKE.
 THE SUN SHALL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD
 BEFORE COME DAY OF [THE] LORD THE GREAT AND MANIFEST.
 AND IT SHALL BE, EVERYONE WHOEVER SHALL CALL UPON THE NAME OF
 [THE] LORD SHALL BE SAVED.

Literal Standard Version

But this is that which has been spoken through the prophet Joel:
 And it will be in the last days, says God, || I will pour out of My Spirit on all flesh, ||
 And your sons and your daughters will prophesy, || And your young men will see
 visions, || And your old men will dream dreams;
 And also on My menservants, and on My maidservants, || In those days, I will pour
 out of My Spirit, || And they will prophesy;
 And I will give wonders in the sky above, || And signs on the earth beneath—Blood,
 and fire, and vapor of smoke,
 The sun will be turned to darkness, || And the moon to blood, || Before the coming
 of the Day of the LORD—the great and conspicuous;
 And it will be, everyone who, if he may have called on the Name of the LORD, will
 be saved.

Modern Literal Version 2020

But this is what has been spoken through the prophet Joel,
 God says, ‘And it will be in the last days, I will pour out from My Spirit upon all flesh
 and your° sons and your° daughters will prophesy and your° young-men will see
 visions and your° elderly-men will be dreaming dreams.
 For-sure, I will pour out from my Spirit upon my male bondservants and upon my
 female bondservants in those days, and they will prophesy.
 And I will be giving you° wonders in the heaven above and signs upon the earth
 below; blood and fire and vapor of smoke.

The sun will be turned into darkness and the moon into blood, before the great and illustrious day of the Lord is to come.

And it will be: everyone, whoever is calling upon the name of the Lord, will be saved.' {Joel 2:28-32}

The gist of this passage: Peter quotes an extensive passage in Joel to make the point that what is happening before this crowd is not out of bounds from the Christian life.

Joel 2:28–32 are quoted by Peter below. In the [Addendum](#), this passage will be [briefly discussed](#).

16-21

Acts 2:16			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
touto (τοῦτο) [pronounced <i>TOO-toh</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
eréō (ἔρέω) [pronounced <i>eh-REH-oh</i>]	<i>what is said, that which is spoken, the declared things</i>	neuter singular, perfect passive participle; nominative case; Attic form	Strong's #2046
diá (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
toú (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
prophêtês (προφήτης) pronounced <i>prohf-AY-tace</i>	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; genitive/ablative case	Strong's #4396

Acts 2:16

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἰωὴλ (Ἰωήλ) [pronounced ee-oh-ALE]	to whom Jehovah is God; transliterated (from the Hebrew), <i>Joel</i>	indeclinable proper noun person	Strong's #2493

Translation: But this is the [thing] having been declared by the prophet Joel:...

The [thing], by matching up with the participle verb, is what *has been declared*. Strictly speaking, Peter is not saying that this is being fulfilled (it isn't); but he is saying that the thing that he is about to say has been declared by the prophet Joel.

Peter is reading a passage of Scripture, not as being fulfilled, but simply as something which stands written. Joel is speaking of a time, still in the future, where his words will be fulfilled. Peter is not saying that this is now; Peter is bringing this up to show that what is happening is not really that weird in the realm of God's plan. Joel describes an outpouring of the Holy Spirit in the Millennium; and Peter (along with everyone else) is observing the outpouring of the Holy Spirit right here and now.

Acts 2:16 But this is the [thing] having been declared by the prophet Joel:... (Kukis mostly literal translation)

Joel is describing the outpouring of the Holy Spirit during the Millennium. All of the people here in Jerusalem are observing the outpouring of the Holy Spirit (but under a very different set of circumstances). These are not the same set of experiences, but there are certainly some similarities.

Acts 2:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
esomai (ἔσομαι) [pronounced EHS-om-ahēe]	future tense of "to be"	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
en (ἐν) [pronounced en]	in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
éschatos (ἔσχατος) [pronounced EHS-khaht-oss]	last, farthest, final (of place or time); ends of, latter end, lowest, uttermost	feminine plural superlative adjective; dative, locative or instrumental case	Strong's #2078
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	days; time; years, age, life	feminine plural noun; dative, locative or instrumental case	Strong's #2250

Acts 2:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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New English Version Commentary: *The last days- This phrase refers to both the 'last days' of the Jewish state in the run up to the AD70 destruction of the temple, and it can also refer to the 'last days' around the return of Christ to earth. The miraculous gifts of the Holy Spirit will be used to re-establish God's Kingdom on earth- they are "the powers of the age to come" (Heb. 6:5); they aren't possessed today. They will be given to us when Jesus returns.*⁵⁸

Translation: ...*It will be in the last days,...*

The quoting is somewhat tricky. Peter is speaking, so all of that will be contained by quotation marks (it is my habit to place only the opening and end quotation mark for any extended speech).

Peter is quoting the book of Joel, hence, the single quotation symbols; but Joel is quoting the words of God, so I have italicized that. So we have a quote (*italics*) within a quote (') within a quote (' "). I further color-code these words. I use a reddish color for the New Testament; and a purplish color to indicate a quote from the Old.

The quotation is about the last days, so please allow me to further complicate this quotation by Peter. Peter *does not know* the times or the epochs. This is not his area of expertise. Later in life, he will suggest Paul's writings to get a greater understanding of things. He really does not know how this quote fits into what is happening. He probably expects Jesus to return during his lifetime (which is probably true of all the Apostles; although, near the end of his life, John will begin to realize that there is much more to come before Jesus returns). God the Holy Spirit, Who is guiding Peter here, does understand the end from the beginning.

So, essentially, Peter has learned a quotation from Joel which seems to be apropos, but he does not fully understand why. What he quotes essentially allows for the unusual events which everyone is seeing taking place. God the Holy Spirit understands fully what this quotation is about, how it works into the times and epochs; and also can allow for Peter to quote it.

The *last (latter) days* refers to the time when Jesus returns. God the Holy Spirit knows when that is going to happen; Peter thinks it may happen soon and, perhaps, he is even misapplying this passage. Doesn't matter. It is okay for Peter to speak Scriptures, which everyone knows, but which does not have direct fulfillment on that day that he is speaking.

Quite frankly, I don't know if I muddied up the water for you or made it more clear. It is normal for when we read the quote of an Old Testament passage, for us to want it to be the fulfillment of that passage. Sometimes it is, but many times it is not. However, even though this passage is not being fulfilled at this time, it is illustrative of the power and activities of the Holy Spirit.

Acts 2:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
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⁵⁸ From <https://www.n-e-v.info/acts2.html> accessed July 24, 2023.

Acts 2:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, Goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: ...says the God,...

These words being spoken, through Joel, are the words of God. So Peter is quoting Joel who is quoting God. Peter tells us that God is speaking here, *says the God* is not a part of the passage in Joel. One of the things which Peter understands very well at this time is, the Old Testament is the word of God.

Acts 2:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekchéō (ἐκξέω) [pronounced <i>ek-KHEH-oh</i>]	<i>to pour out; to spill; to gush out; to shed [abroad, forth]; metaphorically: to bestow, to distribute</i>	1 st person singular, future active indicative	Strong's #1632
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
πνεῦμα (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
μου (μοῦ) [pronounced <i>moō</i>]; also ἐμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled ἐφ (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
πασαν (πασαν) [pronounced <i>PAH-sahn</i>]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956

Acts 2:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity</i>	feminine singular noun; accusative case	Strong's #4561

Translation: ...*[that] I will pour out My Spirit upon all humanity.*

There will be a time that God pours out His Spirit upon all humanity. Logically, this would require for all humanity, at this time, to be saved. What sense would it make for God to give His Spirit to unbelievers? Therefore, this would have to take place at the beginning of the Millennium—after all of the unbelievers have been removed from the earth.

What God is pouring His Spirit out upon is sarx (σάρξ) [pronounced sarx], which means, *flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly; man, mankind, humanity.* Strong's #4561. Here, its application is to *all man, men, mankind, humanity.* Luke only uses this word thrice (Luke 3:6 24:39 Acts 2:17). Paul uses this word a lot, but with a different application. Paul much often uses this word to refer to the fallen nature of man (the sin nature). Paul took a great many Greek words and gave them a spiritual or doctrinal application.

Acts 2:17d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
prophêteúō (προφητεύω) [pronounced pro-fay-TWO-oh]	<i>to prophesy, to predict (something, the future); to declare (based upon divine revelation); to speak divine truth, to be a prophet, to act as a prophet</i>	3 rd person plural, future active indicative	Strong's #4395
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
huios (υἱός, οὐ, ὅ) [pronounced hwee-OSS]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; nominative case	Strong's #5207
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588

Acts 2:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thugatêr (θυγάτηρ) [pronounced <i>thoo-GAT-air</i>]	<i>a daughter; a female descendant; a female child</i>	feminine plural noun, nominative case	Strong's #2364
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: *[As a result,] your sons and your daughters will prophesy.*

As a result, the male and female descendants of the people hearing this prophesy (from Joel and later from Peter) would prophesy. That is, they would speak the words of God. That is exactly what has been taking place—all of those filled with the Spirit began to speak the words of God.

Right then and there, the 120 disciples are also speaking the words of God, as given to them by God the Holy Spirit. However, this is not a fulfillment of the Joel passage; it is very similar to the Joel passage.

Again, we cannot look into Peter's head and know what he knows. However, we do know that he previously made a boneheaded decision to choose a 12th Apostle; and he may be misapplying this passage from Joel. However, there is nothing wrong with the words that he is speaking or the words which are recorded.

Believers in previous dispensations and prophets did not know the whole story. Even though Isaiah, on many occasions, spoke of the Messiah and the Suffering Servant, he may not have known that this is the same Person. He may not have been able, in and of himself, to put all of his prophecies together and have a full picture of what he prophesied (or Who he was prophesying about). David's psalms did not necessarily know that he was talking about the Messiah. David was suffering greatly when he wrote Psalm 22. Would he have understood that this is Jesus the Messiah Who he was really speaking about? The picture that these ancient prophets had was very blurry and, at times, they likely had no idea that they were speaking about the Messiah.

I have used the illustration of Abraham on many occasions, when he offered up his son Isaac, the son whom he loved, as a human sacrifice to God. Did he know this whole thing was a type of Christ being offered by God the Father for our sins? Of course not! He viewed all of this as giving obedience to God, no matter what God asked. But God told Abraham to do this in order to give us a picture or shadow-image or type of Jesus. Before the crucifixion, this was a picture of obedience. After the crucifixion, this act became a shadow-image of the crucifixion.

Acts 2:17e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
neaniskos (νεανίσκος) [pronounced <i>neh-an-ISS-koss</i>]	<i>a young man (under 40), youth; used of a young attendant or servant</i>	masculine plural noun, nominative case	Strong's #3495

Acts 2:17e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
hórasis (ὄρασις) [pronounced HOR-as-is]	<i>vision; appearance; the act of gazing, (externally) an aspect; or (internally) an inspired appearance</i>	feminine plural noun, accusative case	Strong's #3706
optánomai (ὀπτάνομαι) [pronounced op-TAHN-oh-my]	<i>to see, to perceive with the eyes, to look at; however, we have more than the simple act of seeing here (which would be blépō), but we have a correct perception or understanding of what one is observing, or a concentrated effort to examine what is occurring</i>	3 rd person plural, future (deponent) middle indicative	Strong's #3700

Translation: *Your young men will see visions...*

In this period of time that Joel is speaking of, young men will see visions. Well, this is not happening right now, at the time that Peter is speaking. So we know, from these words, that Peter cannot be talking about what is taking place at Pentecost. There is nothing of this scene in Pentecost where people are seeing visions.

Acts 2:17f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
presbuteros (πρεσβύτερος) [pronounced pres-BOO-ter-oss]	<i>elder, a senior; specifically an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter; old</i>	masculine plural noun; nominative case	Strong's #4245
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
enupnion (ἐνύπνιον) [pronounced en-OOP-nee-on]	<i>dream, something seen in sleep, a dream (vision in a dream)</i>	neuter plural noun; dative, locative or instrumental case	Strong's #1798

This word is only found here in the New Testament (I have not noted every instance of this).

Acts 2:17f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
enupniázomai (ἐνυπνιάζομαι) [pronounced en-ooop-nee-AD-zom-ahee]	to dream; to see (divinely suggested) dreams; metaphorically, to be beguiled with sensual images and carried away to an impious course of conduct	3 rd person plural, future passive indicative	Strong's #1797

In case you are wondering, this word is found twice in the New Testament.

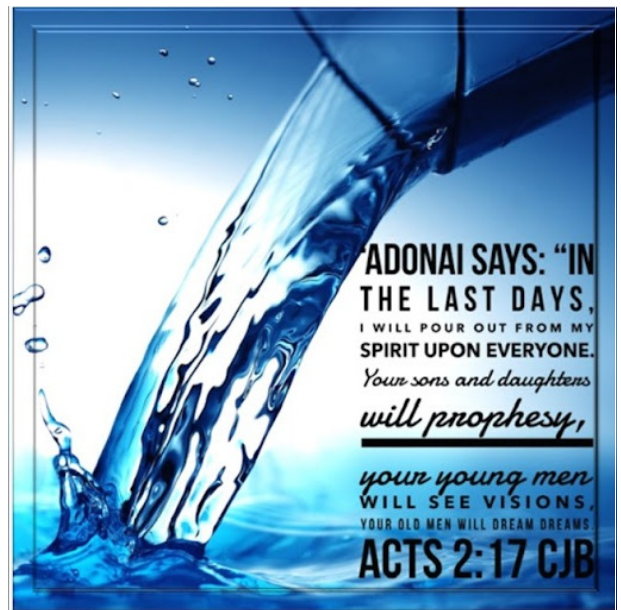
Translation: *...and your elders will dream dreams.*

In the last days, when God pours out His Spirit, the elders will dream dreams. Divine information will come to them in the form of dreams.

Acts 2:17 *...‘It will be in the last days, says the God, [that] I will pour out My Spirit upon all humanity. [As a result,] your sons and your daughters will a prophesy. Your young men will see visions and your elders will dream dreams.* (Kukis mostly literal translation)

Peter has chosen a passage which he has recently read, and it seems apropos to this moment, even though he may not fully appreciate why it is. What is happening at Pentecost is similar to the passage that Peter reads, but it is not a fulfillment of this passage from Joel. .

Acts 2:17 (Complete Jewish Bible) (a graphic); from **Encouraging Words**; accessed September 13, 2021.



Chapter Outline
Charts, Graphics and Short Doctrines

Acts 2:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
γε (γέ) [pronounced geh]	indeed, truly, at least; even; if indeed, seeing that	particle	Strong's #1065
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909

Acts 2:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
doulos (δούλος) [pronounced DEW-loss]	<i>slave (s); servant (s); attendant (s)</i>	masculine plural noun; accusative case	Strong's #1401
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
doulê (δούλη) [pronounced DOO-lay]	<i>a female slave, bondmaid, handmaid</i>	feminine plural noun, accusative case	Strong's #1399
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588

Acts 2:18a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmerai (ἡμέραι) [pronounced hay-MEH- raī]	days; time; years, age, life	feminine plural noun; dative, locative or instrumental case	Strong's #2250
ekeinai (ἐκεῖναι) [pronounced ehk-I- nice]	them, those; to those [them]; in those [them]; by those [them]	3 rd person feminine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
ekchēō (ἐκξέω) [pronounced ek-KHEH- oh]	to pour out; to spill; to gush out; to shed [abroad, forth]; metaphorically: to bestow, to distribute	1 st person singular, future active indicative	Strong's #1632
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ' before a vowel.	from, away from, by; after; at; with, because of, since; before; in; of; out (from)	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	neuter singular definite article, genitive/ablative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO- mah]	spirit, Spirit; breath; wind [blast], air	neuter singular noun, genitive/ablative case	Strong's #4151
μου (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	me; of me; from me; my, mine	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
See v. 17c.			

Translation: *Indeed, I will pour out My Spirit upon My male servants and My female servants,...*

The male and female servants here refer to those mature believers who have been producing divine good for God. God will pour out His Spirit upon them as well.

Acts 2:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532

Acts 2:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophêteúō (προφητεύω) [pronounced <i>pro-fay-TWO-oh</i>]	<i>to prophesy, to predict (something, the future); to declare (based upon divine revelation); to speak divine truth, to be a prophet, to act as a prophet</i>	3 rd person plural, future active indicative	Strong's #4395

Translation: *...and they will prophesy.*

These mature believers will all prophesy (speak the words of God).

The 120 disciples have had a crash course of Christology with Jesus, but there is much more for them to learn. Right now, they are speaking of the mighty works of God, which includes the offering of His Son for our sins.

Acts 2:18 *Indeed, I will pour out My Spirit upon My male servants and My female servants, and they will prophesy.* (Kukis mostly literal translation)

Joel describes what will happen in the future where the knowledge of the Lord will be universal. Peter quotes this as guided by God the Holy Spirit; but this is only illustrative to those who hear him. Peter might as well have been saying, "Do not be shocked by all that you are witnessing. After all, didn't Joel speak about something very similar to this in our Scriptures?"

Acts 2:19a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	1 st person singular, future active indicative	Strong's #1325
téras (τέρας) [pronounced <i>TEHR-as</i>]	<i>wonder, miracle, prodigy, omen</i>	neuter plural noun, accusative case	Strong's #5059
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3772

Acts 2:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anō (ἄνω) [pronounced AN-oh]	<i>up, upwards, above, on high; of the quarters of the heaven, northward; of countries, inland, up from the coast; of time, formerly</i>	directional adverb	Strong's #507

Translation: *I will place wonders in the skies above...*

Again, what Joel is speaking of is not taking place right then and there on Pentecost. So, by quoting the rest of this passage, Peter places it into an historical context. He personally does not know what that historical context is, but God the Holy Spirit does.

The believers hearing this recognize that they are not seeing such wonders in the skies.

Acts 2:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sêmeíon (σημεῖον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter plural noun; accusative case	Strong's #4592
επί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093
kato/katōterō (κάτω/κατωτέρω) [pronounced KAT-oh, kat-oh-TER-oh]	<i>down, downwards; below, beneath, bottom, down under; of place, below; of temporal succession</i>	directional adverb	Strong's #2736

Translation: *...and [put] signs on the earth below—...*

Those listening to Peter's speech are not seeing any signs on the earth below either. So, they know that this quote from Joel is not being exactly applied to this moment. That is, it is not being fulfilled.

Acts 2:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
haima (αἷμα, ατος, τό) [pronounced HI-mah]	[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed	neuter singular noun, accusative case	Strong's #129
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
pûr (πῦρ) [pronounced purr]	fire	neuter singular noun; accusative case	Strong's #4442
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
atmís (ἀτμίς) [pronounced at-MECE]	vapor; smoky vapor, mist	feminine singular noun, accusative case	Strong's #822
kapnós (καπνός) [pronounced kap-NOSS]	smoke	masculine singular noun, genitive/ablative case	Strong's #2586

Translation: ...[there will be] blood, fire and billows of smoke.

Some of the things which will be seen at that time is blood, fire and billows of smoke. This certainly sounds like a very destructive war to me.

Acts 2:19 *I will place wonders in the skies above and [put] signs on the earth below—[there will be] blood, fire and billows of smoke.* (Kukis mostly literal translation)

Peter continues to read from this quotation of Joel. God the Holy Spirit has brought this passage to Peter's mind; Peter is speaking the passage to this crowd. However, it is clear that these things are not taking place right at this moment in this narrative.

Acts 2:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
helios (ἥλιος) [pronounced HAY-lee-oss]	the sun; the rays of the sun; the light of day	masculine singular noun, nominative case	Strong's #2246
metastréphō (μεταστρέφω) [pronounced met-as-TREF-oh]	to change; to distort; to turn around; (figuratively) to corrupt, to pervert	3 rd person singular, future passive indicative	Strong's #3344

Acts 2:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
skotos (σκότος) [pronounced SKOH-toss]	<i>[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God</i>	neuter singular noun; accusative case	Strong's #4655

Translation: *The sun will become dark...*

The sun will become dark. Not just darkened, but pitch black. The word found here is the neuter singular noun skotos (σκότος) [pronounced SKOH-toss], which means, *[thick] darkness; blindness; spiritual darkness metaphorically for ignorance, ungodliness, immorality, out of fellowship, that which opposes or is the opposite of God*. Strong's #4655. The time that Joel is speaking about will be a time where the conflict between God and the forces of evil will be seen by mankind.

Acts 2:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
hē (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
selênē (σελήνη) [pronounced seh-AY-nay]	<i>moon; from selas (brilliance); probably akin to the alternate of αἰρέομαι [G138], through the idea of attractiveness)</i>	feminine singular noun, nominative case	Strong's #4582
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
haima (αἷμα, ατος, τό) [pronounced HI-mah]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, accusative case	Strong's #129

Translation: *...and the moon [will turn] to blood.*

The moon will be seen, but it will turn a reddish color in the sky.

Again, this is obviously not happening right now while Peter is speaking.

Acts 2:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prin (πρίν) [pronounced <i>prihn</i>]	<i>before, formerly</i>	adverb	Strong's #4250
érchomai (ἔρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	aoist active infinitive	Strong's #2064
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, accusative case	Strong's #2250
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; accusative case	Strong's #3173
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
epiphanês (ἐπιφανής) [pronounced <i>ep-if-an-ACE</i>]	<i>glorious, splendid; conspicuous, (figuratively) memorable, notable</i>	feminine singular adjective, accusative case	Strong's #2016

This word occurs only here in the New Testament.

Translation: *[All of this will take place] before the great and glorious day of the Lord comes.*

These things will take place before the return of Jesus Christ (which is the great and glorious **day of the Lord**).

Because *great and glorious* are feminine singular adjectives, they apply to the *day of the Lord* rather than to the *Lord*.

Acts 2:20 *The sun will become dark and the moon [will turn] to blood. [All of this will take place] before the great and glorious day of the Lord comes.* (Kukis mostly literal translation)

Peter, no doubt, is expecting the day of the Lord to take place at any time now. If it happened tomorrow, that would not surprise him. However, if someone told him, "That is not going to take place until at least 2100 years in the future," that he may not have believed.

Acts 2:21			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
esomai (ἔσομαι) [pronounced <i>EHS-om-ahēe</i>]	<i>future tense of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (a form of #1510)
πάς (πάς) [pronounced <i>pahs</i>]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
eán (ἐάν) [pronounced <i>eh-AHN</i>]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
epikaleomai (ἐπικαλέομαι) [pronounced <i>ep-ee-kal-EH-ohm-ahēe</i>]	<i>to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc</i>	3 rd person singular, aorist middle subjunctive	Strong's #1941
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
onoma (ὄνομα,ατος,τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
sôzô (σώζω) [pronounced <i>SOHD-zoh</i>]	<i>to save, to keep safe and sound, to rescue from danger or destruction</i>	3 rd person singular, future passive indicative	Strong's #4982

Translation: *And it will come to pass that, if anyone invokes the name of the Lord, [then] he will be saved.'*

Given all that will be taking place—this is all at the end of the Tribulation—those who look to the Lord Jesus Christ for deliverance will be delivered temporally and eternally.

Acts 2:21 *And it will come to pass that, if anyone invokes the name of the Lord, [then] he will be saved.'* (Kukis mostly literal translation)

Acts 2:21 (NIV) (a graphic); from [Hope in Today Ministries](#); accessed September 5, 2021.

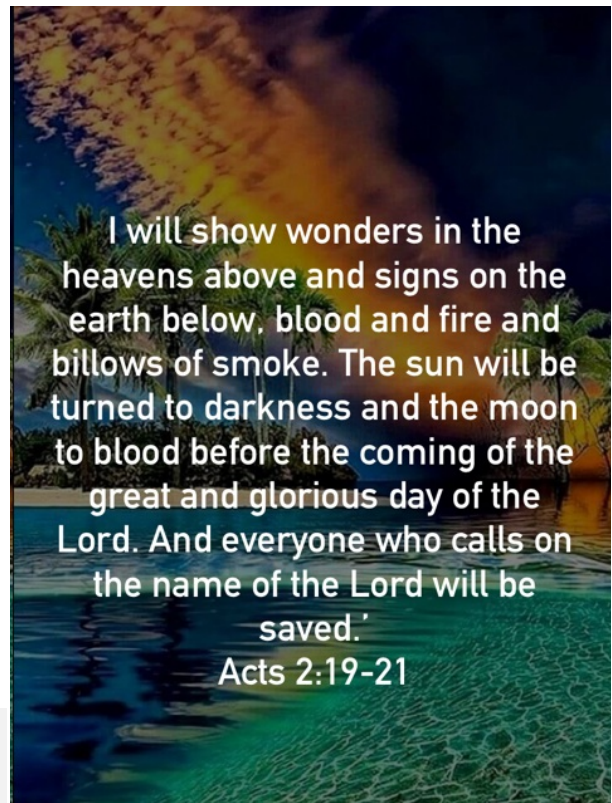
Acts 2:16–21 **But this is the [thing] having been declared by the prophet Joel:** *'It will be in the last days, says the God, [that] I will pour out My Spirit upon all humanity. [As a result,] your sons and your daughters will prophesy. Your young men will see visions and your elders will dream dreams. Indeed, I will pour out My Spirit upon My male servants and My female servants, and they will prophesy. I will place wonders in the skies above and [put] signs on the earth below—[there will be] blood, fire and billows of smoke. The sun will become dark and the moon [will turn] to blood. [All of this will take place] before the great and glorious day of the Lord comes. And it will come to pass that, if anyone invokes the name of the Lord, [then] he will be saved.'* (Kukis mostly literal translation)

This is the entire passage of Joel as Peter spoke it. What is taking place is not a fulfillment of these words of Joel, but there are similar things taking place. The pouring out of the Holy Spirit takes place on Pentecost; and in that great and terrible day of the Lord.

Because Peter does not know the times and the seasons, he likely does not appreciate why God the Holy Spirit has inspired him to speak these words from the book of Joel. That is left for us to sort out, many centuries later.

Acts 2:16–21 **God, through His Word, continues to hold up this prophesy, spoken by Joel:** *'It will come to pass in the last days, says God, that I will pour out My Spirit upon all humanity. As a result, your sons and your daughters will speak My truths. Your young men will see visions and your older men will dream dreams. Without a doubt, I will pour out My Spirit upon My male and female servants, and they will speak My words. I will place great wonders in the skies above and signs upon the earth below. All of these things will take place before that great and glorious day of the Lord comes to be. Furthermore, any person who invokes the name of the Lord at that time, he will be delivered and ultimately saved.'*

Acts 2:19–21 (NIV) (a graphic); from [Pinterest](#); accessed September 5, 2021.



Chapter Outline

Charts, Graphics and Short Doctrines

Peter Summarizes the Lord's Public Ministry, Including His Death and Resurrection

At times, I struggled with this translation. However, there are at least two instances where I believe I brought out a correct doctrinal understanding of what Peter is saying here. What I mean is, there are a few things here and there which you do not see in other translations.

It will be helpful to understand that Peter is not just an open mouth and God is speaking through him. What he is saying makes perfect sense to him and it comes from what Peter knows and understands. He had been studying that passage in Joel. He read it and reread it; and then God the Holy Spirit brought it to his mind for this time speaking to this very large crowd. He did not fully understand, I suspect, that Joel was talking about another period of time, but God used this quotation to indicate that the things happening right then and there were the very things which the Holy Spirit was capable of doing.

Having dealt with the unusual circumstances taking place (the speaking in tongues and the coming of the Holy Spirit), Peter now launches into his sermon, which is essentially an evangelistic message.

Throughout the book of Acts, primarily what we are going to find are evangelistic messages, rather than deep statements of Church Age doctrines (even from Paul). At this point in time, Peter and the rest stood before an unbelieving world, some who had heard the name Jesus and some who had not. It was the goal of these disciples to proclaim the gospel message of Jesus Christ to all the peoples of the world.

What was also taking place was a change in God's overall plan for the people of God in this era. Previously, God worked through nation Israel; now God would work through the body of believers known as the church. From our place in history, 2000 years later, we recognize most of the changes which were subtly taking place, even though the disciples of that era were not fully aware of them (again, Jesus told them, "It is not for you to know the times and the seasons"). They will happen almost imperceptively and organically, but Paul will commit these changes to paper, as it were.

The end result is, by Luke, in the book of Acts, we observe these changes taking place subtly and organically; but these changes are a part of our Christian lives. Let me give you an example. Where did Peter and the rest of the disciples go to teach the Word of God? Many times, they went to the Temple and to the synagogues (Acts 2:24 3:1 9:20 13:14 etc.). But where are they right now on the day that the Holy Spirit is given to them? They are altogether in one place, in the house where they were all staying (Acts 2:1–2). God did not speak to them in some way and say, "The Holy Spirit is about to come upon you, so head on over to the Temple toot suite." No, the Holy Spirit comes to them right where they are, separate from the Temple. This does not mean that they could not longer go to the Temple or into the various synagogues; it simply signaled that there is a change.

By the final third of Acts, going to the Temple was a mistake—Paul's biggest mistake of his ministry. But, as I said, all of this takes place subtly and organically. When Paul went to the Temple, he knew that he shouldn't, but God's plan readjusted itself at that point.

Slowly but surely, all of the disciples are being weaned away from the Temple and from the synagogues scattered throughout the Roman empire. There is no command from God to do this; it just happens. As the church continues to evangelize, it is clear that most of their opposition is coming from the Jewish religious hierarchy.

Slowly but surely, the church will find its footing in a new set of venues. Evangelism can take place virtually anywhere. Sometimes in a synagogue (at first), but along a road or a path, in the market place, in a public court, etc. We can evangelize anyplace at anytime (although this does not mean that you go to your job and spend the whole day standing on a desk calling for people to come to Jesus—that would be a mistake). You pick and choose your places; and much of the time, the presentation of the gospel will be in private to one or two individuals. (Remember that Jesus first spoke to two men on the way the Emmaus?)

And when it comes to the spiritual growth of believers, this will take place in an established church, for the most part. This church may be in someone's home; in a rented building (or in a free one); or in a building paid for by the members of the church. But this is not the thrust of the early church. They will move in that direction naturally, organically, as circumstances and situations change.

Men, Israelites, listen to the words these: Jesus the Nazarene, a Man approved from the source of the God for the sake of you [all], with powers and with wonders and with signs, which were done through Him [by] the God in a midst of you [all], just as them you [all] have seen. This [One], the [one] having been decreed by a plan and foreknowledge of the God, He was given over by a hand of lawless ones, crucifying, you [all] have executed [Him], Whom the God raised up, [Him] having been loosed [from] the throes of death, according to not was possible to seize Him by it.

Acts
2:22–24

Men [and] Israelites, hear these words: Jesus the Nazarene, a Man approved from the source of God for your sake, with powers and wonders and signs, [all of] which God did through Him in your midst, according as you [all] have seen them. This [One], having been predetermined by the plan and foreknowledge of God, was given over into the hand of lawless [men] who crucified [Him, but] you [all] [were the ones who really] killed [Him]. [This is the One] Whom God raised up, [Him] having been loosed [from] the anguish of death, as it was not possible for Him to be held by death [lit., *it*].

Men [and] Israelites, hear these words about Jesus the Nazarene. He was approved by God on your behalf, with powers, wonders and signs, all of which God did through Him in your midst. In fact, you yourselves have seen these signs and miracles. This Same One was predetermined by the plan and foreknowledge of God to be given over to lawless men by you. They crucified Him, but you were the ones who killed Him! This Same One, God raised up, loosening Him from the bonds of death, as it was not possible for death to hold Him.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) Men, Israelites, listen to the words these: Jesus the Nazarene, a Man approved from the source of the God for the sake of you [all], with powers and with wonders and with signs, which were done through Him [by] the God in a midst of you [all], just as them you [all] have seen. This [One], the [one] having been decreed by a plan and foreknowledge of the God, He was given over by a hand of lawless ones, crucifying, you [all] have executed [Him], Whom the God raised up, [Him] having been loosed [from] the throes of death, according to not was possible to seize Him by it.
- Complete Apostles Bible "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, just as you yourselves also know-- Him, being delivered by the determined purpose and foreknowledge of God, you took, and by lawless hands, nailing Him to a cross, you killed Him; whom God raised, thus doing away with the labor pains of death, because it was not possible for Him to be held by it.
- Douay-Rheims 1899 (Amer.) Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him, in the midst of you, as you also know: This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain. Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it.
- Holy Aramaic Scriptures Men, Sons of Iysralyl {Israel}, Hear these words! Eshu Natsraya {Yeshua, The Nazarene}, a Man who from Alaha {God}, has appeared unto you in power, and in signs, and in wonders, that which Alaha {God} has performed among you, through Him, as you yourselves know.

For, this One who was appointed unto this, by the foreknowledge, and by the will of Alaha {God}, you have delivered into wicked hands, and have crucified, and have killed!

But, Alaha {God} raised Him, and loosened the cords of Sheul, on account that it was not possible that He should be held in Sheul.

James Murdock's Syriac NT

Men, sons of Israel, hear ye these words: Jesus the Nazarean, a man made manifest among you by God, by those deeds of power and prodigies which God wrought among you by his hand, as ye yourselves know;

him, being hereto appointed by the prescience and the good pleasure of God, ye have delivered into the hands of the wicked; and have crucified and slain.

But God hath resuscitated him, and hath loosed the cords of the grave; because it could not be, that he should be held in the grave.

Original Aramaic NT

"Men, sons of Israel, hear these words: Yeshua The Nazarene, The Man who appeared to you from God with mighty works and with signs and with miracles, which God did among you by his hand, as you know,"

"This one, who was separated to him for this, in the foreknowledge and will of God, you have betrayed into the hands of the wicked, and you have crucified and murdered."

"But God raised him and he destroyed the destructions of Sheol because it was not possible for him to be held captive in Sheol."*

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Men of Israel, give ear to these words: Jesus of Nazareth, a man who had the approval of God, as was made clear to you by the great works and signs and wonders which God did by him among you, as you yourselves have knowledge, Him, when he was given up, by the decision and knowledge of God, you put to death on the cross, by the hands of evil men:

But God gave him back to life, having made him free from the pains of death because it was not possible for him to be overcome by it.

Bible in Worldwide English

You men of Israel, listen to this. God showed you that he was pleased with this man, Jesus of Nazareth. He proved it by the big works and the wonderful signs which he did by Jesus right here among you people. And you yourselves know it. This same Jesus was given up. You let bad men take him. You let them nail him to a cross and kill him. This is just the way God had planned it. He knew how it would happen. But God raised him back to life. He set him free from the pain of death.

Death could not hold him. For whatever reason, there is no v. 24 in the BWE text.

Easy English

Peter then said, 'People of Israel, listen to what I am saying! Jesus, the man from Nazareth, came with God's authority to do his work. God did many powerful and special things through him. These miracles showed you clearly that God had sent him. You know about all this. These things happened here, and you saw them. God knew that Jesus' enemies would give him to you. God had decided that this should happen. You let people who do not obey God's Law fix him to the cross. In that way you killed him. But after his death, God caused him to become alive again. God saved Jesus from the power of death. It was impossible for death to keep hold of him.

Easy-to-Read Version-2008

"My fellow Israelites, listen to these words: Jesus from Nazareth was a very special man. God clearly showed this to you. He proved it by the miracles, wonders, and miraculous signs he did through Jesus. You all saw these things, so you know this is true. Jesus was handed over to you, and you killed him. With the help of evil men, you nailed him to a cross. But God knew all this would happen. It was his plan-

<i>God's Word™</i>	<p>-a plan he made long ago. Jesus suffered the pain of death, but God made him free. He raised him from death. There was no way for death to hold him.</p> <p>"Men of Israel, listen to what I say: Jesus from Nazareth was a man whom God brought to your attention. You know that through this man God worked miracles, did amazing things, and gave signs. By using men who don't acknowledge Moses' Teachings, you crucified Jesus, who was given over to death by a plan that God had determined in advance. But God raised him from death to life and destroyed the pains of death, because death had no power to hold him.</p>
Good News Bible (TEV)	<p>"Listen to these words, fellow Israelites! Jesus of Nazareth was a man whose divine authority was clearly proven to you by all the miracles and wonders which God performed through him. You yourselves know this, for it happened here among you. In accordance with his own plan God had already decided that Jesus would be handed over to you; and you killed him by letting sinful men crucify him. But God raised him from death, setting him free from its power, because it was impossible that death should hold him prisoner.</p>
J. B. Phillips	<p>"Men of Israel, I beg you to listen to my words. Jesus of Nazareth was a man proved to you by God himself through the works of power, the miracles and the signs which God showed through him here amongst you—as you very well know. This man, who was put into your power by the predetermined plan and foreknowledge of God, you nailed up and murdered, and you used for your purpose men without the Law! But God would not allow the bitter pains of death to touch him. He raised him to life again—and indeed there was nothing by which death could hold such a man.</p>
<i>The Message</i>	<p>"Fellow Israelites, listen carefully to these words: Jesus the Nazarene, a man thoroughly accredited by God to you—the miracles and wonders and signs that God did through him are common knowledge—this Jesus, following the deliberate and well-thought-out plan of God, was betrayed by men who took the law into their own hands, and was handed over to you. And you pinned him to a cross and killed him. But God untied the death ropes and raised him up. Death was no match for him.</p>
NIRV	<p>"Fellow Israelites, listen to this! Jesus of Nazareth was a man who had God's approval. God did miracles, wonders and signs among you through Jesus. You yourselves know this. Long ago God planned that Jesus would be handed over to you. With the help of evil people, you put Jesus to death. You nailed him to the cross. But God raised him from the dead. He set him free from the suffering of death. It wasn't possible for death to keep its hold on Jesus.</p>
New Life Version	<p>Peter Preaches—Jesus Shows Who He Is by What He Did</p> <p>"Jewish men, listen to what I have to say! You knew Jesus of the town of Nazareth by the powerful works He did. God worked through Jesus while He was with you. You all know this. Jesus was handed over to sinful men. God knew this and planned for it to happen. You had sinful men take Him and nail Him to a cross. But God raised Him up. He allowed Him to be set free from the pain of death. Death could not hold its power over Him.</p>

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>"Gentlemen of Israel, listen up. God himself endorsed Jesus of Nazareth. God proved it by performing miracles, wonders, and other signs through Jesus. You saw it for yourselves. God knew what was going to happen. He planned it. The arrest. Turning him [9] over to people outside our faith, who don't follow our laws. Execution by crucifixion. But it was God, too, who released him from the pain of death and who brought him back to life. Death couldn't hold on to him.</p>
Contemporary English V.	<p>⁹2:23 Jesus</p> <p>Now, listen to what I have to say about Jesus from Nazareth. God proved that he sent Jesus to you by having him work miracles, wonders, and signs. All of you know this. God had already planned and decided that Jesus would be handed over to</p>

The Living Bible	<p>you. So you took him and had evil men put him to death on a cross. But God set him free from death and raised him to life. Death could not hold him in its power. "O men of Israel, listen! God publicly endorsed Jesus of Nazareth by doing tremendous miracles through him, as you well know. 23 But God, following his prearranged plan, let you use the Roman government[c] to nail him to the cross and murder him. 24 Then God released him from the horrors of death and brought him back to life again, for death could not keep this man within its grip</p>
New Berkeley Version New Living Translation	<p>"People of Israel, listen! God publicly endorsed Jesus the Nazarene [Or <i>Jesus of Nazareth.</i>] by doing powerful miracles, wonders, and signs through him, as you well know. But God knew what would happen, and his prearranged plan was carried out when Jesus was betrayed. With the help of lawless Gentiles, you nailed him to a cross and killed him. But God released him from the horrors of death and raised him back to life, for death could not keep him in its grip</p>
The Passion Translation	<p>Peter continued, "People of Israel, listen to the facts. Jesus, the Victorious, was a Man on a divine mission whose authority was clearly proven. For you know how God performed many powerful miracles, signs, and wonders through him. This Man's destiny was prearranged, for God knew that Jesus would be handed over to you to be crucified and that you would execute him on a cross by the hands of lawless men. Yet it was all part of his predetermined plan. God destroyed the cords of death and raised him up, because it was impossible for death's power to hold him prisoner.</p>
Plain English Version	<p>Peter kept on talking. He said, "All you mob, listen, and I'll tell you about Jesus, the man from Nazareth. He was a very special man. God helped him to do great and powerful things, to show you that he is really special. You mob saw Jesus doing those things right here in front of your eyes. But you grabbed him, and you gave him to bad men that don't know God, and they killed him on a cross. But you see, God already knew that was going to happen. God planned those things a long time ago. Yes, those bad men killed Jesus. They hurt him a lot, so that he died. But God didn't let him stay dead. God made him alive again. Nobody could make Jesus stay dead.</p>
UnfoldingWord Simplified T.	<p>Peter continued speaking, "My fellow Israelites, listen to me! When Jesus from Nazareth lived among you, God proved to you that he had sent him by making him able to do many amazing miracles that showed that he was from God. You yourselves know that this is true. Even though you knew that, you handed this man Jesus over into the hands of his enemies. However, God had already planned for that, and he knew all about it. Then you urged men who do not obey God's law to kill Jesus. They did that by nailing him to a cross. He died, but God raised him up again, because it was not possible for him to remain dead. God caused Jesus to become alive again."</p>
William's New Testament	<p>"Fellow Israelites, listen to what I say. Jesus of Nazareth, as you yourselves well know, a man accredited to you by God through mighty deeds and wonders and wonder-works which God performed through Him right here among you, this very Jesus, I say, after He was betrayed, in accordance with the predetermined plan and foreknowledge of God, you had wicked men kill by nailing Him to a cross; but God raised Him up by loosing Him from the pangs of death, since it was impossible for Him to be held by the power of death.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'Men of IsraEl; listen to these words!' Jesus the Nazarene was a man who was shown to you by The God with power, omens, and signs that He performed through him in your midst, as you already know. Yet you handed this man (who had received his advice and his ability to see</p>
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the future from God) over to men who don't have the Law, and who then nailed him up!

'But thereafter, God resurrected him, freeing him from the cords of death, because it wasn't possible for [death] to hold him down.

Beck's American Translation
Breakthrough Version

Men, Israelis, hear these words: Jesus the Nazarene, a man who has been substantiated from God to us with abilities, wonderful things, and indicators that God did through Him in the middle of you, just as you yourselves have seen, this Man who was surrendered to the intention that had been designated and to what God knew beforehand, when you fastened to a cross through the hand of criminals, you executed, whom God brought back to life after He released the pains of the death due to the fact that it was not possible for Him to be held by it.

Common English Bible

"Fellow Israelites, listen to these words! Jesus the Nazarene was a man whose credentials God proved to you through miracles, wonders, and signs, which God performed through him among you. You yourselves know this. In accordance with God's established plan and foreknowledge, he was betrayed. You, with the help of wicked men, had Jesus killed by nailing him to a cross. God raised him up! God freed him from death's dreadful grip, since it was impossible for death to hang on to him.

A. Campbell's Living Oracles

Israelites, hear these words: Jesus, the Nazarene, a man recommended to you by God, by powerful operations, and wonders, and signs, which God wrought by him in the midst of you, (as you yourselves also know,) him you have apprehended, being given up by the declared counsel and foreknowledge of God, and by the hands of sinners have crucified and slain: whom God raised up, having loosed the pains of death, as it was impossible that he should be held under it.

New Advent (Knox) Bible

Men of Israel, listen to this. Jesus of Nazareth was a man duly accredited to you from God; such were the miracles and wonders and signs which God did through him in your midst, as you yourselves well know. This man you have put to death; by God's fixed design and foreknowledge, he was betrayed to you, and you, through the hands of sinful men, have cruelly murdered him. But God raised him up again, releasing him from the pangs of death; it was impossible that death should have the mastery over him.

NT for Everyone

David Speaks of Jesus' Resurrection

'You people of Israel,' Peter continued, 'listen to this. Jesus of Nazareth was a man marked out for you by God through the mighty works, signs and portents which God performed through him right here among you, as you all know. He was handed over in accordance with God's determined purpose and foreknowledge – and you used people outside the law to nail him up and kill him.

'But God raised him from the dead! Death had its painful grip on him; but God released him from it, because it wasn't possible for him to be mastered by it.

20th Century New Testament

Men of Israel, listen to what I am saying. Jesus of Nazareth, a man whose mission from God to you was proved by miracles, wonders, and signs, which God showed among you through him, as you know full well--He, I say, in accordance with God's definite plan and with his previous knowledge, was betrayed, and you, by the hands of lawless men, nailed him to a cross and put him to death. But God released him from the pangs of death and raised him to life, it being impossible for death to retain its hold upon him.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Men of Israel, listen to this message: Jesus of Nazareth was a man certified by God to you by miracles, wonders, and signs, which God did among you through Him, as you yourselves know. He was delivered up by God's set plan and foreknowledge, and you, by the hands of the lawless, put Him to death by nailing Him to the cross.

	But God raised Him from the dead, releasing Him from the agony of death, because it was impossible for Him to be held in its clutches.
Conservapedia Translation	Men of Israel, hear these words: Jesus of Nazareth, a man who proved He was God with miracles [should "miracle" be used here, or is there something better?] and wonders and signs, which God did through Him while He was among you, as you know. Jesus, gifted to us with God's recommendation and prior knowledge, was taken by you, and crucified and murdered with the help of others [the "by wicked hands" may be a reference to Pilate's soldiers]; Yet God raised Him up, casting off the pain of death, because it was impossible [a valid use of the term "impossible", which the Bible does not otherwise use] for death's grip to hold Jesus.
Revised Ferrar-Fenton Bible	"Men of Israel! listen to these statements: Jesus the Nazarene, a Man pointed out as from God by powers, and wonders, and signs, which God did through Him amongst you, even as you yourselves know; having betrayed, you murdered Him by crucifixion through lawless hands, in accordance with the settled purpose and foreknowledge of God. God, however, has raised Him up, having liberated from the grip of Death; because it was not possible that He should be mastered by him.
Free Bible Version	"People of Israel, listen to this: Jesus of Nazareth was a man confirmed by God to you by the powerful miracles and signs that God performed through him, right here among you—as you well know. God, knowing beforehand what would happen, followed his plan and resolved to hand him over to you. By means of the hands of wicked men, you killed him by nailing him to a cross. But God raised him back to life, freeing him from the burden of death, because death did not have the power to keep him a prisoner.
International Standard V	"Fellow Israelis, listen to these words: Jesus from Nazareth [Or Jesus the Nazarene; the Gk. Nazoraios may be a word play between Heb. netser, meaning branch (see Isa 11:1), and the name Nazareth.] was a man authenticated to you by God through miracles, wonders, and signs that God performed through him among you, as you yourselves know. After he was arrested according to the predetermined plan and foreknowledge of God, you crucified this very man and killed him by the hands of lawless men. But God raised him up and put an end to suffering of death, [Other mss. read Hades (the realm of the dead)] since it was impossible for him to be held by it.
Montgomery NT	"Men of Israel, listen to these words. Jesus the Nazarene, a man accredited to you by God, through mighty works and wonders and signs which God did by him among you, as you yourselves know; him, delivered up by the settled purpose and foreknowledge of God, you crucified and killed at the hands of lawless men; but God has raised him to life, having loosed the pangs of death, because it was not possible for death to hold him.
Riverside New Testament	Fellow Israelites, listen to these words: Jesus the Nazarene was a man proved to be sent to you from God by miracles, wonders, and signs which God did through him in the midst of you, as you yourselves know. But when he had been delivered up according to the fixed purpose and foreknowledge of God, you crucified and killed him through the hands of lawless men. But God freed him from the pangs of death and raised him up, since it was impossible that he should be held under the power of death.
Leicester A. Sawyer's NT	Men of Israel, hear these words; Jesus the Nazoraean, a man approved by God to you by mighty works and prodigies and miracles, which God performed by him in the midst of you, as you yourselves know, this man, delivered up by the determinate counsel and foreknowledge of God, you have affixed to the cross, and killed by the hand of the wicked, him has God raised up, having loosed the pains of death, as it was not possible that he should be held by it.
Urim-Thummim Version	You men of Israel, hear these words; Jesus of Nazareth, a man approved of Elohim among you by power, miracles and signs that Elohim did by him among you, as you yourselves also know: Him, being delivered by the determinate purpose and pre-arrangement of Elohim, you have taken and by lawless means have fastened and

lifted up from the ground and killed: Whom Elohim has raised up, having loosed the intolerable anguish of death: because it was not possible that he should be held by its power.

Weymouth New Testament "Listen, Israelites, to what I say. Jesus, the Nazarene, a man accredited to you from God by miracles and marvels and signs which God did among you through Him, as you yourselves know, Him--delivered up through God's settled purpose and foreknowledge--you by the hands of Gentiles have nailed to a cross and have put to death. But God has raised Him to life, having terminated the throes of death, for in fact it was not possible for Him to be held fast by death.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Fellow Israelites, listen to what I am going to tell you about Jesus of Nazareth. God accredited him and through him did powerful deeds and wonders and signs in your midst, as you well know. You delivered him to sinners to be crucified and killed, and in this way the purpose of God from all times was fulfilled. But God raised him to life and released him from the pain of death, because it was impossible for him to be held in the power of death.

6:8; 7:36; 7:3

4:28

The Heritage Bible

Men of Israel, hear these words: Jesus, the Nazarene, a man approved from God among you by works of power, and wonders, and signs, which God did through him in your midst, as you yourselves see,

Him, being given up by the determined will and foreknowledge of God, you having taken through lawless hands, having crucified, you violently took away,

Whom God has raised up, having loosed the birth pains of death, because it was absolutely not having the power to hold him under it.

New American Bible (2011) You who are Israelites, hear these words. Jesus the Nazorean was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know.^j This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him.^k But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it.^l

j. [2:22] 10:38; Lk 24:19.

k. [2:23] 1 Thes 2:15.

l. [2:24] 13:34.

New Jerusalem Bible

'Men of Israel, listen to what I am going to say: Jesus the Nazarene was a man commended to you by God by the miracles and portents and signs that God worked through him when he was among you, as you know.

This man, who was put into your power by the deliberate intention and foreknowledge of God, you took and had crucified and killed by men outside the Law.

But God raised him to life, freeing him from the pangs of Hades; for it was impossible for him to be held in its power since.

Revised English Bible—1989 "Men of Israel, hear me: I am speaking of Jesus of Nazareth, singled out by God and made known to you through miracles, portents, and signs, which God worked among you through him, as you well know.

By the deliberate will and plan of God he was given into your power, and you killed him, using heathen men to crucify him.

But God raised him to life again, setting him free from the pangs of death, because it could not be that death should keep him in its grip.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>“Men of Isra’el! Listen to this! Yeshua from Natzeret was a man demonstrated to you to have been from God by the powerful works, miracles and signs that God performed through him in your presence. You yourselves know this. This man was arrested in accordance with God’s predetermined plan and foreknowledge; and, through the agency of persons not bound by the <i>Torah</i>, you nailed him up on a stake and killed him!</p> <p>“But God has raised him up and freed him from the suffering of death; it was impossible that death could keep its hold on him.</p>
Holy New Covenant Trans.	<p>"Men of Israel, listen to these words: Jesus from Nazareth was a very special man. God clearly showed this to you. God proved this by the powerful and amazing things which He did through Jesus among you. You know this is true. You killed this man Jesus by handing him over to lawless men. They nailed him to a cross. But God knew ahead of time that all this would occur; it was part of His plan which He made long ago. Jesus suffered the pains of death, but God set him free. God raised Jesus up from death. It was impossible for death to hold him.</p>
The Scriptures 2009	<p>“Men of Yisra’el, hear these words: עשוהי of Natsareth, a Man from Elohim, having been pointed out to you by mighty works, and wonders, and signs which Elohim did through Him in your midst, as you yourselves also know, this One, given up by the set purpose and foreknowledge of Elohim, you have impaled and put to death through the hands of lawless men – “Him Elohim raised up, having loosed the pangs of death, because it was impossible that He could be held in its grip.</p>
Tree of Life Version	<p>“Men of Israel, hear these words! Yeshua ha-Natzrati—a Man authenticated to you by God with mighty deeds and wonders and signs God performed through Him in your midst, as you yourselves know—this Yeshua, given over by God’s predetermined plan and foreknowledge, nailed to the cross by the hand of lawless men, you killed. But God raised Him up, releasing Him from the pains of death, since it was impossible for Him to be held by it.</p>

Weird English, ©lde English, Anachronistic English Translations:

Accurate New Testament	<p>Men Israelites hear! the words these jesus the nazarene man having been proven from the god to you* [by] powers and [by] wonders and [by] signs which* makes through him The God in [thing] middle [of] you* as You* have seen this [in] the having been determined purpose and [in] foreknowledge [of] the god given (over) through hand [of] [men] lawless Fastening {him} [You*] take (away) {him} whom The God stands (up) Loosening the pains [of] the death as not was Able to be taken him by him...</p>
Alpha & Omega Bible	<p>“MEN OF ISRAEL, LISTEN TO THESE WORDS: JESUS THE NAZARENE, A MAN ATTESTED TO YOU BY THEOS (<i>The Alpha & Omega</i>) WITH MIRACLES AND WONDERS AND SIGNS WHICH THEOS (<i>The Alpha & Omega</i>) PERFORMED THROUGH HIM IN YOUR MIDST, JUST AS YOU YOURSELVES KNOW, HE, DELIVERED OVER BY THE PREDETERMINED PLAN AND FOREKNOWLEDGE OF THEOS (<i>The Alpha & Omega</i>), YOU NAILED TO A CROSS BY THE HANDS OF GODLESS MEN AND PUT HIM TO DEATH.</p> <p>“BUT GOD RAISED HIM UP AGAIN, PUTTING AN END TO THE AGONY OF DEATH, SINCE IT WAS IMPOSSIBLE FOR HIM TO BE HELD IN ITS POWER.</p>
Awful Scroll Bible	<p>(“)Men, Israelites, be giving ear to these-same words! Jesus, the Nazarene, a Man having been Illustrated-out of God among yous, by powers and wonders and signs, which God prepares through Him, from-within the midst of yous, accordingly-as-to yous yourselves even have perceived,</p> <p>(“)this-same One being given-away, having been determined by the Purpose and Knowing-beforehand of God, yous procuring by law-less hands, fastening Him, yous took- Him -up,</p>

Concordant Literal Version	<p>(")whom God raises-up, braking the pangs of death, accordingly-this-certain-one was not possible for Him, to be taking hold under it Men! Israelites! Hear these words: Jesus, the Nazarene, a Man demonstrated to be from God for you by powerful deeds and miracles and signs, which God does through Him in the midst of you, according as you yourselves are aware -" This One, given up in the specific counsel and foreknowledge of God, you, gibbeting by the hand of the lawless, assassinate, Whom God raises, loosing the pangs of death, forasmuch as it was not possible for Him to be held by it."</p>
exeGesés companion Bible	<p><u>YAH SHUA IS ADONAY AND MESSIAH</u> Men - Yisra Eliym, hear these words, Yah Shua the Nazarene, a man of Elohim, shown to you by dynamis and omens and signs, which Elohim did through him in your midst - exactly as you yourselves also know: this one, being given over by the decreed counsel and prognosis of Elohim, you took, and through untorahed hands, staked and took out: whom Elohim raised - having loosed the travail of death: as it is not possible for him to be overpowered thereby.</p>
Orthodox Jewish Bible	<p>"Men, sons of Israel, hear these words: Yeshua The Nazarene, The Man who appeared to you from God with mighty works and with signs and with miracles, which God did among you by his hand, as you know," "This one, who was separated to him for this, in the foreknowledge and will of God, you have betrayed into the hands of the wicked, and you have crucified and murdered." "But God raised him and he destroyed the destructions of Sheol because it was not possible for him to be held captive in Sheol."*</p>
Rotherham's Emphasized B.	<p>Ye men of Israel! hear these words:— <Jesus the Nazarene, a man pointed out of God unto you by mighty works and wonders and signs, which God did through him, in your midst, just as [ye yourselves] know> [The same] <by the marked out counsel and foreknowledge of God given up> [through the hands of lawless men] suspending [ye slew] Whom [God] raised up, loosing the pangs of death, inasmuch as it was [not possible] for him to continue held fast by it.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>"Men of Israel, listen to these words: Jesus of Nazareth, a Man accredited and pointed out and attested to you by God with [the power to perform] miracles and wonders and signs which God worked through Him in your [very] midst, just as you yourselves know—this Man, when handed over [to the Roman authorities] according to the predetermined decision and foreknowledge of God, you nailed to a cross and put to death by the hands of lawless and godless men. But God raised Him up, releasing Him and bringing an end to the agony of death, since it was impossible for Him to be held in death's power.</p>
An Understandable Version	<p>"You people of Israel, listen to this message: Jesus from Nazareth was a man whom God [demonstrated] His approval of by powerful deeds, miracles and [supernatural] signs which He accomplished through Jesus in your very presence --- and you all know this! Yet, He was handed over to you so that, by lawless men [i.e., the Romans], He was put to death by crucifixion. Now this was all done in harmony</p>

with God's full pre-knowledge and *[divine]* purpose. But God raised Him up, having released Him from the sharp pains *[He experienced when dying]*, because it was not possible that He could be held in death's grip.

The Expanded Bible

“People of Israel [^L Men, Israelites], ·listen to [hear] these words: Jesus ·from Nazareth [or the Nazarene] was a very special man. God clearly ·showed [attested; pointed out] this to you by the ·miracles [mighty deeds], wonders, and signs he did through Jesus. You all know this, because it happened ·right here among you [^L in your midst]. Jesus was ·given [handed over] to you, and ·with the help [^L by the hands] of ·those who don't know the law [or lawless ones; wicked people; ^C a reference to the Gentiles/Romans who crucified Jesus], you put him to death by nailing him to a cross. But this was ·God's plan which he had made long ago [^L according to God's predetermined plan]; ·he knew all this would happen [^L ...and his foreknowledge]. God raised Jesus from the dead and set him free from the ·pain [agony; birthpains] of death, because death could not hold him.

Jonathan Mitchell NT

"Men! Israelites! (or: Men of Israel!) Continue listening and hear these words! Jesus the Nazarene, a mature Man having been fully pointed out unto you and continuing publicly exhibited and demonstrated [to be] from God [D* reads: proved unto us, after testing and examination, and thus approved, from God] – in powers and by abilities, together with miracles (wonders; omens; portents) and signs which God did and performs through Him within your midst – just as you yourselves have seen, and thus are aware and know.

"This Man, given up out of the midst in and by the specific, determined, bounded (limited) plan (intended purpose, design and counsel) and foreknowledge (intimate knowledge which was experienced beforehand) of God (or: whose source and character was God; or: which pertained to and was God), you folks, through the hand (= agency) of people not bound by the Law (= folks without knowledge of and not living in accordance to the Torah), took up and assassinated by fastening [Him] to [an execution stake (or: a cross)],

"Whom God resurrected (raised up; caused to stand back up again), after loosing (untying; = releasing and freeing from) the birth-pangs (or: -throes) of the death (or: the Death; [or, with D and other witnesses: after destroying the cords of the Unseen {Hades}]) – corresponding to the fact that it was not possible for Him to be held fast by it (or: it was not continuing to be powerful or capable for Him to be possessed under its strength). [comment: death gives birth to life].

P. Kretzmann Commentary

Verses 22-24

Peter's testimony of Jesus:

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that He should beholden of it.

Kretzmann's **commentary** for Acts 2:22–24 has been placed in the **Addendum**. {Peter's Pentecostal sermon}

Syndein/Thieme

"You men of Israel HEAR THESE WORDS. Jesus of Nazareth {subject of the message -the humanity of Christ}, a man exhibited from the ultimate source of God among you by miracles {true character of the God/Man} and wonders {savior-hood} and signs {1 being the sign 5th cycle of discipline}, which God did through Him {Christ} in the midst of you, as you yourselves also know."

"Him {Christ}, being delivered by the determinate decrees {in eternity past - it was God the Father's plan} and foreknowledge of God; and by wicked hands have you crucified and slain."

{Note: the first half of the sentence emphasizes that Christ going to the cross was in the plan of God and was always known of God. The second half emphasizes that the mechanics of going to the cross was accomplished under the free will of mankind.}

"Whom {Jesus} God has raised up, having loosed the birth pangs of death, because it was not possible that He should be held under the authority of it."

{Note: Jesus in his resurrected body defeated death.}

Translation for Translators

Peter said, "You killed Jesus but God caused him to live again."

Acts 2:22-24

Peter continued, "My fellow Israelites, listen to me! When Jesus from Nazareth town lived among you, God proved to you that he had sent him by enabling him to do many amazing miracles. You yourselves know that this is true. Even though you knew that, you turned this man Jesus over to his enemies. However, God had already planned for that, and he knew all about it. Then you urged men [SYN] who do not obey God's law to kill Jesus. They did that by nailing him to a cross. He suffered terribly when he died, but God caused him to become alive again. God did not let him continue to be dead, because it was not possible for him [PRS] to remain dead."

The Voice

Peter: All of you Israelites, listen to my message: it's about Jesus of Nazareth, a man whom God authenticated for you by performing in your presence powerful deeds, wonders, and signs through Him, just as you yourselves know. This man, Jesus, who came into your hands by God's sure plan and advanced knowledge, you nailed to a cross and killed in collaboration with lawless outsiders. But God raised Jesus and unleashed Him from the agonizing birth pangs of death, for death could not possibly keep Jesus in its power.

Bible Translations with Many Footnotes:

Lexham Bible

"Israelite men, listen to these words! Jesus the Nazarene, a man attested to you by God with deeds of power and wonders and signs that God did through him in your midst, just as you yourselves know— this man, delivered up by the determined plan and foreknowledge of God, you executed by [*Here "by" is supplied as a component of the participle ("nailing to") which is understood as means] **nailing to a cross** [*The words "a cross" are not in the Greek text but are implied by the nature of the verb] **through the hand of lawless men. God raised him** [Literally "whom"; it is necessary to specify "him" in the translation to avoid confusion with the "lawless men" in the previous verse] **up, having brought to an end the pains of death, because it was not possible for him to be held by it.**

NET Bible®

"Men of Israel,⁴¹ listen to these words: Jesus the Nazarene, a man clearly attested to you by God with powerful deeds,⁴² wonders, and miraculous signs⁴³ that God performed among you through him, just as you yourselves know – this man, who was handed over by the predetermined plan and foreknowledge of God, you executed⁴⁴ by nailing him to a cross at the hands of Gentiles.⁴⁵ But God raised him up,⁴⁶ having released⁴⁷ him from the pains⁴⁸ of death, because it was not possible for him to be held in its power.⁴⁹

⁴¹tn Or "Israelite men," although this is less natural English. The Greek term here is ἀνῆρ (anhr), which only exceptionally is used in a generic sense of both males and females. In this context, it is conceivable that this is a generic usage, although it can also be argued that Peter's remarks were addressed primarily to the men present, even if women were there.

⁴²tn Or "miraculous deeds."

⁴³tn Again, the context indicates the miraculous nature of these signs, and this is specified in the translation.

⁴⁴tn Or "you killed."

^{45tn} Grk “at the hands of lawless men.” At this point the term ἄνομος (anomo”) refers to non-Jews who live outside the Jewish (Mosaic) law, rather than people who broke any or all laws including secular laws. Specifically it is a reference to the Roman soldiers who carried out Jesus’ crucifixion.

^{46tn} Grk “Whom God raised up.”

^{47tn} Or “having freed.”

^{48sn} The term translated pains is frequently used to describe pains associated with giving birth (see Rev 12:2). So there is irony here in the mixed metaphor.

^{49tn} Or “for him to be held by it” (in either case, “it” refers to death’s power).

The Spoken English NT

Fellow Israelites, listen to this.^v Jesus of Nazareth is a man whose genuineness was proven to you by God-by the miracles,^w wonders, and displays of power that God did in front of you^x through him. And you all know it.^y This man, in the specific will and foreknowledge of God, was given over to you by the hand of lawless people. And you killed him by hanging him on a cross. But God has resurrected him! God freed him from the agony^z of death, because it wasn’t possible for him remain in its power.^{aa}

^v Lit. “Men, Israelites, listen to these words.”

^w Traditionally: “signs.”

^x Lit. “in the midst of you.”

^y Lit. “...through him, as you yourselves know.”

^z Lit. “pangs.”

^{aa} Lit. “to be being held by it.”

Wilbur Pickering’s New T.

“Men of Israel, listen to these words: Jesus the Natsorean,¹⁶ a man from God attested to you by miracles and wonders and signs, which God did by Him in your midst, as you yourselves well know,¹⁷ Him—being delivered up by the established purpose and foreknowledge of God—you murdered, having taken Him with lawless hands and crucified Him;¹⁸ whom God raised up, ending the labor pains of death,¹⁹ because it was not possible that He should be held by it.

(16) ‘Natsorean’, not ‘Nazarene’. The Text has ‘the’ Natsorean, the Branch-man (see Matt. 2:23 and Isaiah 11:1).

(17) Peter here addresses specifically the Israelites, presumably residents of Jerusalem and Judea, since they had been eye-witnesses of what Jesus did.

(18) “You took with lawless hands”—‘take’ and ‘lawless’ clearly give the idea that they were responsible for their actions. “Being delivered up by the established purpose and foreknowledge of God” is a clear statement of God’s sovereignty in action. So here we have divine sovereignty and human responsibility side by side; they are both true, whether we understand it or not. (Less than 3% of the Greek manuscripts, of inferior quality, omit ‘took’.)

(19) In Rev. 1:5 Jesus is called “the firstborn from among the dead”. Death is pictured as a huge womb, pregnant with all the dead, and Jesus Christ was the first one out, literally the ‘firstborn’. Resurrection is the process by which one is ‘born’ out of physical death. The figure of death as a womb is strong, but effective. That ‘womb’ had been holding people for thousands of years, but now finally ‘gives birth’. (People like Lazarus who were returned to this life for a while had to die all over again; they have to wait for the resurrection like the rest of us.)

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Men, Israelites! Pay attention to these words! Jesus the Nazarene, a Man having been attested by God among youp by miraculous works and wonders and signs which God did through Him in yourp midst, just as youp yourselves also know—this One, handed over by the having been designated plan and foreknowledge of God, youp having taken by lawless hands, having crucified, youp executed; whom God

	raised up, having loosed the pains of death, because it was not possible [for] Him to continue being held by it.
Berean Literal Bible	Men of Israel, hear these words: Jesus of Nazareth, a man having been set forth by God to you by miracles and wonders and signs, which God did by Him in your the midst, as you yourselves know, Him delivered up by the determinate plan and foreknowledge of God, you put to death, having crucified Him by lawless hands, whom God raised up, having loosed the agony of death, inasmuch as it was not possible for Him to be held by it.
Benjamin Brodie's trans.	Men of Israel, listen to these words: Jesus the Nazarene, a man from God who was displayed and demonstrated to you by miracles and wonders and signs, which God [the Father] performed through Him [Jesus Christ] in your midst just as you yourselves know, This man, having been appointed by the plan and foreordination of God, delivered-up [to the authorities by false arrest] by the hand of criminals, you have murdered by crucifixion, Whom God raised up [resurrected], having untied the pains of death, in view of the fact that it was not possible for Him to be retained in custody by it [death has no power over the Son of God].
Charles Thomson NT	"Men of Israel hear these words Jesus the Nazarene, a man from God, pointed out to you by miracles and wonders and signs, which God performed by him among you, as you yourselves know. Him, being surrendered up by the determinate counsel and foreknowledge of God, you have taken; and by the hands of wicked men have crucified and slain. Him God hath raised up, having loosed the bonds of death, as it was not possible that he could be holden by it:...
Context Group Version	You (pl) men of Israel, hear these words: Jesus of Nazareth, a man shown to you (pl) by God by mighty works and wonders and signs which God did through him in the midst of you (pl), even as you (pl) yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, you (pl) by the hand of lawless men crucified and killed: whom God raised up, having freed the cords {Aramaic; Greek: pains} of death: because it was not possible that he should be held of it.
English Standard Version	"Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know—this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.
Far Above All Translation	You Israelite men, hear these words. Jesus the Nazarene, a man from God demonstrated to you by powers and miracles and signs which God performed through him in your midst, as you yourselves also know – him, delivered up by the deliberate plan and foreknowledge of God, you took and through lawless hands crucified and killed, whom God raised up, abolishing the pains of death, as it was not possible for him to be held by it.
Legacy Standard Bible	"Men of Israel, listen to these words: Jesus the Nazarene, a man attested [Or <i>exhibited, accredited</i>] to you by God with miracles [Or <i>works of power</i>] and wonders and signs [Or <i>attesting miracles</i>] which God did through Him in your midst, just as you yourselves know—this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of lawless men and put Him to death. But God raised Him up [Lit <i>Whom God raised up</i>] again, putting an end to the agony [Lit <i>birth pains</i>] of death, since it was impossible for Him to be held in its power. [Lit <i>by it</i>]
Modern English Version	"Men of Israel, hear these words: Jesus of Nazareth was a man attested to you by God with powerful works and wonders and signs, which God did through Him in your midst, as you yourselves know. You have taken Him, who was handed over to you by the ordained counsel and foreknowledge of God, and by lawless hands

have crucified and killed Him, whom God raised up by loosening the pull of death, because it was not possible that He should be held by it.

Modern Literal Version 2020

Men, Israelites! Hear^o these words: Jesus the Nazarene, a man from God, having been shown to you^o by miracles and wonders and signs which God did* through him in your^o midst, just-as you^o yourselves also know; this one being given up by what had been determined in the plan and foreknowledge of God; you^o assassinated him, having taken him and having fastened him to a cross through lawless hands; whom God raised* up, having loosed the travails of death, insomuch as it was not possible for him to be held-fast by it.

New Matthew Bible

Ye men of Israel, hear these words. Jesus of Nazareth was a man accredited by God among you with miracles, wonders, and signs that God did by him in the midst of you, as you yourselves know. Him you have taken by the hands of unrighteous persons, after he was delivered by the determinate counsel and foreknowledge of God, and have crucified and slain. But God has raised him up, and loosed the sorrows of death, because it was impossible that he should be held by it.

A Voice in the Wilderness

Men of Israel, hear these words: Jesus of Nazareth, a Man approved by God to you by works of power, wonders, and signs which God did through Him in your midst, as you yourselves also know; Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, loosing the pangs of death, because it was not possible for Him to be held by it.

The gist of this passage:

Peter touts Jesus Christ as a Man approved by God through the signs and wonders which He did. Jesus delivered up to the Romans was simultaneously the fault of the people there standing before Peter, but this was also done in accordance with the purpose of God.

22-24

Acts 2:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; vocative	Strong's #435
Israēlítai (Ἰσραηλῖται) [pronounced is-rah-ale-EE-tie]	<i>he shall be a prince of God; transliterated, Israelites</i>	masculine plural proper noun; vocative	Strong's #2475
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>hear; hear and pay attention to; listen to; hear and understand</i>	2 nd person plural, aorist active imperative	Strong's #191
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, accusative case	Strong's #3056

Acts 2:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutous (τούτους) [pronounced <i>TAUW-tooce</i>]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #5128 (accusative plural of Strong's #3778)

Translation: Men [and] Israelites, hear these words:...

Peter says, *Men, Israelites*; he does not say, *Men of Israel* (which is a different construction).

I don't know that Peter was thinking this, but this allows for there to be application of his words here to apply to all men, not just Israelites.

Acts 2:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Nazōraïos (Ναζωραῖος) [pronounced <i>nad-zo-RAH-yoss</i>]	<i>from the Hebrew Nazarite = one separated; an inhabitant of Nazareth, of Nazareth; by extension, a Christian; transliterated Nazarene, Nazoræan</i>	proper singular noun, accusative case	Strong's #3480

Translation: ...Jesus the Nazarene,...

Peter's entire presentation is going to be about Jesus of Nazareth. This is properly translated, *Jesus the Nazarene*. It is a reference to an inhabitant of Nazareth (which did not have a stellar reputation at this time).

Throughout the book of Acts, the key topic in nearly every discussion or sermon is Jesus of Nazareth.

Acts 2:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anêr (ἄνθρωπος) [pronounced <i>ah-NAIR</i>]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine singular noun; accusative case	Strong's #435
apodeíknumi (ἀποδείκνυμι) [pronounced <i>ap-od-IKE-noo-mee</i>]	<i>approved, confirmed, attested to</i>	masculine singular, perfect passive participle, accusative case	Strong's #584

Acts 2:22c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
από (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
θεός (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, Goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
eis (εἰς) [pronounced ICE]	<i>to, toward; into; in the vicinity of, near, on; concerning, on, for [with respect to time]; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
humas (ὕμας) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

Translation: ...a Man approved from the source of God for your sake,...

Both Peter and Paul continue to refer to Jesus as a man, even after the resurrection. See also 1 Timothy 2:5. God the Son will always be the God-man.

Jesus was a man approved, confirmed and attested to by God.

Jesus was so presented for the sake of those listening to Peter (to those open to faith and to those who are negative towards Jesus). Jesus may not be approved by all men, but He stands approved by God.

Acts 2:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dúnameis (δύναμεις) [pronounced DOO- nahm-ice]	<i>powers, abilities, inherent powers; works of power, mighty deeds, miracles; meaning or significance [of voice, language]</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1411
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Acts 2:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
téras (τέρας) [pronounced TEHR-as]	wonder, miracle, prodigy, omen	neuter plural noun, dative, locative or instrumental case	Strong's #5059
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
sêmeíon (σημείον) [pronounced say-MY- on]	sign, mark, token, miracle	neuter plural noun, dative, locative or instrumental case	Strong's #4592

Translation: ...with powers and wonders and signs,...

Jesus revealed great powers, wonders and signs to the people there. These people would have been in Jerusalem for other holidays, and many of them would have seen the healings that Jesus did. If they did not see them personally, they know someone who did.

Acts 2:22e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hois (οἷς) [pronounced hoiç]	to whom, in which, by that	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
ποιεῖ (ποιέω) [pronounced poi-EH- oh]	to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act	3 rd person singular, aorist active indicative	Strong's #4160
διά (διά) [pronounced dee-AH]	through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account	preposition	Strong's #1223
αυτου (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	God, [the true] God; divine being; god, Goddess, divinity	masculine singular noun, nominative case	Strong's #2316

Translation: ...[all of] which God did through Him...

One of the things which I repeated many times in the study of the book of Luke was the fact that Jesus did not do these things from the power of His Deity. God acted through Jesus, which is exactly what this says here.

Acts 2:22f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, among</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3319
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...in your midst,...

All of this took place in the midst of these people. Many of the people who had assembled on that day had been witnesses to the miracles and signs of Jesus, as they had either come from Judæa or Galilee. They saw what He did firsthand.

Acts 2:22f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathōs (καθώς) [pronounced kath-OCE]	<i>1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same; these</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
eidō (εἶδω) [pronounced I-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	2 nd person plural, perfect active indicative	Strong's #1492

Translation: ...according as you [all] have seen them.

Most of the people who are there actually saw Jesus perform miracles themselves. They saw the power God did through Him. Or, if they had not personally seen this, they know someone who had.

Acts 2:22 Men [and] Israelites, hear these words: Jesus the Nazarene, a Man approved from the source of God for your sake, with powers and wonders and signs, [all of] which God did through Him in your midst, according as you [all] have seen them. (Kukis mostly literal translation)

Acts 2:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
horizô (ὀρίζω) [pronounced hohr-IHD-zoh]	<i>defining; to marking out the boundaries or limits (of any place or thing); that which has been determined, to appointment, decree; ordaining, determining, appointing</i>	feminine singular, perfect passive participle, dative, locative or instrumental case	Strong's #3724
boulê (βουλή) [pronounced boo-LAY]	<i>counsel, advice; purpose, volition, will; plan</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1012
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
prôgnôsis (πρόγνωσις) [pronounced PROG-no-sis]	<i>foreknowledge, forethought, pre-arrangement, predetermined</i>	masculine singular noun, genitive/ablative case	Strong's #4268
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, Goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: This [One], having been predetermined by the plan and foreknowledge of God,...

Jesus came into this world according to the predetermined plan of God; according to God's foreknowledge. God's plan for Jesus goes all the way back to Genesis 3 (as far as we are concerned; this is where we first hear about Him, when He is called the Seed of the Woman).

Note that often, the concepts of *predetermination* and *foreknowledge* are found together in Scripture. That is because God acts according to His foreknowledge. He does not make people conform to His will; however, He allows us to conform to His will.

Acts 2:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ékdotos (ἐκδοτός) [pronounced EHK-dot-os]	<i>given over, surrendered, delivered (up, over) [to enemies, or to the power, the will, of some one]</i>	masculine singular adjective, accusative case	Strong's #1560
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
cheir (χείρ, χειροός, ἡ) [pronounced khīr]	<i>hand; handwriting; primarily found in a figurative sense: by [or from] the power [might, activity, means, hand] of someone</i>	feminine singular noun; genitive or ablative case	Strong's #5495
anomoí (ἄνομοι) [pronounced AHN-om-oy]	<i>lawless ones; those outside the law; (negatively) the ones not subject to (the Jewish) law; (by implication) gentiles, wicked ones, those without law, transgressors, unlawful ones</i>	masculine plural adjective, genitive/ablative case	Strong's #459
prospêgnumi (προσπήγνυμι) [pronounced pros-PAYG-noo-mee]	<i>fastening to; impaling (on a cross), crucifying</i>	masculine plural, aorist active participle, nominative case	Strong's #4362
This is another hapax legomenon.			
anairéō (ἀναιρέω) [pronounced an-ahee-REH-oh]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	2 nd person plural, aorist active indicative	Strong's #337

Translation: ...was given over into the hand of lawless [men] who crucified [Him, but] you [all] [were the ones who really] killed [Him].

In the book of Luke, the religious hierarchy seized Jesus and they put Him into the hands of the Romans, the lawless men to whom Peter refers.

New European Version Commentary: *Lawless men—[that is] The Romans, who were not under the Law of Moses. We cannot get others to do our 'dirty work' for us and still be innocent. We are judged according to our intentions more than our literal actions.*⁵⁹

The Jewish people handed Jesus over to the lawless men who crucified Him. However, Peter points out, "You killed Him!" Peter is just going to say this and then let it go. He will not explain it.

Acts 2:23 This [One], having been predetermined by the plan and foreknowledge of God, was given over into the hand of lawless [men] who crucified [Him, but] you [all] [were the ones who really] killed [Him]. (Kukis mostly literal translation)

⁵⁹ From <https://www.n-e-v.info/acts2.html> (footnotes); accessed July 25, 2023.

Acts 2:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, Goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active indicative	Strong's #450

Translation: [This is the One] Whom God raised up,...

Nevertheless, God the Father raised Jesus up from the dead. This is the great sign that Jesus has been approved of by God the Father.

Every single person there of the 120 has seen the risen Jesus. Who knows whether that was a part of their testimony given in a foreign language?

Acts 2:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
luō (λύω) [pronounced LOO-oh]	<i>being loosen; setting free; dissolving; severing; breaking; destroying, demolishing</i>	masculine singular, aorist active participle, nominative case	Strong's #3089
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
ōdines (ὠδίνες) [pronounced oh-DEEN-ehs]	<i>birth pains, throes [especially of childbirth]; pains, sorrows, travails; intolerable anguish</i>	feminine plural noun, accusative case	Strong's #5604
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; genitive/ablative case	Strong's #2288

Acts 2:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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There is supposed to be the alternative reading of *Hades* right here; but it is *death* in the four ancient manuscripts which I use. Apparently *Hades (hell)* is to be found in the Latin Vulgate and *Sheol (grave)* is found in the Aramaic.

Translation: ...[Him] having been loosed [from] the anguish of death,...

Jesus was loosened from the anguish of death. On the cross, Jesus suffered great physical pain. However, it does not appear that this is to what Peter refers.

Interestingly, the word for *agony, anguish* is *ōdínēs (ὠδίνεις)* [pronounced *oh-DEEN-ehs*], which means, *birth pains, throes [especially of childbirth]; pains, sorrows, travails; intolerable anguish*. Strong's #5604. Part of the spiritual death of Jesus is the new birth which we can experience as a result.

Jesus, in death, would not have felt pain. Therefore, this particular phrasing is somewhat confusing. Perhaps this is Peter essentially saying, "This is what death is for all men; and Jesus was freed from that" (potentially freeing us as well).

I would understand this to be the death of spiritual death, when God poured out all of our sins the Jesus while He was on the cross.

The crucifixion was illustrative. Jesus did not have to die on the cross in order for us to be saved. He had to bear our sins, meaning take upon Himself the penalty for the sins which we have committed—and that was great intense pain, beyond what we can imagine.

Acts 2:24c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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kathoti (καθότι) [pronounced <i>kath-OT-ee</i>]	<i>according to what; as far as, according as; because that, because; as, just as; forasmuch as, inasmuch as</i>	adverb	Strong's #2530
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ouk (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
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ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
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dunatos (δυνατός) [pronounced <i>doo-nat-OSS</i>]	<i>able, powerful, capable (literally or figuratively); possible, power, strong</i>	neuter singular adjective; nominative case	Strong's #1415
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krateō (κρατέω) [pronounced <i>krat-EH-oh</i>]	<i>to seize or to retain (literally or figuratively); to hold (by, fast), to keep, to lay hand (hold) on, to obtain, to retain, to take (by)</i>	present passive infinitive	Strong's #2902
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Acts 2:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ὑπό (ὑπό) [pronounced hoop-OH]	under, beneath, through; by	preposition with the genitive or ablative case	Strong's #5259
αυτου (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...as it was not possible for Him to be held by death [lit., it].

It was impossible for death to hold Jesus. Jesus, sinless, went to the cross, and He paid for all of our sins. He did what God had commissioned Him to do.

Acts 2:24 [This is the One] Whom God raised up, [Him] having been loosed [from] the anguish of death, as it was not possible for Him to be held by death [lit., it]. (Kukis mostly literal translation)

Acts 2:22–24 Men [and] Israelites, hear these words: Jesus the Nazarene, a Man approved from the source of God for your sake, with powers and wonders and signs, [all of] which God did through Him in your midst, according as you [all] have seen them. This [One], having been predetermined by the plan and foreknowledge of God, was given over into the hand of lawless [men] who crucified [Him, but] you [all] [were the ones who really] killed [Him]. [This is the One] Whom God raised up, [Him] having been loosed [from] the anguish of death, as it was not possible for Him to be held by death [lit., it]. (Kukis mostly literal translation)

Acts 2:22–24 Men [and] Israelites, hear these words about Jesus the Nazarene. He was approved by God on your behalf, with powers, wonders and signs, all of which God did through Him in your midst. In fact, you yourselves have seen these signs and miracles. This Same One was predetermined by the plan and foreknowledge of God to be given over to lawless men by you. They crucified Him, but you were the ones who killed Him! This Same One, God raised up, loosening Him from the bonds of death, as it was not possible for death to hold Him. (Kukis paraphrase)

Peter Backs This Up by Quoting David from the Psalms

Now Peter is going to make a point which follows this passage, that David cannot be speaking of himself here; so he must be speaking of the Lord (vv. 29–31). For that reason, in my mostly literal translation and paraphrase, I capitalize David's references to himself.

Now, you might think what I just said is a contradiction, but it is not. David is writing of himself in this psalm; however, God the Holy Spirit is thinking of God the Son when inspiring David to write these words. My point is, there is a two-track interpretation of this passage. You have what David was thinking when writing this psalm (he was not thinking about Jesus Christ); but you have God the Holy Spirit, Who uses the exact same words of David to convey a separate interpretation.

This concept is known as the **Dual Authorship of Scripture** ([HTML](#)) ([PDF](#)) ([WPD](#)), and it occurs quite a number of times in the Old Testament; and very often in the Psalms. The most easily understood examples of this are Psalm 22 and Isaiah 53. Both authors are apparently going through grievous pain, which causes them to write what they do. The words they use are not simply academic. They feel that pain; they feel the great suffering. Therefore, it is easy for them to write the things that they did. The authors of Psalm 22 and Isaiah 53 are writing about the great misery and suffering and pain which they themselves are enduring; but God the Holy Spirit is conveying to us, using the exact same words, the prophecy of Jesus on the cross dying for our sins.

So what David writes below accurately describes what he understands about his relationship with the Lord and what his future will be. At the same time, God the Holy Spirit takes these words of David and is telling us all about the Messiah, and the thinking of Jesus during His life and even on the cross.

So that there is no misunderstanding—David does understand that he will have a Greater Son. He does know, to a limited degree, about the King Who will come from his loins Who will be the Savior of Israel. However, I do not think that David understood everything that would take place in the life of our Lord. So, in Psalms 16 and 22 (for instance), David is writing about himself; but God the Holy Spirit to conveying information to us about our Lord.

Another example of this sort of thing is seen with the Trinity. I don't believe that any Old Testament had any understanding of the Trinity. However, throughout the Old Testament, we have a number of passages which speak of the Trinity. Yet, how many great Rabbi theologians from the past have spoken of the Trinity? None? (Except, perhaps, to refute that true doctrine).

For David keeps on speaking concerning Him, 'I was seeing [into the future] the Lord before me through every (thing), for from a right hand of me He keeps on being, that never could I be moved. Through this is made glad of me the heart and has rejoiced the tongue of mine. Yet but even the flesh of mine will live upon confidence that You will not abandon the soul of me in Hades; neither will You give the righteous of Yours to see decay. You made known to me the ways of life; You will fill me with gladness with the face of Yours.'

Acts
2:25–28

For David continues speaking about the Lord [lit., Him] [saying], 'I keep seeing [into the future] the Lord before Me throughout all [time], for He continues to be on My right hand, so that I cannot be shaken. Because of this, My heart is made glad and My tongue rejoices. Because of this, My flesh will live on confidence that You will not abandon My soul in Hades; neither will You permit Your Righteous One to see decay. You have made known to Me the ways of life; You will fill Me with inner joy with Your Presence.'
(Psalm 16:8-11)

David speaks to us about the Lord in Psalm 16:8–11: I can see the Lord before Me throughout all time, for in life, He continues to be at My right hand, so that I cannot be knocked off balance. For these reasons, My thinking is stabilized with a relaxed mental attitude and I am often moved to rejoice out loud. Because of all this, as a man I will live with the confidence that You will not abandon My soul in Hades; nor will You permit Your Righteous One to see decay. You have made the ways of life known to Me; and Your Presence continues to fill Me with inner joy.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **For David keeps on speaking concerning Him, 'I was seeing [into the future] the Lord before me through every (thing), for from a right hand of me He keeps on being, that never could I be moved. Through this is made glad of me the heart and has rejoiced the tongue of mine. Yet but even the flesh of mine will live upon confidence that You will not abandon the soul of me in Hades; neither will You give**

Complete Apostles Bible	<p>the righteous of Yours to see decay. You made known to me the ways of life; You will fill me with gladness with the face of Yours.'</p> <p>For David says concerning Him, "I foresaw the Lord always before Me, because He is at My right hand, that I may not be shaken. Therefore my heart was glad, and my tongue rejoiced; moreover my flesh also will dwell in hope. Because You will not abandon my soul in Hades, nor will You allow Your Holy One to see corruption. You have made known to me the ways of life; You will fill me full of joy in Your presence."</p>
Douay-Rheims 1899 (Amer.)	<p>For David saith concerning him: I foresaw the Lord before my face: because he is at my right hand, that I may not be moved. For this my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope. Because thou wilt not leave my soul in hell: nor suffer thy Holy One to see corruption. Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.</p>
Holy Aramaic Scriptures	<p>For, David said concerning Him: 'I have foreseen Mari {My Lord} always, He who is on My right, that I should not be troubled. Because of this, My heart has rejoiced, and My glory was gladdened, and also My body will rest upon The Hope that You will not leave My Soul in Sheul, and You will not allow for Your Holy One that He should see corruption. Unto Me, The Way of Life was revealed. You will fill Me with sweetness with Your Presence.'</p>
James Murdock's Syriac NT	<p>For David said of him: I foresaw my Lord at all times; for he is on my right hand, so that I shall not be moved. Therefore my heart doth rejoice, and my glory exult, and also my body shall abide in hope. For thou wilt not leave my soul in the grave, nor wilt thou give thy pious one to see corruption. Thou hast revealed to me the path of life; thou wilt fill me with joy with thy presence.</p>
Original Aramaic NT	<p>"For David said about him: 'I foresaw my Lord always who was upon my right hand that I should not be disquieted.' "</p> <p>"Therefore, my heart is delighted and my glory celebrates; also my body shall rest upon hope."</p> <p>"Because you did not leave my Soul in Sheol and you did not give your Pure One to see destruction."</p> <p>"You have shown to me the way of life. You shall fill me, O' Sweetness, with your presence!"</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>For David said of him, I saw the Lord before my face at all times, for he is at my right hand, so that I may not be moved: And for this cause my heart was glad and my tongue full of joy, and my flesh will be resting in hope: For you will not let my soul be in hell and you will not give up your Holy One to destruction. You have made me see the ways of life; I will be full of joy when I see your face.</p>
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Bible in Worldwide English	<p>King David spoke about Jesus long ago. He said, "I saw the Lord before me always. He is at my right hand so that I may not be shaken. That made my heart very happy. It made my tongue sing for joy. And even my body also will rest in peace because you will not leave my body in the grave. You will not let your Holy One die and be spoiled. You have shown me the ways of life. You will make me very happy when I am with you." There is no v. 27 in the BWE, but it appears to be placed in with v. 26. The BWE seems to do this sort of thing a lot.</p>
Easy English	<p>A long time ago, King David spoke about the Messiah in this way: "I saw the Lord near me all the time. He is next to me, on my right side, so nothing will cause me trouble. Because of this, I am very happy, and I will praise you, God. I am human and one day I will die, but I know that you will help me while I live. When I die, you will not leave me in Hades, the place for dead people. You will not let anything destroy the body of your Holy One. You have shown me the paths that lead to life with you. I will be completely happy because you will be with me for ever." '</p>
Easy-to-Read Version–2008 <i>God's Word</i> [™] Good News Bible (TEV)	<p>For David said about him, 'I saw the Lord before me at all times; he is near me, and I will not be troubled. And so I am filled with gladness, and my words are full of joy. And I, mortal though I am, will rest assured in hope, because you will not abandon me in the world of the dead; you will not allow your faithful servant to rot in the grave. You have shown me the paths that lead to life, and your presence will fill me with joy.'</p>
J. B. Phillips	<p>When David speaks about him he says, 'I foresaw the Lord always before my face, for he is at my right hand, that I may not be shaken; therefore my heart rejoiced, and my tongue was glad; moreover my flesh will also rest in hope, because you will not leave my soul in Hades, nor will you allow your holy one to see corruption. You have made known to me the ways of life; you will make me full of joy in your presence.'</p>
<i>The Message</i>	<p>David said it all: I saw God before me for all time. Nothing can shake me; he's right by my side. I'm glad from the inside out, ecstatic; I've pitched my tent in the land of hope. I know you'll never dump me in Hades; I'll never even smell the stench of death. You've got my feet on the life-path, with your face shining sun-joy all around</p>
NIRV	<p>David spoke about him. He said, " I know that the Lord is always with me. Because he is at my right hand, I will always be secure. So my heart is glad and joy is on my tongue. My whole body will be full of hope. You will not leave me in the place of the dead. You will not let your holy one rot away. You always show me the path that leads to life.</p>

You will fill me with joy when I am with you.’ (Psalm 16:8–11)

New Life Version

Peter Preaches—Jesus Shows Who He Is by What He Said

“David said this about Him, ‘I can see the Lord before me all the time. He is at my right side so that I do not need to be troubled. I am glad and my tongue is full of joy. My body rests in hope. You will not leave my soul in death. You will not allow Your Holy One to be destroyed. You have shown me the ways of life. I will be full of joy when I see Your face.’

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

King David wrote about this man: [10]

“The way I see it, the Lord is always with me.

We’re shoulder to shoulder, walking together.

Nothing’s going to rattle me.

My heart is happy. My tongue says it.

Everything inside my skin is living it—I’m living in a life of hope.

You’re not going to dump my soul into Hades. [11]

You’re not going to let the One you love rot in the tomb.

You have shown me the path I need to follow in this life. And you walk it with me, which is why I’m so happy.’

¹⁰2:25 Peter is referring to Psalm 16:8-11.

¹¹2:27 Many people in ancient times came to think of Hades as an incredibly inhospitable waiting room for the inevitable judgment that was coming. In the Hebrew language, Jews called this place Sheol, a place where the shadowy dead live and don’t return (Job 7:9). For “hell,” see the footnote for Luke 12:5.

Contemporary English V.

What David said are really the words of Jesus, “I always see the Lord near me, and I will not be afraid with him at my right side.

Because of this, my heart will be glad, my words will be joyful, and I will live in hope. The Lord won’t leave me in the grave. I am his holy one, and he won’t let my body decay.

He has shown me the path to life, and he makes me glad by being near me.”

Goodspeed New Testament

For David says of him, ‘I constantly regarded the Lord before me, For he is at my right hand, so that I may not be displaced.

Therefore my heart is glad, and my tongue rejoices, And my body will still live in hope.

For you will not desert my soul in death, You will not let your Holy One be destroyed.

You have made the ways of life known to me, And you will fill me with joy in your presence.’

The Living Bible

“King David quoted Jesus as saying:

‘I know the Lord is always with me. He is helping me. God’s mighty power supports me.

‘No wonder my heart is filled with joy and my tongue shouts his praises! For I know all will be well with me in death—

‘You will not leave my soul in hell or let the body of your Holy Son decay.

‘You will give me back my life and give me wonderful joy in your presence.’

New Berkeley Version

New Living Translation

The Passion Translation

This is the very thing David prophesied about him: ‘I continually see the Lord in front of me. He’s at my right hand, and I am never shaken.

No wonder my heart is glad and my glory celebrates! My mouth is filled with his praises, and I have hope that my body will live

because you will not leave my soul among the dead, nor will you allow your sacred one to experience decay.

Plain English Version	<p>For you have revealed to me the pathways to life, and seeing your face fills me with euphoria!</p> <p>A long time ago, God told his man, David, to write about Jesus, and it is in God's book. David wrote,</p> <p>'God, I know that you are always right here with me. You are close by my side and you look after me, so nobody can frighten me. So I am very happy, and I tell everyone that you are good. I know that you will not leave my dead body in a grave. You will not let the body of your special person rot away. You showed me the right way to live, so that I can keep on living. You are right here with me, and you make me very happy.'</p> <p>David wrote that in God's book."</p>
UnfoldingWord Simplified T.	<p>"Long ago King David wrote what the Messiah said, I knew that you, Lord God, would always hear me. You are right beside me, so I will not be afraid of those who want to harm me.</p> <p>Because of that my heart was glad and I rejoiced; even though I will die one day, I know that you will always help me.</p> <p>You will not make me remain in the place where the dead are. You will not even let my body waste away, because I am devoted to you and always obey you. You have shown me how to become alive again. You will make me very happy because you will be with me forever."</p>
William's New Testament	<p>For David says of Him: 'I always kept my eyes upon the Lord, for He is at my right hand, so that I may not be removed.</p> <p>So my heart is glad and my tongue exults, and my body still lives in hope. For you will not forsake my soul to Hades. Nor will you let your Holy One experience decay.</p> <p>You have made known to me the ways of life, and you will fill me with delight in your presence.'</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>'So, notice that David said this about him:</p> <p style="padding-left: 40px;">I've always put Jehovah before me; And since He's at my right hand, I'll never be shaken.</p> <p style="padding-left: 40px;">Therefore, in my heart, I'm cheerful, And with my tongue, I'll rejoice; For my body finds rest in the hope That in the grave, You'll not leave me, And Your loyal one won't see decay.</p> <p style="padding-left: 40px;">For the ways of life, You've shown me, And You'll fill me with joy from Your face.'</p> <p>[older version of Psalm 16:8-11, agreeing with the Dead Sea Scrolls of Psalm 16 in 4Q85]</p>
Beck's American Translation . Breakthrough Version	<p>You see, David <i>in Psalm 16:8-11</i> says for Him, 'I was seeing the Master before <i>me</i> in my sight through everything, because He is on my right side so that I will not be disturbed.</p> <p>Because of this, my heart celebrated, and my tongue was excited. Even my physical body will still bed down based on anticipation, because you will not leave My soul behind in hell (Hades), nor give Your Holy One to see decay.</p> <p>You made roads of life known to me. You will make me full of celebration with Your face.'</p>
Common English Bible	David says about him,

*I foresaw that the Lord was always with me;
because he is at my right hand I won't be shaken.
Therefore, my heart was glad
and my tongue rejoiced.
Moreover, my body will live in hope,
because you won't abandon me to the grave,
nor permit your holy one to experience decay.
You have shown me the paths of life;
your presence will fill me with happiness. Ps 16:8-11*

- Len Gane Paraphrase "For David says this about him, 'I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.
"Therefore my heart rejoiced and my tongue was happy, and even more my flesh will rest in hope, too,
because you will not leave my soul in hell, nor will you allow my Holy One to see fleshly corruption.
"You have made known to me the ways of life; you will make me full of joy with your presence.'
- A. Campbell's Living Oracles For David says, concerning him, "I have regarded the Lord as always before me; because he is at my right hand, that I might not be moved:
for this reason my heart is glad, and my tongue exults; moreover, too, my flesh shall rest in hope
that thou wilt not leave my soul in the unseen world, neither wilt thou permit thy Holy One to see corruption.
Thou hast made me to know the ways of life; thou wilt make me full of joy with thy countenance."
- New Advent (Knox) Bible It is in his person that David says, Always I can keep the Lord within sight; always he is at my right hand, to make me stand firm. So there is gladness in my heart, and rejoicing on my lips; my body, too, shall rest in confidence that thou wilt not leave my soul in the place of death, or allow thy faithful servant to see corruption. Thou hast shewn me the way of life; thou wilt make me full of gladness in thy presence.[5]
[5] Ps. 15.8.
- NT for Everyone .
- 20th Century New Testament Indeed it was to him that David was referring when he said-- 'I have had the Lord ever before my eyes, For he stands at my right hand, that I should not be disquieted.
Therefore my heart was cheered, and my tongue told its delight; Yes, even my body, too, will rest in hope;
For you wilt not abandon my soul to the Place of Death, nor surrender me, your holy one, to undergo corruption.
Thou have shown me the path to life, you wilt fill me with gladness in your presence.'

Mostly literal renderings (with some occasional paraphrasing):

- Conservapedia Translation David spoke about Him, "I foresee the Lord at my side, on my right hand, that I shall not be dethroned, ["dethroned" is questionable here; perhaps "hurt" instead?] So my soul rejoiced and my voice filled with gladness, and my body can rest with hope. Because you won't leave my soul in hell, and you won't allow your Holy One to be corrupted. You have taught me the ways of Life and you will me joyful with your approval. [Countenance rarely has this meaning in modern speech.]"
- Revised Ferrar-Fenton Bible For David said concerning Him:
I HAVE AT ALL TIMES SEEN THE LORD IN MY PRESENCE;
FOR HE IS UPON MY RIGHT, SO THAT I MAY NOT STUMBLE;

MY HEART THEREFORE REJOICED, AND MY TONGUE EXULTED.
 MY BODY, MOREOVER, RESTED IN HOPE;
 BECAUSE YOU WILL NOT LEAVE MY SOUL IN THE LAND OF SPIRITS,
 NOR WILL YOU ALLOW YOUR HOLY ONE TO SEE CORRUPTION.
 YOU HAVE INSTRUCTED ME IN THE PATHS OF LIFE;
 YOU HAVE ENRAPTURED ME WITH YOUR OWN PRESENCE.

Free Bible Version
 International Standard V

.
 For David says about him,
 'I always keep my eyes on the Lord, [Lit. always see the Lord in front of me]
 for he is at my right hand
 so that I cannot be shaken.
 That is why my heart is glad
 and my tongue rejoices,
 yes, even my body still rests securely in hope.
 For you will not abandon my soul to Hades [I.e. the realm of the dead]
 or allow your Holy One to experience decay.
 You have made the ways of life known to me,
 and you will fill me with gladness in your presence.' [Ps 16:8-11]

Montgomery NT
 Riverside New Testament

.
 For David says of him, 'I saw the Lord always before my face, for he is at my right
 hand so that I may not be cast down.
 Therefore my heart is glad and my tongue rejoices, and my flesh still dwells in hope
 that thou wilt not leave my soul to Hades and wilt not let thy holy one see decay.
 Thou makest me know the paths of life. Thou wilt fill me with joy in thy presence.'

Urim-Thummim Version

.
 For David speaks concerning him, I foresaw the LORD always before me, for he is
 on my right hand, that I should not be shaken:
 Therefore did my heart rejoice, and my tongue was glad; moreover my flesh also
 will be pegged in expectation of good:
 Because you will not abandon my life to Hades, neither will you commit your Sinless
 One to be visited with corruption.
 You have made known to me the ways of Life; you will make me full of joy with your
 countenance.

Weymouth New Testament

For David says in reference to Him, "I CONSTANTLY FIXED MY EYES UPON THE
 LORD, BECAUSE HE IS AT MY RIGHT HAND IN ORDER THAT I MAY
 CONTINUE UNSHAKEN.
 FOR THIS REASON MY HEART IS GLAD AND MY TONGUE EXULTS. MY BODY
 ALSO SHALL REST IN HOPE.
 FOR THOU WILT NOT LEAVE ME IN THE UNSEEN WORLD FORSAKEN, NOR
 GIVE UP THY HOLY ONE TO UNDERGO DECAY.
 THOU HAST MADE KNOWN TO ME THE WAYS OF LIFE: THOU WILT FILL ME
 WITH GLADNESS IN THY PRESENCE.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

David spoke of him when he said: *I saw the Lord before me at all times; he is by my
 side, that I may not be shaken. Therefore my heart was glad and my tongue
 rejoiced; my body too will live in hope. Because you will not forsake me in the
 abode of the dead, nor allow your Holy One to experience corruption. You have
 made known to me the paths of life, and your presence will fill me with joy.*
 Ps 16: 8-11

The Heritage Bible

Because David speaks to him, I foresaw the Lord always before my face,
 because he is out from my right hand that I should not be shaken; Psa 16:8

Therefore my heart was in a good frame of mind, and my tongue jumped for joy, and still also my flesh will settle down in hope,

Because you will absolutely not leave my soul to hell,^{27a} and you will absolutely not leave your Holy One^{27b} to see corruption.

You have made known to me the ways of life; you will make me full of joy with your countenance.

^{27a} 2:27 hell, haides.

^{27b} 2:27 Holy One, hosion, The One Who Is Right.

New American Bible (2011)

For David says of him:

'I saw the Lord ever before me,^m

with him at my right hand I shall not be disturbed.

Therefore my heart has been glad and my tongue has exulted;

my flesh, too, will dwell in hope,

because you will not abandon my soul to the netherworld,

nor will you suffer your holy one to see corruption.ⁿ

You have made known to me the paths of life;

you will fill me with joy in your presence.'

m. [2:25–28] Ps 16:8–11.

n. [2:27] 13:35.

New Jerusalem Bible

But God raised him to life, freeing him from the pangs of Hades; for it was impossible for him to be held in its power since, as David says of him: I kept the Lord before my sight always, for with him at my right hand nothing can shake me. So my heart rejoiced my tongue delighted; my body, too, will rest secure, for you will not abandon me to Hades or allow your holy one to see corruption. You have taught me the way of life, you will fill me with joy in your presence. V. 24 is included for context.

Revised English Bible–1989

"For David says of him: I foresaw that the Lord would be with me for ever, with him at my right hand I cannot be shaken;

therefore my heart is glad and my tongue rejoices; moreover, my flesh shall dwell in hope,

for you will not abandon me to death, nor let your faithful servant suffer corruption.

You have shown me the paths of life; your presence will fill me with joy.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

For David says this about him:

'I saw ADONAI always before me,

for he is at my right hand,

so that I will not be shaken.

For this reason, my heart was glad;

and my tongue rejoiced;

and now my body too will live on in the certain hope

that you will not abandon me to Sh'ol

or let your Holy One see decay.

You have made known to me the ways of life;

you will fill me with joy by your presence.' [Psalm 16:8–11]

Hebraic Roots Bible

For David said as to Him, "I always foresaw my Adonai before Me, because He is at My right hand, that I not be moved.

For this reason My heart rejoiced, and My tongue was glad; and My flesh also will dwell on hope,

because You will not leave My soul in Sheol, nor will You give Your pious one to see corruption.

You have revealed the road of life to me. You will fill me with gladness with your presence. (Psa. 16:8-11)

Holy New Covenant Trans.	"This is what David said about Jesus: 'I always saw the Lord before me, because He is at my right side to keep me secure. So my heart was glad and my mouth spoke with joy. Yes, even my body will live with hope because You won't abandon my soul in death. You will not allow the body of Your Holy One to decay in the grave. You taught me how to live. You came near me and I felt great joy.'
The Scriptures 2009	"For Dawi? says concerning Him, 'I saw הויה before me continually, because He is at my right hand, in order that I should not be shaken. 'For this reason my heart rejoiced, and my tongue was glad, and now my flesh shall also rest in expectation, because You shall not leave my being in She'ol, nor shall You give Your Lovingly-committed One to see corruption. 'You have made known to me the ways of life, You shall fill me with joy in Your presence.' Psalm 16:8-11.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...david for says to him [I] predetermined the lord before me through every [one] for from [them] right [of] me [He] is that not [I] may be shaken because of this is satisfied The Heart [of] me and celebrates The Tongue [of] me yet but and The Flesh [of] me will dwell at hope for not [You] will abandon the life [of] me to place (invisible) not [You] will give the [man] right [of] you to see decay [You] show [to] me ways [of] life [You] will fill me [of] satisfaction with the face [of] you... UNDERGO DECAY
Awful Scroll Bible	(")For David speaks out of Him, 'I myself was seeing-beforehand the Lord, throughout it all, beheld-from-within me, since He is by my right hand, in-order-that,- I shall -not be shaking down. (" ")Because of this, the sensibility of my heart is being thought-it-to-be-good, and my tongue leaps-much, moreover yet, even My flesh will accordingly-tabernacle in expectation, (" ")since You will not leave- My being -behind-among in Hades, and- You will -not give Your Pious One, to perceive a casting-through-to-corruption. (" ")You make known to me the ways of Life; You will make me filled thinking-it-to-be-good, with-respects-to- Your -face.'
Concordant Literal Version	For David is saying to Him, I saw the Lord before me continually, Seeing that He is at my right hand, that I may not be shaken." Therefore gladdened was my heart, And exultant my tongue. Now, still my flesh also shall be tenting in expectation, For Thou wilt not be forsaking my soul in the unseen, Nor wilt Thou be giving Thy Benign One to be acquainted with decay." Thou makest known to me the paths of life. Thou wilt be filling me with gladness with Thy face.'
exeGesés companion Bible	<u>THE PROPHECY OF DAVID FULFILLED/SHALAMED</u> For David words to him, I foresaw Yah Veh through all time in sight of my face; for he is at my right that I not be shaken: because of this my heart rejoices and my tongue jumps for joy; yet also my flesh nests in hope: because you neither leave my soul in sheol/hades nor give your Merciful to see corruption: You make known to me the ways of life;

you fill full/shalam me with rejoicing with your face.

Psalm 16:8-11

Orthodox Jewish Bible

"For Dovid Hamelech says of him, SHIVVITI HASHEM L'NEGDI TAMID KI MIMINI BAL EMMOT ("I set Adonoi before me always, because he is at my right hand I will not be shaken.") [TEHILLIM 16:8-11]

"Therefore my heart was cheered up and my tongue exulted and in addition also my flesh, my body, will live in secure [hope.]" [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

"Because you will not abandon the nefesh (soul) of me to destruction nor will you give your Chasid ([T.N. i.e., Moshiach the ultimate Chasid] to see corruption.") TODIEINI ORACH CHAYYIM SOVA SEMACHOT ES PANECHA ("You made known to me the path of Chayyim, you will fill me with simcha in your presence.") [TEHILLIM 16:8-11]

Expanded/Embellished Bibles:

The Amplified Bible

For David says of Him,

'I SAW THE LORD CONSTANTLY BEFORE ME;

FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN [from my state of security].

'THEREFORE MY HEART REJOICED AND MY TONGUE EXULTED EXCEEDINGLY; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE [that is, will encamp in anticipation of the resurrection];

'FOR YOU WILL NOT FORSAKE ME AND ABANDON MY SOUL TO HADES (the realm of the dead),

NOR LET YOUR HOLY ONE UNDERGO DECAY [after death].

'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE;

YOU WILL FILL ME [infusing my soul] WITH JOY WITH YOUR PRESENCE.'

An Understandable Version

King David said this about Jesus [Psa. 16:8ff], 'I always see the Lord in front of me, He is at my right side for protection; therefore, I was glad in my heart, and my mouth expressed this [joy]. In addition, my body will live in hope [of being raised] because you [i.e., God] will not allow my soul [i.e., this is a reference to Jesus] to remain in Hades [i.e., the unseen place of the departed spirits], neither will you allow [the body of] your Holy One to decay. You have made known to me what life is all about. You will make me completely happy by your very presence.'

The Expanded Bible

For David said this about him:

'I ·keep [^Lsaw] the Lord before me always.

Because he is ·close by my side [^L at my right hand; ^C a soldier's shieldbearer would stand at his right side to protect him], [^Lso that] I will not be ·hurt [^Lshaken].

So ·I am [^Lmy heart was] glad, and ·I rejoice [^Lmy tongue rejoiced].

Even my body ·has [^Lwill live in; or will rest in] hope, because you will not ·leave [abandon] ·me [^L my soul/life] in ·the grave [^LHades; ^C the underworld].

You will not let your Holy One [experience; L see] decay.

You ·will teach me [^L have made known to me] ·how to live a holy life [^L the way/path of life].

·Being with you [Your presence; ^L Your face] will fill me with joy [Ps. 16:8–11]."

Jonathan Mitchell NT

"You see David is constantly laying out words [that lead] into Him: 'I was continuously foreseeing the Lord in my sight, through everything (or: I habitually held [Yahweh] in sight, before my eyes, in the course of all things; or: I was previously seeing the Lord, before me and in my presence continually), because He

is (or: continuously exists) **at my right hand – to the end that I can** (or: may; should; would) **not be shaken** (or: caused to waver or totter; agitated).

'**Through** (or: Because of) **this, my heart was made cheerful, glad and in a healthy frame of mind, and then my tongue was constantly expressing extreme joy! Now still, even my flesh** (= natural existence) **will continue pitching a tent and residing upon expectation** (or: hope),

'**because** (or: that) **You will not continue leaving my soul** (my interior self; my existential life) **down in** (or: abandon me into) [the] **Unseen** (or: Hades, the unseen abode of the dead), **neither will You proceed giving Your loyal one** (a person sanctioned by God's law, and by nature; a pious and devout person) **to see** (= experience) **corruption** (thorough ruin, rot and decay).

'**By intimate experience You make paths of life known to me** (or: You personally made known to me [the] Life's ways; You give insights for me of roads which are life); **with Your face You will continue filling me with gladness, cheer, euphoria and a healthy frame of mind – a disposition of well-being.**' [Ps. 16:8-11]

P. Kretzmann Commentary

Verses 25-28

The proof from David:

For David speaketh concerning Him, I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved;

therefore did My heart rejoice, and My tongue was glad; moreover, also My flesh shall rest in hope;

because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.

Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with Thy countenance.

Kretzmann's **commentary** for Acts 2:25–28 has been placed in the **Addendum**.

Syndein/Thieme

"**For David spoke concerning Him** {concerning Jesus, 1000 years earlier . . . David was a prophet and a King -Psalm 16: 8-11 - an interpretation}," **I kept on foreseeing the Lord always before my face, for He is on my right hand, that I should not receive moving.**"

{Note: David received stability in life from this prophesy.}

"**Now, therefore did my heart rejoice** {happiness in the right lobe of the brain}, **and my tongue was glad** {David verbally expressed his joy}; **moreover also my flesh shall rest in hope.**"

{Note: David realizes he also will have a resurrected body. Hope often refers to eternity future.}

"**Because Thou wilt not leave my soul in Hades neither will You suffer Your Holy One** {Jesus} **to see corruption.**"

{Note: 'Corruption' means the destruction of the human body. Jesus' resurrected body is in-corruptible. And, the Old Testament believer's soul went to Paradise which was one compartment of Hades at the center of the Earth. The second compartment is 'Torments'. All unbelievers of the past and present still go there. The third compartment is Tartars where the fallen angels of Genesis 6 (per Jude 1:6) are still chained today.}

"**Thou have made known to me** {David} **the ways of life. You shall make me full of joy with thy countenance.**"

{Note: By foreseeing phase III (eternity future), David understands life in time (phase II).}

Translation for Translators

David foretold that the Messiah would rejoice about becoming alive again.

Acts 2:25-28

"Long ago King David wrote what the Messiah said,

" knew that you, Lord God, would always be near me. You are right beside [MTY] me, so I will not be afraid of those who want to harm me. Because of that I [SYN] joyfully praise you, O God. And I am completely confident that you(sg) will cause

my body to become alive again/raise me from the dead. You will not allow my spirit to remain in the place where the dead are. You will not *even* let my body decay, *because* I am devoted to you and always obey *you*. You have told me *that you will cause my body to become alive again*. You will make me very happy *because you will be with me forever.*”

The Voice

David spoke of Jesus’ *resurrection*, saying:

I see the Lord is ever present with me.

I will not live in fear *or abandon my calling* because He guides my right hand.

My heart is glad; my soul rejoices;
my body is safe.

You will not abandon me to experience the suffering of a miserable afterlife,
nor leave Your Holy One to rot *alone*.

Instead, You direct me on a path that leads to a beautiful life.

As I walk with You, the pleasures are never-ending, and I know true joy and contentment. [Psalm 16:8–11]

Bible Translations with Many Footnotes:

Lexham Bible

For David says with reference to him,

‘I saw the Lord before me continually, [Literally “through everything”]
for he is at my right hand so that I will not be shaken.

For this reason my heart was glad
and my tongue rejoiced greatly,
furthermore also my flesh will live in hope,
because you will not abandon my soul in Hades,
nor will you permit your Holy One to experience decay.
You have made known to me the paths of life;
you will fill me with gladness with your presence.’ [A quotation from Ps 16:8–11]

NET Bible®

For David says about him,

**‘I saw the Lord always in front of me,⁵⁰
for he is at my right hand so that I will not be shaken.
Therefore my heart was glad and my tongue rejoiced;
my body⁵¹ also will live in hope,
because you will not leave my soul in Hades,⁵²
nor permit your Holy One to experience⁵³ decay.
You have made known to me the paths of life;
you will make me full of joy with your presence.’⁵⁴**

^{50tn} Or “always before me.”

^{51tn} Grk “my flesh.”

^{52tn} Or “will not abandon my soul to Hades.” Often “Hades” is the equivalent of the Hebrew term Sheol, the place of the dead.

^{53tn} Grk “to see,” but the literal translation of the phrase “to see decay” could be misunderstood to mean simply “to look at decay,” while here “see decay” is really figurative for “experience decay.”

^{54sn} A quotation from Ps 16:8-11.

Rotherham’s Emphasized B. For ||David|| saith concerning him—

I foresaw the Lord before me continually,
Because he is |on my right hand| that I may not be shaken;
||For this reason|| was my heart made glad,
and my tongue exulted,—
||Yea further|| |even my flesh| shall encamp on hope:
Because thou wilt not abandon my soul unto hades,
Neither wilt thou give thy man of
lovingkindness to see corruption;

Thou madest known unto me paths of life,
Thou wilt make me full of gladness with thy countenance.^b

^bPs. xvi. 8–11.

The Spoken English NT

After all, David says, referring to Jesus,
I've always had the Sovereign One right in front of me:
God is at my right side, so I'm not going to lose my confidence.^{bb}
That's why my heart is glad and my tongue celebrates,
And my body^{cc} itself is still going to live in hope.
Because you're not going to leave my soul in Hades,^{dd}
And you're not going to give your holy one over to face decay:
You've shown me^{ee} the paths of life, and
You're going to fill me full of joy with your presence.^{ff}

^{bb.} Lit. "I'm not going to be shaken."

^{cc.} Lit. "my flesh."

^{dd.} See "Bible Words."

^{ee.} Lit. "You've made known to me."

^{ff.} Psalm 16:8-11.

Wilbur Pickering's New T.

For David says concerning Him:

'I always saw the LORD before my face, because He is at my right side so that I not be shaken.²⁰

Therefore my heart was glad and my tongue rejoiced. Furthermore, even my flesh will repose upon hope,²¹

because You will not abandon my soul in Hades, nor will You allow Your Holy One to see decay.

You have made known to me roads of life;²² with Your presence You make me full of gladness.²³

(20) Nothing like having God at your side, literally, to give you confidence, but nothing like the awareness that He's looking at you to keep you in line! The quote is from Psalm 16:8-11.

(21) I take it that the emphasis here is upon the physical body; Jesus' body was preserved from decay by divine intervention—there was no bad smell in the empty tomb. The resurrection accounts refer to the wrappings, but not to the 100 pounds of spices—I wonder what happened to them (you know, that much spice would be hard to ignore).

(22) Life, not death.

(23) If you are a God-lover there's nothing like His presence to make you glad (on the other hand, for a God-hater that Presence is the worst thing in the universe [which is why a God-hater would rather be in hell than in heaven]).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "For David says in regard to Him: 'I myself was foreseeing the LORD through all [fig. continually] before me, because He is at my right hand, so that I shall not be shaken.

'For this reason my heart [fig., inner self, and elsewhere in book] celebrated and my tongue was very glad, and yet my flesh also will rest on hope [or, confident expectation];

because You will not abandon my soul to the realm of the dead [Gr., hades], nor will You give [fig., allow] Your Holy One to see corruption.

'You made known to me [the] ways of life; You will make me full of gladness with Your face [fig., presence].' [Psalm 16:8-11]

Benjamin Brodie's trans.

For David said about Him [in Psalm 16]: 'I try in advance to see the Lord before me through everything, since He is always at my right side, so that I might not become upset and disturbed.

Because of this, the mentality of my soul became cheerful and my tongue rejoiced. Likewise, then my flesh will also dwell with confidence, Because You [God the Father] will not abandon my soul to Hades [the underworld], nor will You permit Your holy One to experience corruption [putrefaction]. You revealed to me the way of life. You will keep on filling me with gladness with Your countenance.

Charles Thomson NT

...for concerning him David saith, I saw the Lord continually before me: because he is at my right hand that I may not be moved; therefore my heart was gladdened, and my tongue exulted with joy; and moreover my flesh also will dwell in hope, that thou wilt not leave my soul in the mansion of the dead, nor suffer thy Holy One to see corruption.

Context Group Version

Thou hast made known to me the ways of life. Thou with thy presence wilt fill me with joy.?

For David says concerning him, I saw the Lord always before my face; For he is on my right hand, that I should not be moved:

Therefore my heart was glad, and my tongue rejoiced; Moreover my flesh also shall dwell in abiding confidence:

Because you will not leave my life to the place of the dead, Neither will you give your Special One to see corruption.

You made known to me the ways of life; You shall make me full of gladness with your countenance.

Far Above All Translation

For David speaks *with reference* to him, 'I saw the Lord before me continually, that he was on my right *hand side*, so that I might not be shaken.

On account of this my heart rejoiced and my tongue was glad; moreover my flesh will dwell in hope.

For you will not leave my being in Hades, nor will you allow your holy one to see decay.

You have made the paths of life known to me; you will fill me with joy at your presence.'

Legacy Standard Bible
Modern Literal Version 2020

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For* David says in regard to him, 'I was foreseeing the Lord always in my sight, because he is at my right hand, in-order-that I might not be shaken.

Because of this, my heart was joyous and my tongue was glad. Now my flesh will also still reside in hope;

because you will not forsake my soul to Hades, neither will you give your Holy One to see decay.

You made known to me the ways of life. You will fill me from joy with your countenance.' {Psa 16:8-11}

New American Standard

For David says of Him,

'I SAW THE LORD CONTINUALLY BEFORE ME,

BECAUSE HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN.

THEREFORE MY HEART WAS GLAD AND MY TONGUE WAS OVERJOYED;

MOREOVER MY FLESH ALSO WILL LIVE IN HOPE;

FOR YOU WILL NOT ABANDON MY SOUL TO HADES,

NOR WILL YOU ALLOW [Lit *give*] YOUR HOLY ONE [Or *Devout*; or *Pious*] TO UNDERGO DECAY [Lit *see corruption*].

YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE;

YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.'

The gist of this passage:

Peter quotes David's writings in the Psalms, with the purpose of showing parallels between the Messiah in the Old Testament and Jesus, concerning Whom, all these people had an opinion.

As we precede to examine this psalm, remember that it runs on two tracks. On one track, David is speaking of himself and God (although some verses are hard to make sense of with that interpretation); and on the other track, God the Holy Spirit is speaking of Jesus Christ and God the Father.

Psalm 16:8–11 are briefly covered in the **Addendum**. At some point, I need to exegete this psalm.

Acts 2:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
David (Δαυίδ, ό) [pronounced <i>dow-WEED</i>];	transliterated <i>David</i>	proper masculine indeclinable noun	Strong's #1138
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; in the vicinity of, near, on; concerning, on, for [with respect to time]; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: For David continues speaking about the Lord [lit., *Him*] [saying],...

Peter tells us that David continues to speak about the Lord. However, he just says *Him* in his dissertation. Why is he not more clear from the beginning? Part of Peter's audience is potentially very hostile towards him. So he slips this past his audience, so that they hear it, they probably understand what he is saying, but they are not sure. However, he has planted enough of a seed here so that those in his audience will begin to see Psalm 16 in a brand new light. That new light is, it is not really David talking to God.

Here is how this two-track interpretation works. Those in Peter's audience know this psalm; they have heard it many times. They all understand it in terms of David speaking about himself. However, Peter, with that time word *Him* has planted enough of a seed so that those in his audience will understand that David, through the Holy Spirit, is speaking of something other than himself.

Acts 2:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proorizô (προορίζω) [pronounced <i>proh-ohr-IHD-zoh</i>]	<i>to predetermine, decide beforehand; in the NT of God decreeing from eternity; to foreordain, appoint beforehand; of man, to foresee, to see (perceive) into the future</i>	1 st person singular, imperfect middle indicative	Strong's #4309
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; accusative case	Strong's #2962
enôpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i>]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
mou (μοῦ) [pronounced <i>moos</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
diá (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pantos (παντός) [pronounced <i>pan-TOSS</i>]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	masculine singular adjective, genitive/ablative case	Strong's #3956

Translation: ...'I keep seeing [into the future] the Lord before Me throughout all [time],...

I have not hauled out my LXX on this, but David uses a verb here which is generally reserved for Deity. Therefore, translating it is rather difficult. However, both David and Jesus were able to look into the future, as prophets.

Because the audience knows the Scriptures, Peter is not trying to pull a fast one on them by altering the translation.

I am interpreting this to mean that David is looking far into the future—beyond his own life on this earth. He is not talking about the Lord being before him, David. He is speaking of the Lord God being before Jesus (the One speaking) throughout all time. We could render this: ...'I [David, as a prophet] keep seeing [into the future] the Lord [God] before Me [Jesus] throughout all [time],... This is what is being said.

Acts 2:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; genitive/ablative case	Strong's #1188
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: ...for He continues to be on My right hand,...

For David, God was always with him; and for God the Son, God the Father was always with Him.

There is a slight thing here that I will mention. We want to be at the *right hand of God* and, properly speaking, that is what we find here. More accurately, David is *from, by, at* the right hand of God.

Acts 2:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
saleuô (σαλεύω) [pronounced sal-YOO-oh]	<i>to move, to shake (together), to be shaken, to stir up, to agitate, to rock, to topple; (by implication) to destroy; to disturb, to incite</i>	1 st person singular, aorist passive subjunctive	Strong's #4531

Translation: ...so that I cannot be shaken.

Because God is with David, he is not shaken up or agitated in life. Because God the Father is always with God the Son, the Lord was not shaken, stirred up, or agitated in life.

Acts 2:25 For David continues speaking about the Lord [lit., Him] [saying], 'I keep seeing [into the future] the Lord before Me throughout all [time], for He continues to be on My right hand, so that I cannot be shaken. (Kukis mostly literal translation)

The 1st person reference is not actually to David, but to Jesus. The Lord God (God the Father) is before Jesus throughout all time. God being at the right hand of Jesus means that God is there to guide Him and to give Him strength. As a result, Jesus cannot be shaken, agitate, toppled or disturbed.

Acts 2:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
euphraínō (εὐφραίνω) [pronounced yoo-FRAH-ee-no]	<i>to rejoice, to be (make) glad, to be delighted [with a thing], to put (middle voice or passively, be) in a good frame of mind, to be (make) merry</i>	3 rd person singular, aorist passive indicative	Strong's #2165
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, nominative case	Strong's #2588

Translation: Because of this, My heart is made glad...

Because David is stable in the Lord, he has inner peace and happiness.

God the Son also enjoyed inner peace and happiness when on this earth because of His relationship to God the Father.

Acts 2:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
agalliaô (ἀγαλλιάω) [pronounced <i>ag-al-lee-AH-oh</i>]	<i>to jump for joy; to exult, to rejoice [greatly, exceedingly], to be exceeding glad</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #21
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
glôssa (γλῶσσα) [pronounced <i>GLOHS-sah</i>]	<i>the tongue, a member of the body, an organ of speech; a tongue; the language or dialect used by a particular people distinct from that of other nations</i>	feminine singular noun; nominative case	Strong's #1100
mou (μοῦ) [pronounced <i>moō</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...and My tongue rejoices.

David, on many occasions, spoke of the Lord's faithfulness and rejoiced.

Jesus also celebrated the wisdom and plan of God.

Remember, because of the Doctrine of **Kenosis**, Jesus did not access His Deity, and therefore, every day was a new day with new challenges and sometimes a new direction. Each day and throughout each day, Jesus was blessed by being in the plan of God and he had inner happiness and stability as a result.

The is more information of the **Doctrine of Kenosis** in the **Addendum**.

Acts 2:26a-b **Because of this, My heart is made glad and My tongue rejoices.** (Kukis mostly literal translation)

Jesus is our guide. He *test-drove* the Christian life for us. When we are filled with the Spirit and when our souls are filled with Bible doctrine, we are following in Jesus' footsteps (this is how He operated from day-to-day). As a result, He had inner happiness; and, by doing the same things, we have inner happiness.

Acts 2:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éti (ἔτι) [pronounced <i>EH-tee</i>]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089

Acts 2:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
It seems like these 3 particles ought to mean something when combined.			
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; nominative case	Strong's #4561
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
kataskēnōō (κατασκηνόω) [pronounced kaht-as-kay-NOH-oh]	<i>to nest, to roost; to live, to lodge, to pitch one's tent; to remain; to rest</i>	3 rd person singular, future active indicative	Strong's #2681
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
elpís (ἐλπίς) [pronounced el-PIS]	<i>hope; confidence; desire of some good with expectation of obtaining it</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1680

Translation: Because of this, My flesh will live on confidence...

David was confident of what he believed.



Jesus taught the Old Testament with great confidence. Jesus lived every day with perfect confidence in Himself and in His Father.

We might understand that to be spiritual self-esteem.

Acts 2:26 (NIV) (a graphic); from [KCIS Radio](#); from September 5, 2021.

Acts 2:27a

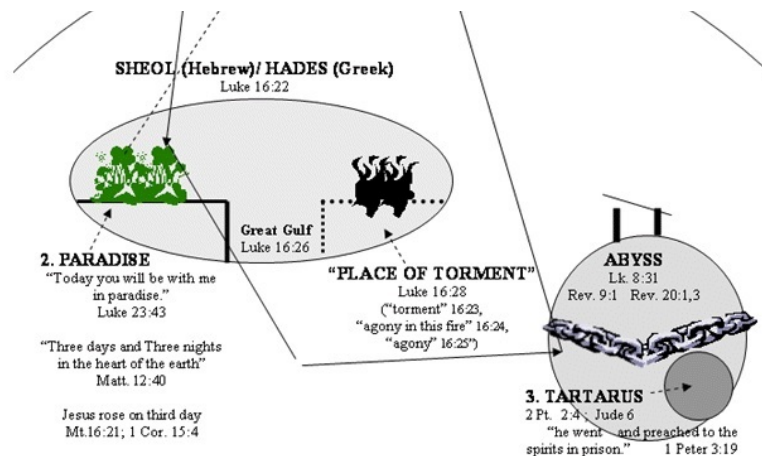
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
egkataleipô (ἐγκαταλείπω) [pronounced eng-kat-al-í-po]	<i>to abandon, to forsake, to desert; to leave (in straits, helpless); to be totally abandoned, to be utterly forsaken; to leave (behind, among, surviving)</i>	2 nd person singular, future active indicative	Strong's #1459
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections;</i>	feminine singular noun; accusative case	Strong's #5590

Acts 2:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mou (μοῦ) [pronounced <i>moo</i>]; also emou (ἐμοῦ) [pronounced <i>eh-MOO</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hades (ᾍδης) [pronounced <i>HAH- dayç</i>]	<i>unseen; grave, death; hell; transliterated Hades</i>	proper singular masculine noun; genitive/ablative case	Strong's #86

New European Version Commentary: *Hades- Translated "hell" in some Bibles. 'Hell' or hades is simply the grave. Jesus went to the grave for three days and was resurrected by God from it. Therefore hades / hell / the grave isn't a place of eternal punishment for wicked people.*⁶⁰

Translation: ...that You will not abandon My soul in Hades;...

David knew that he would not be abandoned in Hades, but that he would be united with God. However, Peter is going to point out that David is still in the grave but Jesus is risen.



Jesus, in His humanity, knew that, at death, He would not be abandoned in Hades. Hades is the place of the dead, and there are several compartments to Hades.

Sheol (or Hades) (a graphic representation); from **Generation Word**; accessed July 27, 2023.

The picture for this page actually has a lot more going on; however, we are only interested in the reference to Hades.

Acts 2:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced <i>oo-DEH</i>]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction	Strong's #3761

⁶⁰ From <https://www.n-e-v.info/acts2.html> accessed July 27, 2023.

Acts 2:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	2 nd person singular, future active indicative	Strong's #1325
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
hosios (ὁσῖος) [pronounced <i>HOHS-ee-oss</i>]	<i>undefiled (by sin), free from wickedness, religiously observing every moral obligation, pure holy, pious, righteous</i>	masculine singular adjective, accusative case	Strong's #3741
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
eidō (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive; to observe; to discern, to know</i>	aorist active infinitive	Strong's #1492
diaphthorá (διαφθορά) [pronounced <i>dee-af-thor-ah</i>]	<i>destruction decay, corruption</i>	feminine singular noun, accusative case	Strong's #1312

Translation: ...neither will You permit Your Righteous One to see decay.

Here is where David and the Holy Spirit begin to merge in thought. David is not speaking of himself here, but about the Righteous One Who would come. He understood Him as being eternal.

God the Son would not remain in the tomb for any length of time. He would be resurrected permanently, the firstborn from the grave.

Acts 2:26c–27 Because of this, My flesh will live on confidence that You will not abandon My soul in Hades; neither will You permit Your Righteous One to see decay. (Kukis mostly literal translation)

Acts 2:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gnōrizō (γνωρίζω) [pronounced <i>gnoh-RID-zoh</i>]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	2 nd person singular, aorist active indicative	Strong's #1107
moi (μοί) [pronounced <i>moy</i>]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
hodoi (ὁδοί, ὠν, αἶ) [pronounced <i>ho-DOI</i>]	<i>ways; roads, highways; journeys, travels</i>	feminine plural noun, accusative case	Strong's #3598

Acts 2:28a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, accusative case	Strong's #2222

Translation: You have made known to Me the ways of life;...

In the Old Testament, the **Way of Y^howah** and the Ways of Life would be considered identical. This was their designation for the spiritual life in that era.

David learned the way of life from Scriptures; and Jesus did also. Jesus learned in His humanity, and He was guided by the Old Testament Scriptures.

Acts 2:28b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroô (πληρώω) [pronounced play-ROH-oh]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	2 nd person singular, future active indicative	Strong's #4137
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
euphrosunē (εὐφροσύνη) [pronounced yoo-fros-OO-nay]	<i>gladness; joy, joyfulness, good cheer; inner joy</i>	feminine singular noun, genitive/ablative case	Strong's #2167
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
prósôpon (πρόσωπον, ου, τό) [pronounced PROS-oh-pon]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; genitive/ablative case	Strong's #4383
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...You will fill Me with inner joy with Your Presence.'

David would be filled with inner joy in the presence of God. Jesus in His humanity would also experience great joy when He is before the Father.



Acts 2:28 You have made known to Me the ways of life; You will fill Me with inner joy with Your Presence.' (Psalm 16:8-11) (Kukis mostly literal translation)

Acts 2:28 (NIV) (a graphic); from **KCIS Radio**; accessed September 5, 2021.

Acts 2:25–28 For David continues speaking about the Lord [lit., *Him*] [saying], 'I keep seeing [into the future] the Lord before Me throughout all [time], for He continues to be on My right hand, so that I cannot be shaken. Because of this, My heart is made glad and My tongue rejoices. Because of this, My flesh will live on confidence that You will not abandon My soul in Hades; neither will You permit Your Righteous One to see decay. You have made known to Me the ways of life; You will fill Me with inner joy with Your Presence.' (Psalm 16:8-11) (Kukis mostly literal translation)

Acts 2:25–28 David speaks to us about the Lord in Psalm 16:8–11: I can see the Lord before Me

throughout all time, for in life, He continues to be at My right hand, so that I cannot be knocked off balance. For these reasons, My thinking is stabilized with a relaxed mental attitude and I am often moved to rejoice out loud. Because of all this, as a man I will live with the confidence that You will not abandon My soul in Hades; nor will You permit Your Righteous One to see decay. You have made the ways of life known to Me; and Your Presence continues to fill Me with inner joy. (Kukis paraphrase)

Peter Says David is Speaking About Jesus, Not About Himself

Previously, David had used direct quotes from Scripture. Here, he will adapt them to what he is saying, changing the point of view of both passages (this is why they are not in purple). However, these are still, quotes from the OT and all who heard David would recognize them. However, they are not quoted exactly or even paraphrased.

Men, brothers, being lawful to speak with frankness face to face with you [all] concerning the patriarch David, that even he died and was buried; and the tomb of his is with us until the day this (one). A prophet, therefore, being and seeing that an oath sworn to him [by] the God, from fruit of the loin of him to sit upon the throne of his. Foreseeing [this], he spoke about the raising up of the Christ, that He would not be abandoned to Hades nor the flesh of His see corruption.

Acts
2:29–31

Men [and] brothers, [because it is] lawful to speak with frankness directly to you [all] concerning the patriarch David, [to say that] he has died and was buried, and [that] his tomb is with us until this day. Being a prophet, therefore, and recognizing [lit., *seeing*] that an oath [which] the God swore to him, that [one] from the fruit of his loins [according to *the* flesh to raise up the Christ] to sit upon his throne. Foreseeing [this], he [also] wrote about the resurrection of the Messiah, that [God] would not abandon [*Him* or *His soul*] in Sheol nor would His flesh see corruption.

Men and brothers, it is certainly lawful for me to speak clearly and frankly with you all about the patriarch David. We all know that he has died and was buried, and that his tomb is with us to this very day. David was clearly a prophet; and he recognized God's oath to him that his Greater Son would sit upon his throne. Realizing this, David also wrote about the resurrection of the Messiah, noting that God would not abandon Him in Hades nor would His flesh see corruption.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) Men, brothers, being lawful to speak with frankness face to face with you [all] concerning the patriarch David, that even he died and was buried; and the tomb of his is with us until the day this (one). A prophet, therefore, being and seeing that an oath sworn to him [by] the God, from fruit of the loin of him to sit upon the throne of his. Foreseeing [this], he spoke about the raising up of the Christ, that He would not be abandoned to Hades nor the flesh of His see corruption.
- Complete Apostles Bible "Men, brothers, let me speak with boldness to you about the patriarch David, that he both died and was buried, and his tomb is with us to this day. "Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up the Christ to seat Him on his throne, foreseeing this, he spoke about the resurrection of the Christ, "that His soul was not left in Hades, nor did His flesh see corruption."
- Douay-Rheims 1899 (Amer.) Ye men, brethren, let me freely speak to you of the patriarch David: that he died and was buried; and his sepulchre is with us to this present say. Whereas therefore he was a prophet and knew that God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne. Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell: neither did his flesh see corruption.
- Holy Aramaic Scriptures Men, brothers, allow me to speak unto you openly {lit. with an open eye} concerning the Chief of the fathers, David, who has died, and also was buried, and his burial-place is with us until today. For, he was a Nabiya {a Prophet}, and knew that Alaha {God} had sworn an oath unto him, that 'From the fruit of your belly, one will sit upon your throne.' {Psalm 132:11 Peshitta} And he foresaw, and spoke concerning The Resurrection of Meshikha {The Anointed One}, that He was not left in Sheul, also, neither did His body see corruption.

James Murdock's Syriac NT	Men, brethren, I may speak to you explicitly of the patriarch David, that he died, and also was buried; and his sepulchre is with us to this day. For he was a prophet, and he knew, that God had sworn to him by an oath: Of the fruit of thy bowels, I will seat [one] on thy throne. And he foresaw, and spoke of the resurrection of Messiah, that he was not left in the grave, neither did his body see corruption.
Original Aramaic NT	"Men, brothers, it is permitted me to speak openly to you about the Chief Father, David, who died and also was buried, and his tomb is with us until today." "For he was a Prophet, and he knew that God had sworn to him in an oath: 'One from the fruit of your body I shall seat upon your throne.' " "And he saw and spoke before about the resurrection of The Messiah, that he would not be left in Sheol, neither would his body see corruption."

Significant differences: Some Greek texts have an additional phrase in v. 30.

Limited Vocabulary Translations:

Bible in Basic English	My brothers, I may say to you openly that David came to his death, and was put in the earth, and his resting-place is with us today. But being a prophet, and having in mind the oath which God had given to him, that of the fruit of his body one would take his place as a king, He, having knowledge of the future, was talking of the coming again of Christ from the dead, that he was not kept in hell and his body did not see destruction.
Bible in Worldwide English	My brothers, I can talk very plainly to you about your father, David. He died and was buried. His grave is still here today. He was a prophet. He knew that God had promised him that someone born of his family would sit on his chair to rule. That one was Christ. David knew what would happen. So he said that Christ would be raised from death. Christ was not left in the grave. His body was not spoiled. David said all this before it ever happened.
Easy English	Peter then said, 'Friends, people of Israel, I must speak clearly to you about our ancestor, King David. He died and people buried his body in the ground. You can still see the place where people buried him. He was a prophet. He knew what God had promised to do for him. He knew that one of his descendants would be king of God's people one day. David understood what God would do in a future time. He did not speak about himself, but he spoke about the Messiah. He said that God would cause this man to become alive again after his death. God would not let him remain in Hades, the place for dead people. Nothing would destroy his body.
Easy-to-Read Version–2008	"My brothers, I can tell you for sure about David, our great ancestor. He died, was buried, and his tomb is still here with us today. He was a prophet and knew something that God had said. God had promised David that someone from his own family would sit on David's throne as king. David knew this before it happened. That is why he said this about that future king: 'He was not left in the place of death. His body did not rot in the grave.' David was talking about the Messiah rising from death.
<i>God's Word</i> [™]	"Brothers, I can tell you confidently that our ancestor David died and was buried and that his tomb is here to this day. David was a prophet and knew that God had promised with an oath that he would place one of David's descendants on his throne. David knew that the Messiah would come back to life, and he spoke about that before it ever happened. He said that the Messiah wouldn't be left in the grave and that his body wouldn't decay.
Good News Bible (TEV)	"My friends, I must speak to you plainly about our famous ancestor King David. He died and was buried, and his grave is here with us to this very day. He was a prophet, and he knew what God had promised him: God had made a vow that he

would make one of David's descendants a king, just as David was. David saw what God was going to do in the future, and so he spoke about the resurrection of the Messiah when he said, 'He was not abandoned in the world of the dead; his body did not rot in the grave.'

J. B. Phillips

"Men and brother-Jews, I can surely speak freely to you about the patriarch David. There is no doubt that he died and was buried, and his grave is here among us to this day. But while he was alive he was a prophet. He knew that God had given him a most solemn promise that he would place one of his descendants upon his throne. He foresaw the resurrection of Christ, and it is this of which he is speaking. Christ was not deserted in death and his body was never destroyed.

The Message

"Dear friends, let me be completely frank with you. Our ancestor David is dead and buried—his tomb is in plain sight today. But being also a prophet and knowing that God had solemnly sworn that a descendant of his would rule his kingdom, seeing far ahead, he talked of the resurrection of the Messiah—'no trip to Hades, no stench of death.'

NIRV

"Fellow Israelites, you can be sure that King David died. He was buried. His tomb is still here today. But David was a prophet. He knew that God had made a promise to him. God had promised that he would make someone in David's family line king after him. David saw what was coming. So he spoke about the Messiah rising from the dead. He said that the Messiah would not be left in the place of the dead. His body wouldn't rot in the ground.

New Life Version

"Brothers, I can tell you in plain words that our early father David not only died but was buried. We know where his grave is today. He was one who spoke for God. He knew God had made a promise to him. From his family Christ would come and take His place as King. He knew this before and spoke of Christ being raised from the dead. Christ's soul would not be left in hell. His body would not be destroyed. Jesus is this One! God has raised Him up and we have all seen Him. V. 32 is included for context.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

"Gentlemen, David wasn't talking about himself. Our ancestral father is dead and buried. His tomb is right here in town. David was a prophet. He knew God had promised him that one of his descendants would become King of the Jews. Looking far into the future, David was able to see the resurrection of Christ. David saw that Christ had not been abandoned in Hades. And he saw that the body of Christ was not left to rot in the tomb.

Contemporary English V.

My friends, it is right for me to speak to you about our ancestor David. He died and was buried, and his tomb is still here. But David was a prophet, and he knew that God had made a promise he would not break. He had told David that someone from his own family would someday be king. David knew this would happen, and so he told us that Christ would be raised to life. He said that God would not leave him in the grave or let his body decay.

The Living Bible

"Dear brothers, think! David wasn't referring to himself when he spoke these words I have quoted, for he died and was buried, and his tomb is still here among us. But he was a prophet, and knew God had promised with an unbreakable oath that one of David's own descendants would be the Messiah and [be the Messiah and, implied in v. 31.] sit on David's throne. David was looking far into the future and predicting the Messiah's resurrection, and saying that the Messiah's soul would not be left in hell and his body would not decay. He was speaking of Jesus, and we all are witnesses that Jesus rose from the dead. V. 32 is included for context.

New Berkeley Version
New Living Translation

"Dear brothers, think about this! You can be sure that the patriarch David wasn't referring to himself, for he died and was buried, and his tomb is still here among us.

But he was a prophet, and he knew God had promised with an oath that one of David's own descendants would sit on his throne. David was looking into the future and speaking of the Messiah's resurrection. He was saying that God would not leave him among the dead or allow his body to rot in the grave.

The Passion Translation

"My fellow Jews, I can tell you there is no doubt that our noted patriarch has both died and been buried in his tomb, which remains to this day. *So you can see that he was not referring to himself with those words.* But as a prophet, he knew God's faithful promise, made with God's unbreakable oath, that one of his descendants would take his throne. So when peering into the future, David prophesied of the Messiah's resurrection. *And God revealed to him* that the Messiah would not be abandoned to the realm of death, nor would his body experience decay.

Plain English Version

Peter kept on talking. He said, "My friends, I can tell you, for sure, that our grand-father, David, was not talking about himself. You see, he died, and people buried him. His grave is still here, and we can see it today. So we know he didn't come alive again. But David was one of God's men, and he wrote God's messages for people. And God promised David that one day, some time later, a man from David's own family will become the big boss over his people. You see, God told David something that will happen later, so David wrote that message for us. That message was about the Christ, the special man that God was going to send, and it tells us that God was going to make him alive again. It tells us that God was not going to leave him in the grave, or let his body rot away.

UnfoldingWord Simplified T.

Peter continued, "My fellow Jews, I am sure that our forefather, King David, died, and that the people buried him. And the place where they buried his body is still here today. King David was a prophet and he knew that God promised to him that one of his descendants would become king. A long time ago, David knew what God would do. He said that God would cause Jesus the Messiah to live again after he died. God would not allow him to remain in a grave, and he would not let his body waste away."

William's New Testament

"Brothers, I may confidently say to you about the patriarch David, that he died and was buried, and that his grave is here among us to this very day. So, as he was a prophet and knew that God with an oath had promised to put one of his descendants on his throne, he foresaw the resurrection of the Christ and told of it, for He was not forsaken to Hades, and His body did not undergo decay.

Partially literal and partially paraphrased translations:

American English Bible

'Men! Brothers!

'It's good to speak to you openly about the patriarch David; for he died, was buried, **and his tomb is still with us** to this day. For he was a Prophet, and he knew that The God had sworn an oath to him that He'd put someone on his throne who was the fruit of his loins.

'So [David] looked into the future and spoke about the resurrection of the Anointed One... That he wouldn't be abandoned in the grave and that his flesh wouldn't see decay.

Beck's American Translation
Breakthrough Version

Men, brothers, permit me to talk with openness to you about the head father, David, that he both passed away and was buried. And his grave is among us until this day. So being a preacher and realizing that God guaranteed to him with an oath a person from the fruit of his groin to be seated on his throne, after looking ahead, he spoke about the return back to life of the Anointed King, that neither was He left behind in hell (Hades), nor did His physical body see decay.

New Advent (Knox) Bible

My brethren, I can say this to you about the patriarch David without fear of contradiction, that he did die, and was buried, and his tomb is among us to this day. But he was a prophet, and he knew God had promised him on oath that he would

set the sons of his body upon his throne; it was of the Christ he said, foreseeing his resurrection, that he was not left in the place of death, and that his body did not see corruption.

NT for Everyone

20th Century New Testament

Brothers, I can speak to you the more confidently about the Patriarch David, because he is dead and buried, and his tomb is here among us to this very day. David, then, Prophet as he was, knowing that God 'had solemnly sworn to him to set one of his descendants upon his throne,' looked into the future, And referred to the resurrection of the Christ when he said that 'he had not been abandoned to the Place of Death, nor had his body undergone corruption.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

“Brothers and sisters, I can confidently speak to you about the patriarch David: He is both dead and buried, and his tomb is with us to this day. Since he was a prophet, he knew that God had sworn an oath to him to seat one of his descendants [Other mss add *according to the flesh to raise up the Messiah*] on his throne. Seeing what was to come, he spoke concerning the resurrection of the Messiah: **He** [Other mss read *His soul*] **was not abandoned in Hades, and his flesh did not experience decay.** [Ps 16:10]

Conservapedia Translation

Men and brothers, I wish to speak freely to you about the Patriarch David. He is dead and buried and his tomb remains to this day. Being a prophet, he knew that God had promised him that as one of his own descendants, he would raise Christ to sit on his throne. When he saw this he talked about Christ's resurrection. His soul wasn't left in hell and his body didn't decay.

Revised Ferrar-Fenton Bible

"Men, brothers! it is necessary to speak to you with freedom about the patriarch David; because he died, and was buried, and his tomb is among us until the present time. Being, however, a prophet, and knowing that God had sworn to him with an oath, that from the fruit of his body One should be seated upon his throne, he, foreseeing, spoke concerning the resurrection of the Messiah, that He was neither left in the land of spirits, nor did His body see corruption.

Free Bible Version

“My brothers and sisters, let me tell you plainly that our ancestor David died and was buried, and his tomb is here with us to this day. But he was a prophet, and knew that God had promised on oath to place one of his descendants on his throne. David saw what would happen and spoke about the resurrection of Christ—for Christ was not abandoned to the grave nor did he experience decay.

God's Truth (Tyndale)

Men and brethren, let me freely speak unto you of the patriarch David. For he is both dead and buried, and his sepulchre remains with us unto his day. Therefore seeing he was a Prophet, and knew that God had sworn with an oath to him, that the fruit of his loins should sit on his seat (in that Christ should rise again in the flesh) he saw before: and spoke of the resurrection of Christ, that his soul should not be left in hell: neither his flesh should see corruption.

International Standard V

“Brothers, I can tell you confidently that the patriarch David died and was buried, and that his tomb is among us to this day. Therefore, since he was a prophet and knew that God had promised him with an oath to put one of his descendants on his throne, he looked ahead and spoke about the resurrection of the Messiah: [Or Christ] 'He was not abandoned to Hades, [i.e. the realm of the dead] and his flesh did not experience decay.' [Ps 16:10]

Montgomery NT

Riverside New Testament

"Brethren, allow me to say frankly to you regarding the patriarch David that he died and was buried and his tomb is among us to this day. But being a prophet and knowing that God had sworn to him an oath to place a descendant of his body upon

	his throne, he foreseeing spoke of the resurrection of the Christ, saying that he was not left to Hades and that his flesh did not see decay.
Urim-Thummim Version	Men and brethren, let me freely speak to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Therefore being a prophet, and knowing that Elohim had promised with an oath to him, that from the progeny of his loins, through the flesh, he would raise up Christ to sit on his throne; he seeing this before spoke of the resurrection of Christ, that his Life was not left in Hades, neither his flesh did experience corruption.
Weymouth New Testament	"As to the patriarch David, I need hardly remind you, brethren, that he died and was buried, and that we still have his tomb among us. Being a Prophet, however, and knowing that God had solemnly sworn to him to seat a descendant of his upon his throne, with prophetic foresight he spoke of the resurrection of the Christ, to the effect that He was not left forsaken in the Unseen World, nor did His body undergo decay.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Friends, I don't need to prove that the patriarch David died and was buried; his tomb is with us to this day. But he knew that God had sworn to him that one of his descendants would sit upon his throne and, as he was a prophet, he foresaw and spoke of the resurrection of the Messiah. So he said that <i>he would not be left in the region of the dead, nor would his body experience corruption.</i> 2S 7:2; Psalm 132:11
The Heritage Bible	Men, brothers, it is right that I speak frankly to you about the patriarch David, that he has both expired, and is buried, and his tomb is among us until this day. Therefore being a prophet, and seeing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne, He foreseeing this, spoke about the resurrection of Christ, that his soul was absolutely not left in hell, and his flesh absolutely did not see corruption.
New American Bible (2011)	My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, ^o he foresaw and spoke of the resurrection of the Messiah, that neither was he abandoned to the netherworld nor did his flesh see corruption. ^p o. [2:30] 2 Sm 7:12; Ps 132:11. p. [2:31] 13:35; Ps 16:10.
New Catholic Bible	"Brethren, I can say to you boldly that our ancestor David both died and was buried, and his tomb is in our midst to this very day. But since he was a prophet and knew that God had sworn an oath to him that one of his descendants would sit on his throne, he foresaw and spoke of the resurrection of the Christ, saying that he was not abandoned to the netherworld and that his flesh did not suffer corruption.
New Jerusalem Bible	'Brothers, no one can deny that the patriarch David himself is dead and buried: his tomb is still with us. But since he was a prophet, and knew that God had sworn him an oath to make one of his descendants succeed him on the throne, he spoke with foreknowledge about the resurrection of the Christ: he is the one who was not abandoned to Hades, and whose body did not see corruption.
Revised English Bible—1989	"My friends, nobody can deny that the patriarch David died and was buried; we have his tomb here to this very day. It is clear therefore that he spoke as a prophet who knew that God had sworn to him that one of his own direct descendants should sit on his throne; and when he said he was not abandoned to death, and his flesh never saw corruption, he spoke with foreknowledge of the resurrection of the Messiah.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“Brothers, I know I can say to you frankly that the patriarch David died and was buried — his tomb is with us to this day. Therefore, since he was a prophet and knew that God had sworn an oath to him that one of his descendants would sit on his throne, he was speaking in advance about the resurrection of the Messiah, that it was he who was not abandoned in Sh’ol and whose flesh did not see decay. God raised up this Yeshua! And we are all witnesses of it! V. 32 is included for context.
Hebraic Roots Bible	Men, brothers, let me speak boldly with you to say to you as to the patriarch David, that he both died and was buried, and his tomb is among us until this day. For he was a prophet, and he had known the oaths that Elohim had sworn to him, that of the fruit of your loins I shall establish a king upon your throne. (Psa. 132:11) Foreseeing, he spoke about the resurrection of the Messiah, "That His soul was not left in sheol, nor did His corpse see corruption." (Psa. 16:10)
Holy New Covenant Trans.	"My Jewish brothers, I can tell you plainly about David, our ancestor. He died and was buried. His grave is still here with us today. David was a prophet. God vowed to David that one of his descendants would sit upon David’s throne. David knew this before it took place. That is why David said this: ‘He will not be left in death. His body will not decay in the grave.’ David was talking about the Messiah rising from death.
The Scriptures 2009	“Men and brothers, let me speak boldly to you of the ancestor Dawid, that he died and was buried, ^c and his tomb is with us to this day. ^c See Acts 2:34. “Being a prophet, then, and knowing that Elohim had sworn with an oath to him: of the fruit of his loins, according to the flesh, to raise up the Messiah to sit on his throne, foreseeing this he spoke concerning the resurrection of the Messiah, that His being was neither left in She’ol, nor did His flesh see corruption.
Tree of Life Version	“Brothers, I can confidently tell you that the patriarch David died and was buried—his tomb is with us to this day. So because he was a prophet and knew God had sworn with an oath to him to seat one of his descendants on his throne, David saw beforehand and spoke of Messiah’s resurrection—that He was not abandoned to Sheol, and His body did not see decay.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Men Brothers Being (Permissible) {is me} to say with confidence to you* about the forefather david for and [He] dies and [He] is buried and The Tomb [of] him is in us until the day this Forecaster so Becoming and Having Seen for [by] vow vows [to] him The God from fruit [of] the waist [of] him {him} to sit (down) to the throne [of] him Foreseeing {it} [He] speaks about the standing (up) [of] the christ for neither [He] is abandoned to place (invisible) neither The Flesh [of] him sees decay...
Awful Scroll Bible	(")Men, brothers, it is being by- our -existence, after my coming-near to speak with regards to yous, concerning the leader-of-the-lineage David, since he also comes to an end, and is being interred, indeed his tomb is from-among us until this-same day. (")Therefore, beginning-by being an exposer-to-light-beforehand, and having perceived, that God swears with an oath to him, out of the fruit of his loins, according to the flesh, He wills to raise-up the Anointed One, to sit-down on his throne, (")perceiving-beforehand, he speaks about the rising-up of the Anointed One that His being is not being accordingly-left-behind in Hades, and- His flesh perceived -not casting-through-to-corruption.

Concordant Literal Version	Men! Brethren! Allow me to say to you with boldness concerning the patriarch David, that he deceases also and was entombed, and his tomb is among us until this day." Being, then, inherently, a prophet, and having perceived that God swears to him with an oath, out of the fruit of his loin to seat One on his throne, perceiving this before, he speaks concerning the resurrection of the Christ, that He was neither forsaken in the unseen, nor was His flesh acquainted with decay."
exeGeses companion Bible	Men and brothers, allow me to boldly say to you concerning the patriarch David - that he is both dead and entombed and his tomb is with us to this day. So being a prophet and knowing that Elohim oathed an oath to him that, of the fruit of his loins, according to the flesh, he raises the Messiah to sit on his throne: foreseeing this, he speaks of the resurrection of the Messiah, that neither his soul is left in sheol/hades, nor his flesh sees corruption:...
Orthodox Jewish Bible	"Anashim Achim, it is permitted to speak with bitachon (confidence) to you benoigeia (regarding) Dovid Avinu, that also he died and was buried and his kever (tomb) is with us until this day. [MELACHIM ALEF 2:10; NECHEMYAH 3:16] "Therefore, being a Navi and having da'as that with a shevu'ah (an oath) HASHEM swore to him that from his loins his zera would sit upon his KISSE... [TEHILLIM 132:11; 89:3-4; SHMUEL BAIS 7:12-13] "Foreseeing this, Dovid Hamelech spoke about the Techiyas HaMoshiach: neither was he "abandoned to destruction nor did his BASAR see corruption." [BERESHIS 47:18; TEHILLIM 16:9-10; IYOV 19:25-27; YESHAYAH 53:11]

Expanded/Embellished Bibles:

An Understandable Version	Brothers, I would like to speak very plainly about the patriarch David [<i>Note: A patriarch was the ruling father of the family</i>]. He died and was buried and his grave can be seen today. Since he was a prophet and knew that God had pledged His word that one of his [<i>i.e., David's</i>] descendants would sit on his throne [<i>as king</i>], David, foreseeing this, spoke of Christ being raised from the dead. [<i>He said Jesus' spirit</i>] would not be left in the unseen place of departed spirits, nor would His body decay.
The Expanded Bible	"·Brothers and sisters [^L Men, brothers], I can tell you ·truly [or with confidence] that David, ·our ancestor [^L the patriarch], died and was buried. His ·grave [tomb] is still here with us today. [But because] He was a prophet and knew God had ·promised him [sworn with an oath] that he would ·make a person from David's family a king just as he was [^L put one of his descendants on his throne; ^C a reference to the Davidic covenant; 2 Sam. 7:13; Ps. 132:11]. ·Knowing this before it happened [^L Foreseeing this], David talked about the ·Christ [Messiah] rising from the dead. He said: 'He was not ·left [abandoned] in ·the grave [Hades]. His ·body [flesh] did not ·rot [^L see/experience decay; 2:27].'
Jonathan Mitchell NT	"Men! Brothers (= Fellow Believers; or: = Fellow Jews)! Allow me to say to you folks, with freeness of speech and with outspoken frankness and boldness, concerning the patriarch David – that he both came to [his] end and was buried, and his memorial tomb is among us until this day.

"Being inherently a prophet (one who had light ahead of time), however, and thus seeing and knowing with perception that God swore and affirms to him with an oath to at some point seat [One] upon his throne [that is] from out of [the] fruit of his loins (reproductive organs),

"seeing and perceiving beforehand, he spoke concerning the resurrection of the Christ, that He was neither left down within the midst, in (or: [sinking] into) the Unseen (or: Hades; = Hebrew: sheol; the realm or abode of the dead; often used for "the grave"), nor did His flesh (= body) see (= experience) corruption or decay.

P. Kretzmann Commentary

Verses 29-32

The application of the prophecy:

Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.

Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne,

he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.

Syndein/Thieme

"Men and brethren, LET ME PUT IT ON THE LINE TO YOU {or speak BOLDLY unto you} of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."

{Note: In circa 30-32AD, the tomb of David was intact.}

"Therefore {David} being a prophet, and knowing that God had sworn with an oath to him {Davidic covenant - his heir would rule forever}, that of the fruit of his loins, according to the flesh, He {God} would raise up Christ to sit on His throne."

{Note: how could David know it was possible that his son, a person of flesh, could possibly reign forever? David knew that Jesus would die and have a resurrected body.}

"He {David} seeing this before spoke concerning the resurrection of Christ, that His soul {Christ's} was not left in Hades, neither His flesh did see corruption."

{Note: Christ said on the cross, "Today you will be with me in Paradise." Christ's soul went to the Paradise compartment of Hades and His Spirit went to the Third Heaven with God the Father.}

Translation for Translators

Peter explained that David wrote that the Messiah would become alive again.

Acts 2:29-31

Peter continued, "My fellow Jews, I can tell you confidently that *our royal ancestor, King David*, died, and that his *body* was buried {that *people* buried his *body*}. And the place *where they* buried his body is *still* here today. So *we(inc) know that David was not speaking those words about himself. But* because he was a prophet, *he spoke about the Messiah*. David knew that God had strongly promised him that he would cause one of his descendants to become king [MTY] like David was king. (OR, *to be the Messiah who would rule God's people* like David had ruled *them*.) David knew beforehand *what God would do*, so he *was able to say* that God would cause the Messiah to live again *after he died*. He said that God would not let the Messiah remain in the place of the dead, nor let his body decay."

The Voice

My fellow Israelites, I can say without question that David our ancestor died and was buried, and his tomb is with us today. *David wasn't speaking of himself*; he was speaking as a prophet. He saw *with prophetic insight* that God had made a solemn promise to him: God would put one of his descendants on His throne. Here's what David was seeing in advance; here's what David was talking about—the Anointed One would be resurrected. Think *of David's words* about Him not being abandoned to the place of the dead nor being left to decay in the grave.

Bible Translations with Many Footnotes:

Lexham Bible

“Men and brothers, it is possible to speak with confidence to you about the patriarch David, that he both died and was buried, and his tomb is with us until this day. Therefore, because he [*Here “because” is supplied as a component of the participle (“was”) which is understood as causal] was a prophet and knew that God had sworn to him with an oath to seat one of his descendants [Literally “from the fruit of his loins”] on his throne, by [*Here “by” is supplied as a component of the participle (“having foreseen”) which is understood as means] having foreseen this, [*Here the direct object is supplied from context in the English translation] he spoke about the resurrection of the Christ, [Or “Messiah”] that neither was he abandoned in Hades nor did his flesh experience decay.

NET Bible®

“Brothers,⁵⁵ I can speak confidently⁵⁶ to you about our forefather⁵⁷ David, that he both died and was buried, and his tomb is with us to this day. So then, because⁵⁸ he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants⁵⁹ on his throne,⁶⁰ David by foreseeing this⁶¹ spoke about the resurrection of the Christ,⁶² that he was neither abandoned to Hades,⁶³ nor did his body⁶⁴ experience⁶⁵ decay.⁶⁶

^{55tn} Since this represents a continuation of the address beginning in v.14 and continued in v. 22, “brothers” has been used here rather than a generic expression like “brothers and sisters.”

^{56sn} Peter’s certainty is based on well-known facts.

^{57tn} Or “about our noted ancestor,” “about the patriarch.”

^{58tn} The participles ὑπάρχων (Juparcwn) and εἶδως (eidws) are translated as causal adverbial participles.

^{59tn} Grk “one from the fruit of his loins.” “Loins” is the traditional translation of ὀσφύς (osfus), referring to the male genital organs. A literal rendering like “one who came from his genital organs” would be regarded as too specific and perhaps even vulgar by many contemporary readers. Most modern translations thus render the phrase “one of his descendants.”

^{60sn} An allusion to Ps 132:11 and 2 Sam 7:12-13, the promise in the Davidic covenant.

^{61tn} Grk “David foreseeing spoke.” The participle προἰδῶν (proidwn) is taken as indicating means. It could also be translated as a participle of attendant circumstance: “David foresaw [this] and spoke.” The word “this” is supplied in either case as an understood direct object (direct objects in Greek were often omitted, but must be supplied for the modern English reader).

^{62tn} Or “the Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{sn} The term χριστός (cristos) was originally an adjective (“anointed”), developing in LXX into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul’s letters to mean virtually Jesus’ last name.

^{63tn} Or “abandoned in the world of the dead.” The translation “world of the dead” for Hades is suggested by L&N 1.19. The phrase is an allusion to Ps 16:10.

^{64tn} Grk “flesh.” See vv. 26b-27. The reference to “body” in this verse picks up the reference to “body” in v. 26. The Greek term σὰρξ (sarx) in both verses literally means “flesh”; however, the translation “body” stresses the lack of decay of his physical body. The point of the verse is not merely the lack of decay of his flesh alone, but the resurrection of his entire person, as indicated by the previous parallel line “he was not abandoned to Hades.”

^{65tn} Grk “see,” but the literal translation of the phrase “see decay” could be misunderstood to mean simply “look at decay,” while here “see decay” is really figurative for “experience decay.”

^{66sn} An allusion to Ps 16:10.

Rotherham's Emphasized B. Brethren! it is [allowable] to say with freedom of speech unto you, concerning the patriarch David,—That he both died, and was buried, and [his tomb] is among us until this day.

<Being then [a prophet], and knowing that [with an oath] God had sworn unto him [of the fruit of his loins, to seat on his throne]>^c

[with foresight] spake he concerning the resurrection of the Christ—

That neither was he abandoned unto hades,

Nor did his flesh see corruption.^d

^c Ps. cxxxii. 11.

^d Ps. xvi. 10.

The Spoken English NT

Gentlemen, brothers!⁹⁹ I can tell you with confidence about our ancestor, David: he not only died and was buried, but his tomb is with us to this day.

But he was a prophet. And he knew that God had sworn an oath to him: that his descendant, who would come from his own body, was going to sit on his throne.^{hh}

And because he knew ahead of time about the resurrection of Messiah,ⁱⁱ he said, He wasn't abandoned to Hades,

And his flesh didn't experience decay.^{jj}

^{99.} Lit. "Brother men."

^{hh.} Lit. "that someone from the fruit of his loins was to sit on his throne."

Psalm 132:11; 2Sam. 7:12-13.

^{ii.} See "Bible Words."

^{jj.} Psalm 16:10.

Wilbur Pickering's New T.

"Men, brothers, be it permitted to speak to you plainly about the patriarch David, that he both died and was buried, and his tomb is with us to this day.²⁴ So then, he being a prophet and knowing that God had sworn to him with an oath that of the fruit, according to flesh,²⁵ of his loins²⁶ He would raise up the Messiah²⁷ to sit on his throne, he foreseeing this²⁸ spoke about the resurrection of the Messiah, that His soul²⁹ was not abandoned in Hades, nor did His flesh see decay.³⁰

(24) David was buried in Jerusalem, and evidently his tomb could still be identified.

(25) Peter is being theologically precise here; David's genes contributed only to the Messiah's body, not His soul and spirit.

(26) The term rendered 'loins' when singular refers to the waist, where a belt is worn. When plural it was used to refer to the place of the reproductive organs—actually, the prostate gland isn't all that far below the waist.

(27) The Text, being Greek, has 'Christ', but king David spoke Hebrew and to him it was 'Messiah' (and Peter was presumably speaking in Hebrew). Peter makes the overt connection to Jesus in verse 32. Two percent of the Greek manuscripts, of inferior quality, omit "according to flesh, He would raise up the Messiah" (as in NIV, NASB, LB, TEV, etc.).

(28) "He foreseeing this" is parallel to "he being a prophet" in verse 30.

(29) Two percent of the Greek manuscripts, of inferior quality, omit "His soul" (as in NIV, NASB, LB, TEV, etc.).

(30) Peter's reasoning is impressive, a prime instance of illumination. (By 'illumination' we mean divine assistance in interpreting divinely inspired writing. 'Inspiration' attaches to the writing, 'illumination' attaches to the interpretation of inspired writing.)

Literal, almost word-for-word, renderings:

Analytical-Literal Translation "Men, brothers! It is possible [for me] to speak with confidence to you, concerning the patriarch David, that he both came to the end [of his life] and was buried, and his tomb is with us until this day.

"Therefore, being a prophet and knowing that God vowed to him with an oath, from [the] fruit of his reproductive organs according to the flesh [fig., from one of his descendents], to raise up the Christ [or, the Messiah, and throughout book] to sit on his throne, having foreseen [this], he spoke concerning the resurrection of the Christ, that His soul was not left in the realm of the dead [Gr., hades], nor did His flesh see corruption.

Benjamin Brodie's trans.

Men. Brothers. While it is relevant and timely, let me speak frankly face-to-face to you concerning our patriarch, David, since he both died and was buried. In fact, his tomb continues to be with us up to this very day.

Therefore, since he was a prophet and because he knew that God had sworn an oath to him that from the offspring of his reproductive organ, He would appoint One [the Messiah] upon his throne,

Knowing this beforehand, He spoke concerning the resurrection of the Messiah, that He would not be left behind in Hades, nor would His flesh [physical body] see corruption .

Charles Thomson NT

Men, brethren, permit me to speak freely to you concerning the patriarch David, that he is both dead and buried; and his sepulchre is among us to this day.

Being therefore a prophet, and knowing that God had sworn to him with an oath, that from the fruit of his loins he would, as far as regardeth the flesh, raise up the Christ to sit on his throne, he spoke prophetically of the resurrection of the Christ, that his soul was not left in the mansion of the dead, nor did his flesh see corruption.

Context Group Version

Men, brothers, without regard to your class or status, I may say to you (pl) about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set [one] on his throne; he foreseeing [this] spoke of the resurrection of the Anointed, that neither was he left to the place of the dead, nor did his flesh see corruption.

Green's Literal Translation

Men, brothers, it is permitted to say to you with plainness as to the patriarch David, that he both died and was buried, and his tomb is among us until this day.

Being a prophet, then, and knowing that God swore with an oath to him that of the fruit of his loin, as concerning flesh, to raise the Christ to sit on his throne, see Psalm 132:11

foreseeing, he spoke about the resurrection of the Christ, "that His soul was not left in Hades, nor did His flesh see corruption." LXX-Psa. 15:10; Mt-Psa. 16:10

Legacy Standard Bible

Modern Literal Version 2020

Men, brethren, it is legal for me to speak with boldness {Or: frankly} to you^o concerning the patriarch David, that he both died* and was buried and his tomb is with* us till this day.

Therefore being* a prophet, and knowing that God had sworn with an oath to him, that from the fruit of his loin, to raise* up the Christ according-to the flesh to sit upon his throne. {Psa 89:3-4, 132:11}

Having foreseen this, he spoke concerning the resurrection of the Christ, that his soul was not left to Hades, nor did his flesh see decay. {Psa 16:10}

New American Standard

"Brothers [Lit *Men, brothers*], I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with [Lit *among*] us to this day. So because he was a prophet and knew that God had sworn to him with an oath to seat *one* of his descendants [Lit *of the fruit of his loins*] on his throne, he looked ahead and spoke of the resurrection of the Christ [I.e., Messiah], that He was neither abandoned to Hades, nor did His flesh suffer decay [Lit *see corruption*].

New King James Version

"Men *and* brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne [NU *He would seat one on his throne,*], he, foreseeing this, spoke concerning the

resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.

NT (Variant Readings)

Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day.

Being therefore a prophet, and knowing that **God had sworn with an oath to him, that of the °fruit of his loins, [according to the flesh, to raise up the Christ] to sit upon his throne**; he foreseeing [this] spoke of the resurrection of the Christ, that **neither was [his soul] left unto Hades, nor did his flesh see corruption.**

New Matthew Bible

Psa. 132:11; °CT-fruit of his loins he would set [one] upon..; Psa. 16:10

Men and brethren, let me freely speak to you of the patriarch David. For he is both dead and buried, and his sepulchre remains with us to this day. Therefore, seeing he was a prophet, and knew that God had sworn with an oath to him that the fruit of his loins would sit on his seat, in that Christ would rise again in the flesh, he saw beforehand and spoke of the resurrection of Christ – that his soul would not be left in hell, nor would his flesh see corruption. This Jesus, God has raised up – whereof we are all witnesses. V. 33 is included for context.

The gist of this passage:
29-31

David speaks of God's promises to David about the Messiah.

Acts 2:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; vocative	Strong's #435
adelphoi (ἀδελφοί) [pronounced ad-el-FOY]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
exesti (ἔξεστι) [pronounced EX-es-tee]	<i>being lawful, being right; being permitted</i>	neuter singular, present impersonal active participle, nominative case	Strong's #1832
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	aorist active infinitive	Strong's #2036
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
parrhêsia (παρρησία) [pronounced par-rhay-SEE-ah]	<i>frankness, bluntness, confidence; assurance; bold (-ly, -ness, -ness of speech), freely, openly, plainly(-ness); all out-spokenness</i>	feminine singular noun; genitive/ablative case	Strong's #3954
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Acts 2:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humas (ὐμάς) [pronounced hoo- MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 nd person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
patriarchēs (πατριάρχης) [pronounced pat-ree- ARKH-ace]	<i>patriarch, founder of a tribe, progenitor, (significant) ancestor</i>	masculine singular noun, genitive/ablative case	Strong's #3966
David (Δαυίδ, ὁ) [pronounced dow- WEED];	transliterated <i>David</i>	proper masculine indeclinable noun	Strong's #1138

Translation: Men [and] brothers, [because it is] lawful to speak with frankness directly to you [all] concerning the patriarch David,...

Peter addresses all of the men there and adds brothers, as some there (at least 120 of them) already believe in Jesus.

Throughout the public ministry of the Lord, there had been some problems with the Lord speaking and teaching what He taught. However, most of the time, the religious hierarchy already had formed an opinion about Jesus, and so, much of what He did was see as wrong or corrupt.

In this crowd, as we have already discussed, men came from all over the Roman Empire, and most of them are not predisposed regarding the Lord.

Peter addresses these men and says, "It is lawful for me to speak forthrightly about our patriarch David." The idea here is, Peter is going to say things which cannot be denied; and that everyone is going to agree with what he says. He will draw from this an undeniable conclusion.

The Temple authorities had gone after Jesus, after He had been particularly public, day after day. Peter starts out rather safely.

By the way, it is legitimate for an evangelist to evaluate his audience and approach the gospel in whatever way he believes is appropriate. The evangelist Gary Horton, during one of the times that he spoke to my high school, was very circumspect about using the name *Jesus*. During several sessions, he gave the entire gospel message, but never mentioning *Jesus* or *Christ*. I was pretty amazed, as everyone knew Who he was talking about.

Peter, now filled with the Spirit, will give a message which is both lawful and open. He is going to talk about some of the things which David has written in the psalms.

Acts 2:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
teleutaô (τελευτάω) [pronounced tel-yoo-TAH-oh]	<i>to finish life, to expire, to suffer demise, to be dead, to be decease; to finish, to bring to an end, close; to have an end, to come to an end</i>	3 rd person singular, aorist active indicative	Strong's #5053
kaí (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
thaptô (θάπτω) [pronounced THAHP-toh]	<i>to inter, to bury, to celebrate funeral rites</i>	3 rd person singular, aorist passive indicative	Strong's #2290

Translation: ...[to say that] he has died and was buried,...

“Clearly, King David died and he was buried,” Peter asserts. None could argue this point with him.

Because of the noise and the gift of tongues, the people there are listening carefully to what Peter says. The loud noise and tongues drew the people there and got their attention, but Peter is going to continue to hold their attention with this amazing sermon.

Primarily what we will hear in the book of Acts is evangelism. We do not go to the book of Acts for a deep dive into any topic of theology beyond Christology and Soteriology.

Acts 2:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
mnêma (μνῆμα) [pronounced MNAY-mah]	<i>tomb, a monument or memorial to perpetuate the memory of any person or thing; a sepulchral monument; a sepulchrememorial</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3418

Acts 2:29c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hêmin (ἡμῖν) [pronounced hay-MEEN]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
achri/achris (ἄχρι/ἄχρις) [pronounced AHKH-ree/AHKH-rece]	<i>until, unto, while, till; up to, as far as; for, in, into</i>	preposition or conjunction:	Strong's #891
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun, genitive/ablative case	Strong's #2250
tautês (ταύτης) [pronounced TAO-face]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

These words together mean, *to this very day, unto this day, even to this day, until this day.*

Translation: ...and [that] his tomb is with us until this day.

"We know all of this about David," Peter further asserts, "And David's grave is with us even to this day." So, apparently, David's tomb was in existence at this time. Some of the people there had seen it or others had told them about it.

Acts 2:29 Men [and] brothers, [because it is] lawful to speak with frankness directly to you [all] concerning the patriarch David, [to say that] he has died and was buried, and [that] his tomb is with us until this day. (Kukis mostly literal translation)

Do you see where he is going with this? He has just quoted some things which David wrote. Taking David's words at face value and considering the facts, Peter is going to lead this people to an indisputable conclusion.

What Peter has just said is this: Acts 2:25–27 **For David says concerning him, "I saw the Lord always before Me, for He is at My right hand that I may not be shaken; therefore My heart was glad, and My tongue rejoiced; My flesh also will dwell in hope. For you will not abandon My soul to Hades, or let Your Holy One see corruption. (ESV; capitalized; colonized)**

What David is saying is at odds with where he is right now. His body is in a tomb; and everyone there knows where that tomb is.

Acts 2:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prophētēs (προφήτης) pronounced prohf–AY–tace]	<i>prophet, one who foretells events; one who spoke via divine inspiration</i>	masculine singular noun; nominative case	Strong's #4396
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
huparchō (ὑπάρχω) [pronounced hoop-AR- khoh]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine singular, present active participle; nominative case	Strong's #5225

Translation: **Being a prophet, therefore,...**

Peter points out that David was a prophet. Therefore, he could speak prophetically. This may seem basic, but Peter is building up a logical argument which is impossible to dispute.

Acts 2:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
eidō (εἶδω) [pronounced Ī-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine singular, perfect active participle; nominative case	Strong's #1492
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
horkos (ὄρκος) [pronounced HOHR- koss]	<i>an oath, a sacred restraint; that which has been pledged or promised with an oath; a limit</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3727

Acts 2:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
omnuō (ὀμνῶ) [pronounced om-NOO-oh]	<i>to swear, to take [affirm] an oath; to affirm, promise, to threaten with an oath; in swearing to call a person or thing as witness, to invoke, swear by</i>	3 rd person singular, aorist active indicative	Strong's #3660
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, Goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: ...and recognizing [lit., seeing] that an oath [which] the God swore to him,...

David was also very aware of an oath given to him by God. So David can make prophetic utterances about things which God has sworn to him. Peter knows this oath, as does nearly everyone listening to him.

Acts 2:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
karpos (καρπός) [pronounced kahr-POSS]	<i>fruit [plucked], production; figuratively for fruit of the womb, fruit [of production, remuneration]</i>	masculine singular noun; genitive/ablative case	Strong's #2590
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
osphus (ὀσφῦς, ὀσφύς) [pronounced oss-FOOS]	<i>loins, internal organ; pelvis; (by extension) procreative or generative power</i>	feminine singular noun, genitive/ablative case	Strong's #3751
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

The Byzantine Greek text and Scrivener Textus Receptus have some additional words here:

Acts 2:30c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
<p><i>To what?</i> The is no object for this definite article; so that means that we would go back into our context to find a neuter singular object. In looking back, I don't see anything that really fits the bill here. In that case, this might be properly attached to the infinitive which follows.</p>			
κατά (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; accusative case	Strong's #4561
<p>In case you are thinking, <i>maybe that neuter singular accusative goes with flesh</i>, the definite article and flish are different genders.</p>			
anistēmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	future active infinitive	Strong's #450
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, accusative case	Strong's #5547
<p>These additional words are not found in the Westcott Hort text or in Tischendorf's Greek text.</p>			
<p>It is more likely that text drops out of a verse rather than is added in. Some very literal translations have this phrase (the NKJV for instance) and some do not (the NASB).</p>			
kathizō (καθίζω) [pronounced kath-EED-zoh]	<i>to sit [down, down with] and the implication can be to abide, to continue with, to remain, to stay (see Luke 12:49 Acts 18:11); further: to cause to sit as a judge; to appoint a judge</i>	aorist active infinitive	Strong's #2523
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 2:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thronos (θρόνος) [pronounced THORN-oss]	<i>throne, seat [of power, authority]; figuratively for the one occupying this seat; the king, potentate</i>	masculine singular noun; accusative case	Strong's #2362
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...that [one] from the fruit of his loins [according to *the* flesh to raise up the Christ] to sit upon his throne.

You will note that there may be some additional text found in this verse (see the Greek exegesis above for a further explanation). This helps to explain why some translations have additional text that others do not.

Directly from David, one would be born who would sit upon David's throne. This One Who would sit upon the throne will come from David's loins of the flesh, meaning that the Messiah cannot just pop out of the sky someday, coming from nowhere. He must literally be from the loins of David. Jesus is both genetically and legally from the loins of David. Both Mary and Joseph are descended from David. Through Mary, Jesus is genetically out from David; and legally, because Joseph is the legal father of David, Jesus is legally descended from David. This is covered in great detail in **Luke 3** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 2:30 **Being a prophet, therefore, and recognizing** [lit., *seeing*] **that an oath** [which] **the God swore to him, that** [one] **from the fruit of his loins** [according to *the* flesh to raise up the Christ] **to sit upon his throne.** (Kukis mostly literal translation)

Everything that Peter is saying cannot be refuted. Everyone there, negative or positive, agrees with him.

Acts 2:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proeidō (προειδῶ) [pronounced pro-I'-doe]	<i>foreseeing, seeing into the future</i>	masculine singular, aorist active participle, nominative case	Strong's #4275
lalēō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, aorist active indicative	Strong's #2980
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Acts 2:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; genitive/ablative case	Strong's #386
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547

Translation: Foreseeing [this], he [also] wrote about the resurrection of the Messiah,...

Given all of these things, Peter continues, David is qualified to speak of the resurrection of the Messiah.

“Of course,” the people would be thinking.

And this is, in fact, what Peter has been teaching.

Acts 2:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
egkataleipō (ἐγκαταλείπω) [pronounced eng-kat-al-ĭ-po]	<i>to abandon, to forsake, to desert; to leave (in straits, helpless); to be totally abandoned, to be utterly forsaken; to leave (behind, among, surviving)</i>	3 rd person singular, aorist passive indicative	Strong's #1459
The Byzantine Greek text and Scrivener Textus Receptus have, instead of the previous verb and negative,...			
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
kataleipō (καταλείπω) [pronounced kat-al-ĭ-po]	<i>to forsake, to leave [behind], to abandon, to reserve; to leave down</i>	3 rd person singular, aorist passive indicative	Strong's #2641

Acts 2:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
psuchê (ψυχή) [pronounced psoo-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; nominative case	Strong's #5590
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
The Westcott Hort text and Tischendorf's Greek text both have only what is in the lighter color.			
Again, it is more likely that text dropped out than text was added, so this additional text could be pretty solid.			
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
Hades (ᾍδης) [pronounced HAH-dayç]	<i>unseen; grave, death; hell; transliterated Hades</i>	proper singular masculine noun; genitive/ablative case	Strong's #86

Translation: ...that [God] would not abandon [Him or His soul] in Sheol...

Here is what God has said. "I will not abandon him in Sheol." Although Peter has not quite made the connection yet, the people understand, without question, that David is speaking of his Greater Son, of the Messiah. This promise of God is not made to David but to David's fruit (that is, David's descendants).

Acts 2:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὔτε (οὔτε) [pronounced OO-the]	<i>not too, neither, nor; by analogy, not even; none, nor (yet), (no, yet) not, nothing</i>	adverb/conjunction	Strong's #3777
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
sarx (σάρξ) [pronounced sarx]	<i>flesh; body [as opposed to soul/spirit]; meat [of an animal]; figuratively for, human nature, [frailties of] the flesh; sin nature; carnal, fleshly</i>	feminine singular noun; nominative case	Strong's #4561

Acts 2:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
ειδω (εἶδω) [pronounced I-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	3 rd person singular, aorist active indicative	Strong's #1492
diaphthorá (διαφθορά) [pronounced dee-af-thor-ah']	<i>destruction decay, corruption</i>	feminine singular noun, accusative case	Strong's #1312

Translation: ...nor would His flesh see corruption.

"His flesh will not see decay or corruption." Peter further states, quoting Scripture.

Whose flesh is David writing about? His own or the Lord's? It ought to be clear that David is writing about Jesus, his Greater Son.

Acts 2:31 Foreseeing [this], he [also] wrote about the resurrection of the Messiah, that [God] would not abandon [Him or His soul] in Sheol nor would His flesh see corruption. (Kukis mostly literal translation)

Acts 2:29–31 Men [and] brothers, [because it is] lawful to speak with frankness directly to you [all] concerning the patriarch David, [to say that] he has died and was buried, and [that] his tomb is with us until this day. Being a prophet, therefore, and recognizing [lit., seeing] that an oath [which] the God swore to him, that [one] from the fruit of his loins [according to the flesh to raise up the Christ] to sit upon his throne. Foreseeing [this], he [also] wrote about the resurrection of the Messiah, that [God] would not abandon [Him or His soul] in Sheol nor would His flesh see corruption. (Kukis mostly literal translation)

Acts 2:29–31 Men and brothers, it is certainly lawful for me to speak clearly and frankly with you all about the patriarch David. We all know that he has died and was buried, and that his tomb is with us to this very day. David was clearly a prophet; and he recognized God's oath to him that his Greater Son would sit upon his throne. Realizing this, David also wrote about the resurrection of the Messiah, noting that God would not abandon Him in Hades nor would His flesh see corruption. (Kukis paraphrase)

When you put all of this together, David cannot be talking about himself; and God has not made these promises to David about David; but about the Messiah.

This the Jesus raised up [by] the God which all of us we kept on being witnesses [to]. To the right, therefore, of the God He was being lifted up. And the assurance of the Spirit of the Holy, having received from the Father. He poured out this [Spirit] which you [all] both keep on seeing and keep on hearing.

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God raised up this Jesus, which [resurrection] we all keep on being witnesses [to]. Jesus was, therefore, exalted to the right hand of God. And the promise of the Holy Spirit was then sent [lit., received] from the Father. He poured out this [Spirit], [the results of] which you [all] keep on seeing and hearing.

God raised Jesus from the dead, which resurrection we continue to be eyewitnesses to. We also saw Jesus ascend to the Father, being exalted over at being at God's right hand. Once Jesus ascended to the Father, the promise of the Holy Spirit was given to us from the Father. He poured out the Spirit on us, the results of which you have seen and heard.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	This the Jesus raised up [by] the God which all of us we kept on being witnesses [to]. To the right, therefore, of the God He was being lifted up. And the assurance of the Spirit of the Holy, having received from the Father. He poured out this [Spirit] which you [all] both keep on seeing and keep on hearing.
Complete Apostles Bible	"This Jesus God has raised up, of which we all are witnesses." "Therefore having being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.
Douay-Rheims 1899 (Amer.)	This Jesus hath God raised again, whereof all we are witnesses. Being exalted therefore by the right hand of God and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear.
Holy Aramaic Scriptures	This Eshu {Yeshua}, Alaha {God} has raised up, and we all are His witnesses, and He is The One who is exalted at the right of Alaha {God}, and has received from Aba {The Father} The Promise of The Rukha d'Qudsha {The Spirit of Holiness}, and concerning which, has poured out this Gift, that look! You are seeing and you are hearing.
James Murdock's Syriac NT	This Jesus hath God resuscitated; and we all are his witnesses. And he it is, who is exalted by the right hand of God, and hath received from the Father a promise respecting the Holy Spirit, and hath sent this gift which, lo, ye see and hear.
Original Aramaic NT	"God has raised up this Yeshua, and we are all his witnesses." "He is The One who is exalted at the right hand of God and he has received The Promise from The Father, which is concerning The Spirit of Holiness, and he has poured out this gift, which, behold, you are seeing and hearing."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	This Jesus God has given back to life, of which we all are witnesses. And so, being lifted up to the right hand of God, and having the Father's word that the Holy Spirit would come, he has sent this thing, which now you see and have knowledge of.
Bible in Worldwide English	And now we all saw it. We are telling people that God raised this Jesus back to life. God made him great by making him sit at his right side. God gave him the Holy Spirit as he had promised. So he sent this which you now see and hear.
Easy English	This man that David talked about is Jesus. After his death, God caused him to become alive again. We ourselves saw this happen. All of us saw it. God took Jesus back up to heaven. He caused Jesus to sit at his right side, the place of great honour. Jesus received the Holy Spirit from his Father God, so that he could give the Spirit to us. This is what God had promised to do. God has poured his Holy Spirit on us. Now you are seeing and hearing the result of this.
Easy-to-Read Version—2008	So Jesus is the one God raised from death. We are all witnesses of this. We saw him. Jesus was lifted up to heaven. Now he is with God, at God's right side. The

	Father has given the Holy Spirit to him, as he promised. So Jesus has now poured out that Spirit. This is what you see and hear.
God's Word™	"God brought this man Jesus back to life. We are all witnesses to that. God used his power to give Jesus the highest position. Jesus has also received and has poured out the Holy Spirit as the Father had promised, and this is what you're seeing and hearing.
Good News Bible (TEV)	God has raised this very Jesus from death, and we are all witnesses to this fact. He has been raised to the right side of God, his Father, and has received from him the Holy Spirit, as he had promised. What you now see and hear is his gift that he has poured out on us.
J. B. Phillips	'Christ is the man Jesus, whom God raised up—a fact of which all of us are eye-witnesses!' He has been raised to the right hand of God; he has received from the Father and poured out upon us the promised Holy Spirit—that is what you now see and hear!
The Message	This Jesus, God raised up. And every one of us here is a witness to it. Then, raised to the heights at the right hand of God and receiving the promise of the Holy Spirit from the Father, he poured out the Spirit he had just received. That is what you see and hear.
NIRV	God has raised this same Jesus back to life. We are all witnesses of this. Jesus has been given a place of honor at the right hand of God. He has received the Holy Spirit from the Father. This is what God had promised. It is Jesus who has poured out what you now see and hear.
New Life Version	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus was raised from the dead. We know it because we saw him after he died. Right now he is sitting beside God. And just as God had promised, he gave Jesus the Holy Spirit to pass on to us. You're seeing and hearing the evidence of that Spirit now.
Contemporary English V.	All of us can tell you that God has raised Jesus to life! Jesus was taken up to sit at the right side of God, and he was given the Holy Spirit, just as the Father had promised. Jesus is also the one who has given the Spirit to us, and that is what you are now seeing and hearing.
The Living Bible	"And now he sits on the throne of highest honor in heaven, next to God. And just as promised, the Father gave him the authority to send the Holy Spirit—with the results you are seeing and hearing today. V. 32 was placed with the previous passage for context.
New Berkeley Version New Living Translation	.
	"God raised Jesus from the dead, and we are all witnesses of this. Now he is exalted to the place of highest honor in heaven, at God's right hand. And the Father, as he had promised, gave him the Holy Spirit to pour out upon us, just as you see and hear today.
The Passion Translation	"Can't you see it? God has resurrected Jesus, and we all have seen him! "Then God exalted him to his right hand upon the throne of highest honor. And the Father gave him the authority to send the promised Holy Spirit, which is being poured out upon us today. This is what you're seeing and hearing!
Plain English Version	And now, all of us here can tell you, that message is all about Jesus. He died, but then God made him alive again, and we all saw him alive again. Then God took him up into heaven. He is there now, sitting right next to God, on God's right-hand side, the place where the most important person sits. And God gave Jesus the Holy Spirit, and today Jesus gave us the Holy Spirit, just like God promised. That's the reason why you are seeing and hearing us talk in lots of languages today.

UnfoldingWord Simplified T. "After this man Jesus had died, God caused him to become alive again. All of us, his followers, know this because we saw him. God has greatly honored Jesus by placing him at his right hand to rule with him, his Father. He has given us the Holy Spirit, and that is what you are seeing and hearing here today.

William's New Testament .

Partially literal and partially paraphrased translations:

American English Bible 'So this [one] Jesus has now been resurrected by The God (we've all been witnesses to this fact) and he's been elevated to God's right hand, where he's received the Holy Breath that the Father promised. 'Therefore, he's the one who poured out everything you've been seeing and hearing today!

Beck's American Translation .

Breakthrough Version God brought this Jesus back to life, of which we all are witnesses. So when He was put up high to the right side of God and received the promise of the Sacred Spirit from the side of the Father, He dumped out this that you see and hear.

Common English Bible This Jesus God raised up. We are all witnesses to that fact. He was exalted to God's right side and received from the Father the promised Holy Spirit. He poured out this Spirit, and you are seeing and hearing the results of his having done so.

New Advent (Knox) Bible God, then, has raised up this man, Jesus, from the dead; we are all witnesses of it. And now, exalted at God's right hand, he has claimed from his Father his promise to bestow the Holy Spirit; and he has poured out that Spirit, as you can see and hear for yourselves.

NT for Everyone This is the Jesus we're talking about! God raised him from the dead, and all of us here are witnesses to the fact! Now he's been exalted to God's right hand; and what you see and hear is the result of the fact that he is pouring out the holy spirit, which had been promised, and which he has received from the father.

20th Century New Testament It was this Jesus, whom God raised to life; and of that we are ourselves all witnesses.

And now that he has been exalted to the right hand of God, and has received from the Father the promised gift of the Holy Spirit, he has begun to pour out that gift, as you yourselves now see and hear.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation God has raised Jesus up to heaven. We are all eyewitnesses of this. So, sitting exalted at God's right hand, and having received the promise of the Divine Guide from the Father, He has revealed this which you are seeing and hearing. Note the emphasis on evidence and testimony in the story of redemption.

Revised Ferrar-Fenton Bible "God has raised Him, Jesus, of which we all are witnesses. Having also been exalted to the right hand of God, and having received the promised Holy Spirit from the Father, He has conferred this, which you now see and hear.

Free Bible Version .

International Standard V "It was this very Jesus whom God raised, and of that we are all witnesses. He has been exalted to the right hand of God, has received from the Father the promised Holy Spirit, [Or the promise of the Holy Spirit] and has caused you to experience what you are seeing and hearing.

Montgomery NT .

Weymouth New Testament This Jesus, God has raised to life-- a fact to which all of us testify.

"Being therefore lifted high by the mighty hand of God, He has received from the Father the promised Holy Spirit and has poured out this which you see and hear.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) This Messiah is Jesus and we are all witnesses that God raised him to life. He has been exalted at God's right side and the Father has entrusted the Holy Spirit to him; this Spirit he has just poured upon us as you now see and hear.
1:8; 5:32
Jn 7:39; 16:7
- The Heritage Bible This Jesus God has raised up, of whom we all are witnesses. Therefore being exalted to the right hand of God, and having taken alongside of the Father the promise of the Holy Spirit, he poured out this, which you now see and hear.
- New American Bible (2011) God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God,* he received the promise of the holy Spirit from the Father and poured it forth, as you (both) see and hear.⁹
* [2:33] At the right hand of God: or "by the right hand of God."
q. [2:33] 1:4–5.
- New Jerusalem Bible God raised this man Jesus to life, and of that we are all witnesses. Now raised to the heights by God's right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of that Spirit.
- Revised English Bible–1989 Now Jesus has been raised by God, and of this we are all witnesses. Exalted at God's right hand he received from the Father the promised Holy Spirit, and all that you now see and hear flows from him.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible .
- Hebraic Roots Bible This Yahshua, YAHWEH raised up, of which we all are witnesses. Then being exalted to the right of YAHWEH, and receiving the promise of the Holy Spirit from the Father, He poured out this which you now see and hear.
- Holy New Covenant Trans. So Jesus, not David, is the one whom God raised from death! We are all eye-witnesses of this!
Jesus was lifted up to heaven. Now Jesus is with God — at His right side. The Father has now given the promise of the Holy Spirit to Jesus. So now Jesus poured out this that you see and hear.
- The Scriptures 2009 "Elohim has raised up this עֶשׂוּיָהּ, of which we are all witnesses.
"Therefore, having been exalted to the right hand of Elohim, and having received from the Father the promise of the Set-apart Spirit, He poured out this which you now see and hear
- Tree of Life Version This Yeshua God raised up—we all are witnesses!
Therefore, being exalted to the right hand of God and receiving from the Father the promise of the Ruach ha-Kodesh, He poured out this—what you now see and hear.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...this the jesus stands (up) The God [of] whom All We are Witnesses [on] the [one] right so [of] the god Being Raised the also promise [of] the spirit the [thing] pure Receiving from the father [He] pours this which You* and see and {which} [You*] hear...
- Alpha & Omega Bible "THIS JESUS THEOS (*The Alpha & Omega*) RAISED UP AGAIN, TO WHICH WE ARE ALL WITNESSES.

“THEREFORE HAVING BEEN EXALTED TO THE RIGHT HAND OF THEOS (*The Alpha & Omega*), AND HAVING RECEIVED FROM THE FATHER THE PROMISE OF THE HOLY GHOST, HE HAS Poured FORTH THIS WHICH YOU BOTH SEE AND HEAR.

Awful Scroll Bible	(^o)This-same Jesus, God raises-up, of which we all are witnesses. (^o)Consequently, to the right hand of God, being exalted, and receiving of the Father the heralding-beforehand of the Awful Breath, He pours forth this, which yous now discern and hear.
Concordant Literal Version	This Jesus God raises, of Whom we all are witnesses." Being, then, to the right hand of God exalted, besides obtaining the promise of the holy spirit from the Father, He pours out this which you are observing and hearing."
exeGeses companion Bible	...this Yah Shua Elohim raised whereof we all are witnesses. So, being exalted at the right of Elohim, and having taken the pre-evangelism of the Holy Spirit from the Father, he poured this, which you now see and hear.
Orthodox Jewish Bible	"This Yehoshua in fact Hashem made to stand up alive again, of which we all are Edim (T.N. i.e., here the original language means “martyr witnesses unto mavet al Kiddush ha-Shem”). "Having been exalted to the right hand of Hashem and having received the havtachah of the Ruach Hakodesh from [Elohim] HaAv, Moshiach poured out this which you also see and hear.
Rotherham’s Emphasized B.	The same’ Jesus hath God raised up, whereof all’ we are witnesses! < By the right hand of God therefore, having been exalted, Also the promise of the Holy Spirit having received from the Father> He hath poured out this which yourselves do see and hear.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	God raised this Jesus [bodily from the dead], and of that [fact] we are all witnesses. Therefore having been exalted to [Or by.] the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured out this [blessing] which you both see and hear.
An Understandable Version	So, God raised this Jesus up [from the dead] and we [apostles] are all witnesses [of it]. Jesus is [now] exalted at the right side of God, and having received the promised Holy Spirit from His Father, He has poured out what you have seen and heard [here this day].
The Expanded Bible	So Jesus is the One whom God raised from the dead. And we are all witnesses to this. Jesus was ·lifted up to heaven and is now at [· exalted to] God’s right ·side [·hand; · ^c a position of highest honor beside the king]. The Father has given the Holy Spirit to Jesus as he promised. So Jesus has poured out that Spirit, and this is what you now see and hear.
Jonathan Mitchell NT	"God resurrected (raised; made to stand back up again) this Jesus – of which and of Whom we are all witnesses (folks who saw what happened and who now give evidence and testimony)! "Being, then, lifted up high by the right hand of God, and exalted to, and thus being at, God’s right hand, as well as receiving the promise of the Set-apart Breath-effect (or: the promise which comes from the Holy Spirit; or: the promise which is the Sacred Spirit and Attitude) at the side of, and from, the Father, He poured out this which you folks are now both continuously seeing (or: observing) and keep on hearing.

- P. Kretzmann Commentary **This Jesus hath God raised up, whereof we all are witnesses.** V. 33 will be placed with the next passage.
Kretzmann's **commentary** for Acts 2:29–32 has been placed in the **Addendum**.
Syndein/Thieme **"This Jesus has God raised up, whereof we all keep on being witnesses."**
"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He has shed forth this, which you now see and hear."
{Note: Hebrews 1 tells us that the humanity of Christ is now made higher than all angels and seated at the right hand of the Father.}
- Translation for Translators **Peter said, "Jesus has abundantly given us the Holy Spirit, shown by what you see and hear."**
Acts 2:32-35
"After this man Jesus had died, God caused him to become alive again. All of us(exc), his followers, have seen and tell people that Jesus has become alive again. God has greatly honored Jesus by causing him to rule right beside him [MTY] in heaven. Jesus has received the Holy Spirit from God his Father, just like God promised. So Jesus has generously/abundantly given us the Holy Spirit, and he has shown that by what you are seeing and hearing.
- The Voice **Peter:** *He was talking about Jesus, the One God has raised, whom all of us have seen with our own eyes and announce to you today. Since Jesus has been lifted to the right hand of God—the highest place of authority and power—and since Jesus has received the promise of the Holy Spirit from the Father, He has now poured out what you have seen and heard here today.*

Bible Translations with Many Footnotes:

- Lexham Bible **This Jesus God raised up, of which [Or "of whom," referring to Jesus] we all are witnesses. Therefore, having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, he has poured out this that you see and hear.** [Some manuscripts have "both see and hear"]
- NET Bible® **This Jesus God raised up, and we are all witnesses of it.⁶⁷ So then, exalted⁶⁸ to the right hand⁶⁹ of God, and having received⁷⁰ the promise of the Holy Spirit⁷¹ from the Father, he has poured out⁷² what you both see and hear.**
⁶⁷tn Or "of him"; Grk "of which [or whom] we are all witnesses" (Acts 1:8).
⁶⁸tn The aorist participle ὑψωθείς (Juywqei") could be taken temporally: "So then, after he was exalted..." In the translation the more neutral "exalted" (a shorter form of "having been exalted") was used to preserve the ambiguity of the original Greek.
⁶⁹sn The expression the right hand of God represents supreme power and authority. Its use here sets up the quotation of Ps 110:1 in v. 34.
⁷⁰tn The aorist participle λαβων (labwn) could be taken temporally: "So then, after he was exalted...and received from the Father the promised Holy Spirit." In the translation the more neutral "having received" was used to preserve the ambiguity of the original Greek.
⁷¹tn Here the genitive το πνεύματος (tou pneumato") is a genitive of apposition; the promise consists of the Holy Spirit.
⁷²sn The use of the verb poured out looks back to 2:17-18, where the same verb occurs twice.
- Wilbur Pickering's New T. .

Literal, almost word-for-word, renderings:

- Benjamin Brodie's trans. **This Jesus God [the Father] raised up [resurrected], (Whose witnesses we [apostles and their followers] all are),**

And consequently, being exalted to the right hand of God [session] and receiving the promise of the Holy Spirit from the Father, He poured out this [gift of speaking in other languages] which you now see and hear, ...

Context Group Version

This Jesus God raised up, from which we all are witnesses. Being therefore by the right hand of God exalted, and having received from the Father the promise of the Special Spirit, he has poured out this, which you (pl) both see and hear.

Legacy Standard Bible
Literal Standard Version

God raised up this Jesus, of which we are all witnesses; then having been exalted at the right hand of God—also having received the promise of the Holy Spirit from the Father—He poured forth this which you now see and hear;...

Modern Literal Version 2020

This Jesus, God raised* up, of whom we are all witnesses. Therefore having been exalted to the right hand of God, and having received the promise of the Holy Spirit from the Father, he poured out this, which you^o are seeing and hearing now.

New American Standard

It is this Jesus whom God raised up, a fact to which we [Or of whom we] are all witnesses. Therefore, since He has been [Or having been...] exalted at [Or by] the right hand of God, and has received [Or ...having received] the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Webster's Translation

This Jesus hath God raised up, of which we all are witnesses. Therefore being by the right hand of God exalted, and having received from the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear.

The gist of this passage:

Now Peter makes it clear, God raised Jesus from the dead, and they have all seen Him. At this point, Jesus is now on the right hand of God. Jesus went to God so that He might send to us His Spirit.

Acts 2:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced TOO-tohn]	this, this one, this thing	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the, to [or towards] the	masculine singular definite article in the accusative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	Jehovah is salvation; transliterated Jesus, Joshua	proper singular noun, accusative case	Strong's #2424
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out	3 rd person singular, aorist active indicative	Strong's #450
ho (ὁ) [pronounced hoh]	the; this, that; who, which	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 2:32a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	God, [the true] God; divine being; god, Goddess, divinity	masculine singular noun, nominative case	Strong's #2316

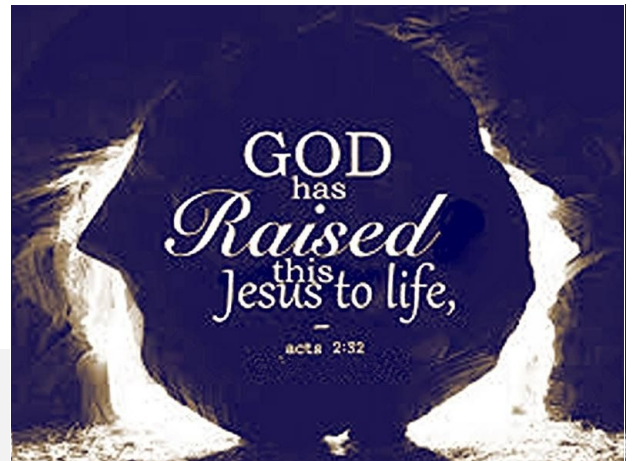
Translation: God raised up this Jesus,...

Now, Peter goes to his central point. David, in the psalm, spoke of not himself, but of his Greater Son, being raised up. Then Peter says, *God raised up this Jesus*.

In all respects, Jesus matches up with the Messiah.

Not everyone there has seen the risen Christ, but they have all heard about Him.

Acts 2:32a (NIV) (a graphic); from [Pinterest](#); accessed September 5, 2021



Chapter Outline

Charts, Graphics and Short Doctrines

Acts 2:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hou (οὗ) [pronounced <i>how</i>]	to who, from which, to what, from that, whose	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	the whole, all; everyone, each one, all [things]	masculine plural adjective, nominative case	Strong's #3956
hêmeis (ἡμεῖς) [pronounced <i>hay-MICE</i>]	us, we [ourselves]; we [as an emphatic]	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
esmen (ἐσμέν) [pronounced <i>ehs-MEHN</i>]	we are: we have our being	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
martures (μάρτυρες) [pronounced <i>MAHR-toor-EHS</i>]	witnesses, spectators; martyrs	masculine plural noun, nominative case	Strong's #3144

Translation: ...which [resurrection] we all keep on being witnesses [to].

Peter then says, “All of us here are witnesses to this resurrection. We all saw the risen Jesus.” This is not something which can be denied. There were at least 500 witnesses to the risen Christ. And those who did not see Him could not produce a body.

Peter is confirming this using very emphatic terms. Literally, v. 32b reads, “...of Whom each one of us, we keep on being witnesses!”

Jesus appeared to 500 believers at the same time. So logically, He appeared to this 120 core of disciples, and logically, this was a part of their personal witness to those standing around them.

Peter is not saying that everyone gathered there is a witness, but the 120 who are there can all testify to the resurrection of the Christ.

Acts 2:32 **God raised up this Jesus, which [resurrection] we all keep on being witnesses [to].** (Kukis mostly literal translation)

Now, remember that we were only given a very general idea about what these people said while speaking in tongues. Acts 2:11b (Peter is speaking) **...we hear them telling in our own tongues the mighty works of God.** What do these mighty works include? Based upon what Peter is saying here, one of the things which these 3000+ travelers heard was, “I am a witness to the risen Jesus. I personally saw Him after He was raised from the dead.” Each of the 120 said something like this, but in a foreign dialect; and these people who are there have already heard a testimony in their own language of what that particular person saw. The mighty works of God would have included Jesus being resurrected from the dead. Remember, these are all witnesses to Jesus Christ. When they talked about the mighty works of God, they were not speaking generally. No one said, “And see the sun in the sky? Well, God made that! That is another of His mighty works! And see that flower bush over there with those beautiful flowers? God made that too!” These 120 witnesses (are they types of the 144,000 Jewish witnesses in the Tribulation?) would have been giving their own witness to the Person of Jesus Christ, Whom God raised from among the dead.

What Peter is saying here makes the most sense if all of these people hearing him also heard from a personal witness to the risen Christ 5 minutes ago.

Acts 2:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #1188
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 2:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316
hupsoô (ὑψώω) [pronounced <i>hoop-SOH-oh</i>]	lifting up [on high], exalting, being elevated; metaphorically: raising to the very summit of opulence and prosperity; being exalted, raising to dignity, honour and happiness	masculine singular, aorist passive participle, nominative case	Strong's #5312

Translation: Jesus was, therefore, exalted to the right hand of God.

Notice Peter's logic: a question on the minds of the 3000+ people who are hearing all of this is, *where is Jesus right now?* They have heard the witness of the person speaking in tongues in a smaller group; they are now hearing that same thing from Peter. So where is this Jesus? Peter handles this question without even hearing it.

Jesus, at His ascension, was taken up to God the Father; and He stands at the right hand of God the Father at this time.

What is the next logical question that might be in the minds of the 3000+? "Why is Jesus at the right hand of God? Why isn't He here?"

Bear in mind, had the plan of God called for it, Jesus could have remained on earth in His resurrection body. But God's plan did not call for it then. God's plan will call for this in the future. Jesus will return in His resurrection body, and all will see Him.

The reason of Jesus to be on the earth is for Him to rule over us; to rule over all mankind. However, so many Jews who have heard the witness of the Scriptures have rejected Him, that He is not on earth to set up the Kingdom of God.

Acts 2:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with <i>καί</i>	Strong's #5037
epaggelia (ἐπαγγελία) [pronounced <i>ehp-ang-ehl-EE-ah</i>]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, accusative case	Strong's #1860

Acts 2:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
πνευμα (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40
lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>taking, receiving, having, holding; obtaining; getting a hold of; removing; claiming for oneself, taking in marriage</i>	masculine singular, aorist active participle, nominative case	Strong's #2983
para (παρά) [pronounced paw-RAW]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
patēr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962

Translation: And the promise of the Holy Spirit was then sent [lit., received] from the Father.

I had some problems trying to figure out how to translate the participle of lambánō (λαμβάνω) [pronounced lahm-BAHN-oh]. It is a masculine singular, where I would have expected a masculine plural; and it is an aorist active participle, where I would have expect the passive voice. I don't know exactly how to translate that. Perhaps I could get away with simply saying, *the Holy Spirit was received by each man from the Father.*

Jesus promised the disciples the Holy Spirit. After returning to the Father, Jesus sent the Spirit. All that is taking place is witness to God the Holy Spirit.

Acts 2:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekchêō (ἐκξέω) [pronounced ek-KHEH-oh]	<i>to pour out; to spill; to gush out; to shed [abroad, forth]; metaphorically: to bestow, to distribute</i>	3 rd person masculine singular, aorist active indicative	Strong's #1632

Acts 2:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

Translation: He poured out this [Spirit],...

God the Son went to God the Father and asked Him to pour out the Spirit of God on the people of Jesus.

God the Father poured out His Spirit on the believers in that one location. The people from all over ran to this place, the place where they heard the sonic boom. God drew them to this place.

Acts 2:33d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
humeis (ὕμεῖς) [pronounced hoo- MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
blepō (βλέπω) [pronounced BLEHP- oh]	<i>to look at; to behold, to glance at; to beware, to look (on, to), to perceive, to regard, to notice, to see; to take heed</i>	2 nd person plural, present active indicative	Strong's #991
καί (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
akoúō (ἀκούω) [pronounced ah-KOO- oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	2 nd person plural, present active indicative	Strong's #191

Translation: ...[the results of] which you [all] keep on seeing and hearing.

What brought the people there in the first place was the sonic boom. What got their attention was hearing the gospel message spoken to them by all of these Galilean disciples, but speaking in their native tongue (where these Jews were born). And, guaranteed, they spoke without an accent. "All that you keep hearing and seeing, that is the work of the Holy Spirit."

Acts 2:33 Jesus was, therefore, exalted to the right hand of God. And the promise of the Holy Spirit was then sent [lit., *received*] from the Father. He poured out this [Spirit], [the results of] which you [all] keep on seeing and hearing. (Kukis mostly literal translation)

Acts 2:32–33 God raised up this Jesus, which [resurrection] we all keep on being witnesses [to]. Jesus was, therefore, exalted to the right hand of God. And the promise of the Holy Spirit was then sent [lit., *received*] from the Father. He poured out this [Spirit], [the results of] which you [all] keep on seeing and hearing. (Kukis mostly literal translation)

God the Father raised Jesus from the dead. “We are all witnesses to that,” Peter asserts. This was backed up by all those who spoke in foreign languages testifying to what Peter is saying now. Jesus Christ ascended into heaven and this is so that He could send the Holy Spirit to the believers on the earth. “All that has taken place is a testimony to the sending of the Holy Spirit,” Peter asserts.

Remember how God’s signs and miracles are appropriate to the people who witness them? Every person there who has not yet believed in Jesus heard a personal testimony from someone who saw the risen Christ. All those Jews from Pamphylia were standing together, having run to this place from where they were all gathered. It would make sense that they gathered together to camp out wherever around the city of Jerusalem; so they would have all heard the noise and all run to it together. Once they had assembled, someone who spoke the language of Pamphylia was standing right there, telling them of the great works of God—that God the Father resurrected Jesus from the dead; and Jesus ascended to be with the Father (as attested to by David, the king and prophet). Then Jesus from heaven sent the Holy Spirit right to that place where they all are; and they have heard and seen evidence of this.

In the past, Peter has said a lot of goofy things; and he has acted impulsively. But here, he is pulling everything together, giving a completely logical and persuasive message to the thousands who are gathered before him. Everything that he said is confirmed in the minds of those who are there. The 3000+ have not seen the risen Christ, but they just heard testimony from one who had; and Peter’s message confirms all of this.

This is a brilliant message where Peter is perfectly attuned to the people who are there and to all that they have just experienced. He is exactly on their wavelength. Every phrase spoken by Peter has great meaning to the Jews who are gathered there, and 3000 are being convinced of the truthfulness of Peter’s words.

If you are filled with the Spirit and if your mind is completely attuned to Peter’s words and the description of this event, can are able, in your mind’s eye, to see what is taking place; to experience through the Word of God, these events taking place. This is the great power of God’s Word, that you can personally experience, through your own thinking, what is taking place.

If you understand what I am telling you, and if you are experiencing that right now (or have experienced before being transported to some historic event recorded in the Scriptures), then you better understand why God send His Word and His Spirit to us. 3000+ people experienced the events herein described; but how many millions of people have experienced this same event, vicariously through the written Word and the witness of God the Holy Spirit?

Now and again, in one of R. B. Thieme, Jr.’s sermons—particularly when he taught the Old Testament—through his teaching, through the Word of God, and through God the Holy Spirit, many of us have been placed into whatever event he was teaching, and it was fantastic, and your concentration would be at 100%.

So you do not misunderstand what I am saying, I am not speaking of some mystical experience; I am not saying that you are listening to the sermon, and then, suddenly, *you are there!* I am saying that through the power of the Holy Spirit, we have some limited literary experience.

Some of you are readers and when you are reading a great novel, you have some vision of the characters of that novel, what they look like, what they are wearing, what they are doing. Sometimes you hate the movie that comes

out five years later because it does not have the richness of the novel and they did not see it as you saw it in your mind. At other times, what you read synchs up rather well with what you see in the movie adaptation.

This is one of the reasons that it is so great to be alive in the Church Age. Everything that God has recorded in His Word, we are able to experience in a variety of ways. With the right pastor-teacher, we even have the limited experience of being right there—in a literary sense, mind you—the great events of Scripture. You can be there in the Garden, you can be there at the murder of Abel, you can be there with Abram as he walks that long walk from his home in present-day Iraq to the land of Canaan. There are so many great things that we can experience; and it is all there, recorded in God's Word. All you need is the right guide, and that is the function of the pastor-teacher. And if you have that gift, then bear in mind, sometimes you are going to help those in your congregation be transported from their lives here on earth to a time 2000 years ago, or 3500 years ago. You help those in your audience experience this first unveiling of God the Holy Spirit in the sermon of Peter. Or you guide your congregation to hear and see a particular sermon of the Lord's; or you travel with Moses and the two million Israelites through the desert-wilderness. Part of the Biblical experience is the enjoyment of this or that Biblical narrative. Right here, at our fingertips, is perhaps 4000 years of human history (from restoration to the 1st century A.D.⁶¹), human history where God the Holy Spirit is guiding you and saying, "This is what took place, and this is what I want you to get out of this."

Acts 2:32–33 **God raised Jesus from the dead, which resurrection we continue to be eyewitnesses to. We also saw Jesus ascend to the Father, being exalted over at being at God's right hand. Once Jesus ascended to the Father, the promise of the Holy Spirit was given to us from the Father. He poured out the Spirit on us, the results of which you have seen and heard. (Kukis paraphrase)**

Peter references Psalm 110:1 below. I have placed a [short exegesis of Psalm 110](#) in the [Addendum](#).

For not David ascended into the heavens, but he keeps on saying, himself, 'Said a Lord to a Lord of mine, *Sit at the right of Me until when I set the enemies of You a footstool of the feet of You.*'

Acts
2:34–35

For David did not ascend into the heavens, yet he himself keeps on saying, 'The Lord said to my Lord, *Sit at My right hand until I make Your enemies a footstool for Your feet.*'

David clearly did not ascend into heaven, yet, in Psalm 110:1, he writes, "The Lord said to my Lord, *Sit here at My right hand while I make Your enemies Your footstool.*"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	For not David ascended into the heavens, but he keeps on saying, himself, 'Said a Lord to a Lord of mine, <i>Sit at the right of Me until when I set the enemies of You a footstool of the feet of You.</i>'
Complete Apostles Bible	"For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies a footstool for Your feet."
Douay-Rheims 1899 (Amer.)	For David ascended not into heaven; but he himself said: The Lord said to my Lord: Sit thou on my right hand, Until I make thy enemies thy footstool.

⁶¹ I should not even confine things as much as I have. Remember, the Bible goes all the way back to creation and covers the events of the Tribulation and, to some extent, the Millennium.

Holy Aramaic Scriptures	For, David has not ascended unto the Shmaya {the Heavens}, because, it was he who had said: 'MarYa {The Lord-YHWH} has said to Mari {My Lord}, to "Sit at My right, until I place Your enemies as a footstool for Your feet."' {Psalm 110:1 -Peshitta}
James Murdock's Syriac NT	For David hath not ascended into heaven; because he himself said: The Lord said to my Lord, seat thyself at my right hand, until I shall place thy enemies a footstool to thy feet.
Original Aramaic NT	"For David had not ascended to Heaven, because he said, 'THE LORD JEHOVAH said to my Lord, 'Sit at my right hand, Until I make your enemies a footstool for your feet.' "

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For David has not gone up into heaven, but says, himself, The Lord said to my Lord, Be seated at my right hand, Till I put all those who are against you under your feet.
Bible in Worldwide English	David himself has not gone up into the heavens. What he said was, "The LORD God said to my Lord, Sit at my right hand till I bring your enemies down and put your feet on them." [This is just v. 34 in the BWE; it has no v. 35.]
Easy English	King David himself did not go up into heaven like Jesus did. But David said: "The Lord God said to my Lord: Sit at my right side until I beat your enemies completely. Then you will be able to put your feet on them." See Psalm 110:1.
Easy-to-Read Version—2008	David was not the one who was lifted up to heaven. David himself said, 'The Lord God said to my Lord: Sit at my right side, until I put your enemies under your power.'
God's Word™	David didn't go up to heaven, but he said, 'The Lord said to my Lord, "Take my highest position of power until I put your enemies under your control."
Good News Bible (TEV)	For it was not David who went up into heaven; rather he said, 'The Lord said to my Lord: Sit here at my right side until I put your enemies as a footstool under your feet.'
J. B. Phillips	David never ascended to Heaven, but he certainly said, 'The Lord said to my Lord, Sit at my right hand, till I make your enemies your footstool'.
The Message	For David himself did not ascend to heaven, but he did say, God said to my Master, "Sit at my right hand Until I make your enemies a stool for resting your feet."
NIRV	David did not go up to heaven. But he said, " 'The Lord said to my Lord, "Sit at my right hand. I will put your enemies under your control." ' (Psalm 110:1)
New Life Version	"This Jesus has been lifted up to God's right side. The Holy Spirit was promised by the Father. God has given Him to us. That is what you are seeing and hearing now! It was not David who was taken up to heaven, because he said, 'The Lord said to my Lord, "Sit at My right side, 35 for those who hate You will be a place to rest Your feet.'" V. 33 is included for context.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	David never levitated into the sky, to the heavens. Yet listen to what he said. [12] "The LORD said to me, [13] "Sit here beside me in the place of honor.
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And stay right here until I can turn your enemies into a footrest for you so you can relax.”

¹²:34 This is a quote from Psalm 110:1.

¹³:34 More literally, “The LORD said to my Lord.”

Contemporary English V.

David didn't go up to heaven. So he wasn't talking about himself when he said, "The Lord told my Lord to sit at his right side, until he made my Lord's enemies into a footstool for him."

New Berkeley Version
The Living Bible

“No, David was not speaking of himself in these words of his I have quoted [implied in v. 31.], for he never ascended into the skies. Moreover, he further stated, ‘God spoke to my Lord, the Messiah, and said to him, Sit here in honor beside me until I bring your enemies into complete subjection.’

New Living Translation

For David himself never ascended into heaven, yet he said,

‘The Lord said to my Lord,

“Sit in the place of honor at my right hand

until I humble your enemies,

making them a footstool under your feet.” [Ps 110:1.]

The Passion Translation

“David wasn't the one who ascended into heaven, but the one who prophesied: ‘The Lord Jehovah said to my Lord, I honor you by enthroning you beside me, until I make your enemies a footstool beneath your feet.’

Plain English Version

You see, David didn't go up into heaven, but Jesus did, so we know David didn't write those words about himself, but he wrote them about Jesus. And David wrote some more words about Jesus too. He wrote,

‘God told my leader,

“Sit with me, on my right-hand side, and sit there until I beat all your enemies, and then you can put your feet on them to show that you are their boss.” ’

That's in God's book too.”

UnfoldingWord Simplified T.

We know that David was not speaking about himself because David did not go up into heaven as Jesus did. Besides that, David himself said this about Jesus the Messiah: The Lord God said to my Lord the Messiah, 'Rule here at my right hand, while I completely defeat your enemies.'"

William's New Testament

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Partially literal and partially paraphrased translations:

American English Bible

‘And although **David didn't go to heaven**, he said:

‘**Jehovah** said this to my Lord:

‘Sit here at My right hand,

‘Til I set your enemies as a stool for your feet.’

[Psalm 110:1]

Beck's American Translation

.

Breakthrough Version

You see, David did not step up into the heavenly regions. He himself says, 'The Master said to my Master, sit down on My right side until I will place Your enemies as a footrest for Your feet.'

Len Gane Paraphrase

"For David hasn't ascended into the heavens, but he himself said, ‘The Lord said to my Lord, “You sit at my right hand.

“‘Until I make your enemies your footstool.’

New Advent (Knox) Bible

David never went up to heaven, and yet David has told us, The Lord said to my Master, Sit on my right hand, while I make thy enemies a footstool under thy feet.[6] [6] Ps. 109.1.

NT for Everyone

‘David, after all, did not ascend into the heavens. This is what he says:

The Lord said to my Lord,

sit at my right hand,

until I place your enemies

underneath your feet.

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Because David hasn't ascended into the heavens. Instead, he said, 'The Lord said to my Lord, sit at my right hand, Until I make you a footstool out of your enemies.'
Revised Ferrar-Fenton Bible	For David has not ascended into the heavens; but he himself says: THE LORD SAID TO MY LORD, BE SEATED AT MY RIGHT, RF ACT UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET. [Psa 110:1]
Free Bible Version	For David didn't ascend into heaven, but he did say, 'The Lord told my Lord, "Sit down here at my right hand until I have made your enemies a stool to put your feet on."'*
International Standard V Montgomery NT	.
Urim-Thummim Version	For David is not raised up into the cosmos: but he said himself, The LORD said to my LORD, Sit yourself on my right hand, until I make your enemies your footstool.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And look: David did not ascend into heaven, but he himself said: <i>The Lord said to my Lord: sit at my right side until I make your enemies a stool for your feet.</i>
The Heritage Bible	Because David has absolutely not ascended into the heavens, but he says himself, The Lord said to my Lord, Sit out from my right hand, Psa 110:1 Until I place those hating you as the footstool of your feet.
New Catholic Bible	For David did not ascend to heaven, and yet he said, 'The Lord said to my Lord, "Sit at my right hand until I make your enemies your footstool." '
New Jerusalem Bible	For David himself never went up to heaven, but yet he said: The Lord declared to my Lord, take your seat at my right hand, till I have made your enemies your footstool.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Moreover, he has been exalted to the right hand of God; has received from the Father what he promised, namely, the Ruach HaKodesh; and has poured out this gift, which you are both seeing and hearing. For David did not ascend into heaven. But he says, 'Adonai said to my Lord, "Sit at my right hand until I make your enemies a footstool for your feet.'" [Psalm 110:1] V. 33 is included for context.
Hebraic Roots Bible	For David did not ascend into Heaven, but he says, "YAHWEH said to my Adonai, sit at My right hand until I place those who are enemies to You as a footstool for Your feet." (Psa. 110:1)
Holy New Covenant Trans.	"David did not go up to heaven. It was Jesus. David himself said: 'The Lord God said to my Lord. "Sit at My right side until I put your enemies under your feet."
The Scriptures 2009	"For Dawid did not ascend into the heavens, but he himself said, 'יהוה said to my Master, "Sit at My right hand, until I make Your enemies a footstool for Your feet.'" Psalm 110:1.

Translation for Translators	<i>We(inc) know that David was not speaking about himself because David did not go up into heaven as Jesus did. Besides that, David himself said this about the Messiah: The Lord God said to my Lord the Messiah, ‘Reign here beside me, while I completely defeat [MTY] your enemies.’ ”</i>
The Voice	Peter: <i>Remember: David couldn’t have been speaking of himself rising to the heavens when he said, The Master said to my master, “Sit here at My right hand, in the place of honor and power, And I will gather Your enemies together, lead them in on hands and knees, and You will rest Your feet on their backs.” [Psalm 110:1]</i>

Bible Translations with Many Footnotes:

NET Bible®	For David did not ascend into heaven, but he himself says, ‘The Lord said to my lord, “Sit⁷³ at my right hand until I make your enemies a footstool⁷⁴ for your feet.” ⁷⁵ ^{73sn} Sit at my right hand. The word “sit” alludes back to the promise of “seating one on his throne” in v. 30. ^{74sn} The metaphor make your enemies a footstool portrays the complete subjugation of the enemies. ^{75sn} A quotation from Ps 110:1, one of the most often-cited OT passages in the NT, pointing to the exaltation of Jesus.
Rotherham’s Emphasized B.	For David hath not ascended ^e into the heavens; but he saith himself — Said the Lord unto my Lord, Sit thou at my right hand, Until I make thy foes thy footstool. ^f ^e Or: “ascended not.” ^f Ps. cx. 1.
The Spoken English NT	After all, David didn’t go up into heaven. ^{kk} Because ^{ll} he says himself: The Sovereign One said to my Lord, Sit on my right, Until I make your enemies a footstool for your feet. ^{mm} ^{kk.} Lit. “the heavens.” ^{ll.} Lit. “but.” ^{mm.} Psalm 110:1.
Wilbur Pickering’s New T.	Further, David did not ascend into the heavens, but he himself says: ‘The LORD said to my Lord: ³¹ Sit at my right hand until I make your enemies a footstool for your feet.’ (31) Peter was there when Jesus used this text to silence the Pharisees (Matt. 22:41-46).

Literal, almost word-for-word, renderings:

Bond Slave Version	For David is not ascended into the heavens: but he says himself, The Lord said to my Lord, Sit you on my right hand, Until I make your foes your footstool.
Benjamin Brodie’s trans.	By all means, David did not ascend into heaven, but instead he said: The Lord [God the Father] said to my Lord [the Messiah], Sit at My right hand, Until I make your enemies a footstool for your feet.
Context Group Version	For David did not ascend into the skies: but he says himself, "The Lord said to my Lord, Sit at my right hand, Until I make your enemies the footstool of your feet. "

Far Above All Translation	For David has not ascended into the heavens but he himself says, 'The Lord said to my Lord, «Sit on my right hand <i>side</i> until I make your enemies your footstool.»'
Green's Literal Translation	For David did not ascend into Heaven, but he says, "The Lord said to my Lord, Sit at My right hand until I place those hostile to You as a footstool for Your feet." LXX-Psa. 109:1; MT-Psa. 110:1
Legacy Standard Bible	For David did not ascend into the heavens, but he himself says: 'THE LORD [In OT, Yahweh, cf. Ps 110:1] SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES AS A FOOTSTOOL FOR YOUR FEET."'
Modern Literal Version 2020	For* David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, Sit at my right hand, until I should place your enemies as the footstool of your feet.' {Psa 110:1}
World English Bible	For David didn't ascend into the heavens, but he says himself, 'The Lord said to my Lord, "Sit by my right hand, until I make your enemies a footstool for your feet."'

The gist of this passage: Peter points out that it was not David who ascending into the heavens. It was not David to whom God the Father spoke. Although these are simple points, they also fundamental in nature.

34-35

Acts 2:34a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
David (Δαυίδ, ὁ) [pronounced dow-WEED];	transliterated <i>David</i>	proper masculine indeclinable noun	Strong's #1138
anabainô (ἀναβείνω) [pronounced ahn-ahb-EI-noh]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 rd person singular, aorist active indicative	Strong's #305
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ouranoi (οὐρανοί) [pronounced oo-ran-OY]	<i>skies; by extension heavens (as the abode of God); by implication happinesses, powers, eternity</i>	masculine plural noun; nominative case	Strong's #3772

Acts 2:34a

Greek/Pronunciation

Common English Meanings

Notes/Morphology

Strong's Number

New European Version Commentary: *David didn't go to Heaven when he died; instead his hope was in the coming of the Messiah, his great descendant, Jesus- who would raise David from the dead. The Biblical hope is the resurrection from the dead when Jesus returns, and eternal life in God's promised Kingdom on earth. The idea of a soul going to Heaven on death isn't Biblical.*⁶²

Translation: For David did not ascend into the heavens,...

For whatever reason, Peter knows a lot about David. We don't know if, in the interim he has been studying David's writings or whether he heard them a great deal as spoken by the Lord. Let me suggest both things took place. Peter, in Acts 1, made a serious misstep by leading the other Apostles into choosing a successor for Judas. That was a wrong move. However, in this chapter, Peter is clearly at the top of his game. He will go from taking some Scriptures and applying them poorly to the situation; to taking Scriptures here in this sermon, and lining them up, point-by-point, in a perfectly logical order.

Peter is making the statement that David clearly did not ascend into the heavens. Again, he died, he was placed into a tomb, and that tomb could be seen at that time.

It is my opinion that Peter is empowered by God the Holy Spirit; but not that he is an empty vessel simply spouting words thrown into his brain from the Holy Spirit. This information is accessible by Peter from his own soul.

There are times when your mind works better than others. Some people, like me, are morning people. Best time of the day for me to think, analyze and write. Other people require 3 cups of coffee and prowling around in silence for the first hour of the morning before they want to speak to another person. But, there are times of the day when your mind is at its peak; and other times when it is not. Let me suggest that all of this information is in Peter's soul; and God has allow his mind to fire on all 8 cylinders.

However, Peter is inspired, the believer in Jesus Christ now, in the Church Age, cannot just speak from the top of his head and teach **divine viewpoint**, unless that is in his soul in the first place. Furthermore, a pastor-teacher has very little to teach unless he sits down and studies.

I don't know that R. B. Thieme, Jr. set up any sort of ratio, but, having had 10–15 years of experience in the pulpit and maybe 8 or 10 years of academic preparation, he would spend 8–12 hours studying for every hour or hour and a quarter lesson that he taught. Bob did not seem to have the concept of *automatic pilot* or *speaking from the heart*.

Now, in my own life, in writing commentary, I have found that I am more limited than Bob in terms of writing and study. On a good day, I might do 5 or 6 hours; but most days, it is much closer to 3 or 4 hours. After that, my brain is wiped, and I need to engage in other non-intellectual activity.

I say this in the hope that, if you have the gift of pastor-teacher, that you take your studying and presentations seriously.

We can have differing opinions as to how much Peter knew, how much he was inspired, and how much came out of his repository of doctrine (I suspect that much of what he taught here came from what he learned under the Lord⁶³). However, at this point in time, in the progression of the Church Age, it requires hard work and study to prepare a sermon/lesson for your congregation.

⁶² From <https://www.n-e-v.info/acts2.html> accessed July 29, 2023.

⁶³ Do not think that everything that Jesus taught can be found in the gospels.

Acts 2:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, present active indicative	Strong's #3004
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autos (αὐτός) [pronounced ow-TOSS]	<i>he; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846

Translation: ...yet he himself keeps on saying,...

I like this. Peter uses the present active indicative when referring to David *saying*. The present tense is linear aktionsart, meaning that David keeps on saying. Obviously, David being dead means that he is not continually speaking to us. However, the Word of God stands forever, and it continually communicates good and accurate information to us. Every time a person reads Psalm 110, David speaks to that person.

Acts 2:34a-b **For David did not ascend into the heavens, yet he himself keeps on saying,...** (Kukis mostly literal translation)

Acts 2:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...'The Lord said to my Lord,...

David's Lord is God; so God appears to be speaking to God in this passage, quoted from Psalm 110:1. As we go through this, we can see that this is God the Father speaking to His Son, Jesus Christ (Jesus Christ is *David's Lord*).

This appears to be a breakthrough for David. He understands Jesus to be his God. He knows that Jesus referred many times to His Father in heaven. So David recognizes that the God to Whom Jesus prayed; but He also recognizes the Divinity of Jesus Christ. At least he does by the fact of speaking this psalm.

Acts 2:34d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathêmai (κάθημαι) [pronounced KATH-ay-mahoe]	<i>remain, reside, dwell; sit [by, down]</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #2521
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	feminine singular adjective; genitive/ablative case	Strong's #1188
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...*Sit at My right hand...*

God the Father says to God the Son, "Sit here at My right hand." You have possibly have heard the words *ascension and session*; *ascension* is Jesus going up (which Peter and the other disciples saw with their own eyes) and *session* is Jesus sitting at the right hand of God the Father.

Exactly what this looks like, we don't know. The picture seems to be of a king and his son, when a king is about to turn over his reign to the son. However, since God the Father is a Spirit and God the Son has a human body (albeit, a resurrection body), this appears to be more of an **anthropomorphism** than the actual description of what is taking place.

Or does God the Father provide something in heaven where this can all be seen and recognized? That could certainly be the case.

Acts 2:35			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heôs (ἕως) [pronounced HEH-occe]	<i>to, as far as, till, until; even until; up to; even; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193

Acts 2:35			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
άν (ὅν) [pronounced ahn]	whomever, whichever, whatever; (what-, where-, wither-, who-) ever	particle often found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: άν is an <i>untranslatable particle</i>)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood. ⁶⁴			
tithēmi (τίθημι) [pronounced TITH-ā- mee]	to set [put, place] [a person or thing; to lay [something] down; to set [something in its proper place]; to assign to a place; to appoint, to make; to constitute; to decree (when of God)	1 st person singular, aorist active indicative	Strong's #5087
tous (τοὺς) [pronounced tooç]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
echthros (ἐχθρός) [pronounced ehkh- THROSS]	enemy, adversary, foe; hostile, hated, hating; from the verb to hate	masculine plural adjective, used as a substantive; accusative case	Strong's #2190
sou (σου) [pronounced sow]	of you, your, yours; from you	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hupopodion (ὑποπόδιον) [pronounced hoop-op- OHD-ee-on]	a footstool, foot-rest	neuter singular noun, accusative case	Strong's #5286
tōn (τῶν) [pronounced tohn]	the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the	masculine plural definite article; genitive and ablative cases	Strong's #3588
pous (πούς) [pronounced pooce]	foot, feet [of men or beast]	masculine plural noun; genitive/ablative case	Strong's #4228
sou (σου) [pronounced sow]	of you, your, yours; from you	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...until I make Your enemies a footstool for Your feet.'

The meaning here is, all of the Lord's enemies will be made subject to Him.

⁶⁴ From e-sword, from the SECE+ dictionary module, Strong's #302.

One of the things which people find disturbing in life is, they have enemies. I don't want any enemies, and yet, I have them. You don't want any enemies, but you have them as well. They might be coworkers, family members, neighbors; and it is certainly true that large groups of Muslims and communists which are your avowed enemy. (Their dedication to such a cause is going to vary by individual).

The Lord Jesus Christ also has enemies. He has people who hate Him. Those who work in the film industry probably use His name more often than any other proper name that there is. If you were to take all of the scripts from every HBO show and do a word search, there are probably more references to *Jesus* (or, *Christ*) than to *Bob* or *Jason* (or whatever the popular names are). That's because many of the writers and producers of films and television are enemies of Jesus, the One Who died for them.

God the Father will see to it that every enemy of Jesus Christ (apart from those who are believers gone astray) will be made completely subject to the judgment of the Lord.

Acts 2:34c–35 ...*'The Lord said to my Lord, Sit at My right hand until I make Your enemies a footstool for Your feet.'* (Kukis mostly literal translation)

Acts 2:34–35 *For David did not ascend into the heavens, yet he himself keeps on saying, 'The Lord said to my Lord, Sit at My right hand until I make Your enemies a footstool for Your feet.'* (Kukis mostly literal translation)

Acts 2:34–35 *David clearly did not ascend into heaven, yet, in Psalm 110:1, he writes, "The Lord said to my Lord, Sit here at My right hand while I make Your enemies Your footstool.'* (Kukis paraphrase)

With certainty, let it keep on being known [to] all the house of Israel that even to the Lord He and Anointed One has made the God, this the Jesus Whom you [all] have crucified."

Acts
2:36

Let all the house of Israel continue knowing, with certainty that God made Him both the Lord and the Messiah, this [same] Jesus Whom you [all] have crucified!"

Let all the house of Israel keep on knowing without any doubt that God made Jesus both your Lord and your Christ, the same One you have crucified!"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	With certainty, let it keep on being known [to] all the house of Israel that even to the Lord He and Anointed One has made the God, this the Jesus Whom you [all] have crucified."
Complete Apostles Bible	"Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."
Douay-Rheims 1899 (Amer.)	Therefore let all the house of Israel know most certainly that God hath made both Lord and Christ, this same Jesus, whom you have crucified.
Holy Aramaic Scriptures	Now then, truly, let all The House of Iysralyl {Israel} know, that Alaha {God} has made this Eshu {Yeshua}, MarYa {The Lord-YHWH} and Meshikha {The Anointed One}, whom you have crucified!"
James Murdock's Syriac NT	Therefore, let all the house of Israel know, assuredly, that God hath made that Jesus whom ye crucified, to be Lord and Messiah.
Original Aramaic NT	"Let therefore the whole house of Israel know truly, God has made this Yeshua, LORD JEHOVAH * and The Messiah, whom you had crucified."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	For this reason, let all Israel be certain that this Jesus, whom you put to death on the cross, God has made Lord and Christ.
Bible in Worldwide English	So let all the people of Israel know this: God has made Jesus to be Lord and Christ. This is the same Jesus whom you nailed to the cross.
Easy English	So all you people of Israel must be sure to know this: It is this same Jesus that God has chosen to be the Messiah. God has made him to be our Lord. But you fixed him to a cross and you killed him.'
Easy-to-Read Version—2008	"So, all the people of Israel should know this for certain: God has made Jesus to be Lord and Messiah. He is the man you nailed to the cross!"
<i>God's Word</i> TM	.
Good News Bible (TEV)	"All the people of Israel, then, are to know for sure that this Jesus, whom you crucified, is the one that God has made Lord and Messiah!"
J. B. Phillips	"Now therefore the whole nation of Israel must know beyond the shadow of a doubt that this Jesus, whom you crucified, God has declared to be both Lord and Christ."
<i>The Message</i>	"All Israel, then, know this: There's no longer room for doubt—God made him Master and Messiah, this Jesus whom you killed on a cross."
NIRV	"So be sure of this, all you people of Israel. You nailed Jesus to the cross. But God has made him both Lord and Messiah."
New Life Version	The whole Jewish nation must know for sure that God has made this Jesus, both Lord and Christ. He is the One you nailed to a cross!"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	"Every Jew needs to know this: God has put Jesus in charge of us. This Jesus, whom you crucified, is our Master and Messiah."
Contemporary English V.	Everyone in Israel should then know for certain that God has made Jesus both Lord and Christ, even though you put him to death on a cross.
The Living Bible	"Therefore I clearly state to everyone in Israel that God has made this Jesus you crucified to be the Lord, the Messiah!"
New Berkeley Version	.
New Living Translation	.
The Passion Translation	"Now everyone in Israel can know for certain that Jesus, whom you crucified, is the one God has made both Lord and the Messiah."
Plain English Version	Then Peter said, "So all of you Israel mob have to be sure about this. You know, you got the soldiers to nail Jesus to a cross and kill him. But God made him alive again, and God made him our boss. Yes, he is the Christ, the special man that God promised to send to save us."
UnfoldingWord Simplified T.	Peter ended by saying, "So I want you and all other Israelites to know that God made Jesus both Lord and Messiah, this same Jesus whom you had nailed to a cross and killed."
William's New Testament	"Therefore, let all the descendants of Israel understand beyond a doubt that God has made this Jesus whom you crucified both Lord and Christ."

Partially literal and partially paraphrased translations:

American English Bible	'So let the entire House of IsraEl know for sure that God appointed this Jesus whom you impaled to be the Lord and His Anointed One!'
Beck's American Translation	.
Breakthrough Version	So all the house of Israel must securely know that God made Him both Master and Anointed King, this Jesus whom you nailed to a cross."
Len Gane Paraphrase	"Therefore let the whole house of Israel confidently know that God has made this same Jesus whom you have crucified both Lord and Christ."

New Advent (Knox) Bible NT for Everyone	.
20 th Century New Testament	'So the whole house of Israel must know this for a fact: God has made him Lord and Messiah – this Jesus, the one you crucified.'
	So let the whole nation of Israel know beyond all doubt, that God has made him both Lord and Christ--this very Jesus whom you crucified."

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	"Let the whole house of Israel therefore know most certainly, that God has made this Jesus, Whom you crucified, both Lord and Messiah."
Free Bible Version	Now let everyone in Israel be totally convinced of this: God has made this Jesus, who you killed on a cross, both Lord and Messiah!*
International Standard V	Therefore, let all the people [Lit. house] of Israel understand beyond a doubt that God made this Jesus, whom you crucified, both Lord and Messiah! [Or Christ]
Lexham Bible	Therefore let all the house of Israel know beyond a doubt, that God has made him both Lord and Christ—this Jesus whom you crucified!"
Montgomery NT Urim-Thummim Version	.
	Therefore let all the House of Israel know assuredly that Elohim has made that same Jesus, whom you have crucified (staked), both LORD and Christ.
Weymouth New Testament	"Therefore let the whole House of Israel know beyond all doubt that God has made Him both LORD and CHRIST--this Jesus whom you crucified."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	Therefore let the whole house of Israel know for certain that God has made him both Lord and Messiah, this Jesus whom you crucified." ^s s. [2:36] 9:22; Rom 10:9; Phil 2:11.
New Catholic Bible	"Therefore, let the whole house of Israel know with complete certitude that God has made this Jesus whom you crucified both Lord and Christ."
Revised English Bible–1989	Let all Israel then accept as certain that God has made this same Jesus, whom you crucified, both Lord and Messiah.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore, let the whole house of Isra'el know beyond doubt that God has made him both Lord and Messiah — this Yeshua, whom you executed on a stake!"
Hebraic Roots Bible	Then assuredly, let all the house of Israel acknowledge that YAHWEH made known this same Yahshua whom you crucified, He is both YAHWEH and Messiah.
Holy New Covenant Trans.	Therefore all the people of Israel can be sure of this one thing: God has made Jesus both Lord and Messiah, this man whom you nailed to the cross!"
The Scriptures 2009	"Therefore let all the house of Yisra'ël know for certain that Elohim has made this עשוה, whom you impaled, both Master and Messiah."
Tree of Life Version	Therefore let the whole house of Israel know for certain that God has made Him—this Yeshua whom you had crucified—both Lord and Messiah!"

Weird English, Ⓞld English, Anachronistic English Translations:

Accurate New Testament	...surely so know! Every House {of} israel for and lord him and christ makes The God this the jesus whom You* crucify.
Alpha & Omega Bible	THEREFORE LET ALL THE HOUSE OF ISRAEL KNOW FOR CERTAIN THAT THEOS (<i>The Alpha & Omega</i>) HAS MADE HIM BOTH LORD AND CHRIST, THIS JESUS WHOM YOU CRUCIFIED.

Awful Scroll Bible	(")Therefore, be all the house of Israel knowing securely, that God makes this-same Jesus, whom you crucify, even the Lord and the Anointed One!"
Concordant Literal Version exeGesés companion Bible	. So all the house of Yisra El certainly knows that Elohim made the same Yah Shua - whom you staked both Adonay and Messiah.
Orthodox Jewish Bible	"Therefore, assuredly let Klal Yisroel have da'as that this Yehoshua, whom you made talui al HaEtz (being hanged on the Tree, DEVARIM 21:23), this one Hashem has made both Adoneinu and Rabbeinu, Melech HaMoshiach."
Rotherham's Emphasized B.	Assuredly then, let all' the house of Israel know: That both Lord and Christ hath God made him, Even the same' Jesus whom ye crucified!

Expanded/Embellished Bibles:

An Understandable Version	Therefore, let all those who make up the household of Israel [<i>i.e., God's people</i>] know with certainty that God has made this Jesus, whom you have crucified, both Lord and Christ."
The Expanded Bible	"So [Therefore], all the people [^L house] of Israel should know this truly [with certainty]: God has made Jesus—the man you nailed to the cross [crucified]—both Lord and Christ [Messiah]."
Jonathan Mitchell NT	"Therefore, let all [the] house of Israel, for a certainty and without slipping or tripping, come to progressively know by intimate experience that God made and creates Him [to be] both* Lord (Master; Owner) and Christ ([the] Anointed One; [= Messiah]) – this Jesus, whom you folks put to death on a stake (crucified)!" [*note: "both" omitted by p91]
P. Kretzmann Commentary	Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ. Kretzmann's commentary for Acts 2:33–36 has been placed in the Addendum .
Syndein/Thieme	"Therefore let all the house of Israel know with confidence, that God has made that same Jesus, Whom you have crucified, both Lord {emphasizes his deity} and Christ {the anointed one' - emphasizes his humanity}."
Translation for Translators	Peter said, "Know surely that God has made this Jesus both Lord and Messiah."
	<i>Acts 2:36</i>
	<i>Peter concluded, "So I want you and all other Israelites [MTY] to acknowledge that God has caused this Jesus to be both our Lord/Ruler and the Messiah. But God considers that you are the ones who nailed Jesus to a cross."</i>
The Voice	Peter: Everyone in Israel should now realize with certainty <i>what God has done</i> : God has made Jesus both Lord and Anointed King—this same Jesus whom you crucified.

Bible Translations with Many Footnotes:

NET Bible®	Therefore let all the house of Israel know beyond a doubt ⁷⁶ that God has made this Jesus whom you crucified ⁷⁷ both Lord ⁷⁸ and Christ. ⁷⁹ ^{76tn} Or "know for certain." This term is in an emphatic position in the clause. ^{77tn} Grk "has made him both Lord and Christ, this Jesus whom you crucified." The clause has been simplified in the translation by replacing the pronoun "him" with the explanatory clause "this Jesus whom you crucified" which comes at the end of the sentence. ^{78sn} Lord. This looks back to the quotation of Ps 110:1 and the mention of "calling on the Lord" in 2:21. Peter's point is that the Lord on whom one calls for salvation is
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Jesus, because he is the one mediating God’s blessing of the Spirit as a sign of the presence of salvation and the last days.

^{79tn} Or “and Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{sn} See the note on Christ in 2:31.

The Spoken English NT

So every family in Israel should know this for a fact:ⁿⁿ that God has made Jesus both Lord and Messiah—the very Jesus^{oo} that you hung on a cross.”

^{nn.} Lit. “Therefore let every house/household in Israel know with certainty.”

^{oo.} Lit. “this Jesus.”

Wilbur Pickering’s New T.

Therefore, let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you crucified!³²

(32) Nothing like making sure your audience gets the point! But why “both Lord and Christ”? Perhaps there were a variety of ideas about the ‘Messiah’ out there and Peter nails down His identity as the Lord.

Literal, almost word-for-word, renderings:

A Faithful Version

Therefore, let all the house of Israel know with full assurance that God has made this same Jesus, Whom you crucified, both Lord and Christ.”

Analytical-Literal Translation

Therefore, let all the house of Israel know securely [fig., without a doubt] that God made Him both Lord and Christ--this Jesus whom youp crucified!”

Benjamin Brodie’s trans.

Beyond any doubt, therefore, let the entire house of Israel know that God [the Father] made Him both Lord and Messiah, this Jesus whom you crucified.”

Far Above All Translation

So let the whole house of Israel certainly know that God has made him both Lord and Christ that is, this Jesus whom you crucified

Green’s Literal Translation

Then assuredly, let all the house of Israel acknowledge that God made Him both Lord and Christ, this same Jesus whom you crucified.

Legacy Standard Bible

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Modern Literal Version 2020

.

Webster’s Translation

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

The gist of this passage:

Peter tells his audience, “You crucified the Messiah!”

Acts 2:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
asphalos (ἀσφαλῶς) [pronounced <i>as-fal-OCE</i>]	<i>securely; safety (so as to prevent escape); assuredly, with certainty, without a (any) doubt</i>	adverb	Strong’s #806
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong’s #3767
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i>]	<i>know, (learn, come) to know, recognize, (have, gain) knowledge of; become known; understand, perceive, a Jewish idiom for sexual intercourse between a man and a woman; become acquainted with</i>	3 rd person singular, present active imperative	Strong’s #1097

Acts 2:36a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, nominative case	Strong's #3624
Israêl (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indefinite	Strong's #2474

Translation: Let all the house of Israel continue knowing, with certainty..

Peter uses the imperative mood with the 3rd person singular, referring back to the *house of Israel*. For the 3rd person, we often add the word *let* in order to express the imperative.

The first word found in this verse is *asphalos* (ἀσφαλός) [pronounced *as-fal-OCE*], which means, *securely; safety (so as to prevent escape); assuredly, with certainty, without a (any) doubt*. Strong's #806. Placing it first means great emphasis is put upon this word. Peter is saying, *there is no doubt, this you may know with complete certainty*.

Acts 2:36b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kaí (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, in fact, likewise, moreover, or, that, therefore, when, while, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, accusative case	Strong's #5547

Acts 2:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῖ (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, Goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: ...that God made Him both the Lord and the Messiah,...

The word order here is sorted out by which nouns are in the nominative case and which are accusatives. So *the God*, despite being at the end of this phrase, is the subject of the verb. The pronoun *Him* refers back to Jesus, and what God has made Him is both Lord and Christ.

Of course, we often speak of Jesus Christ or Christ Jesus or the Lord Jesus Christ; as if this is Jesus' first and last name. However, associating *Jesus* with Christ would be considered blasphemous by dedicated Jews (those dedicated to their dead faith).

So many of those who write for television and movies, who continually use the words *Jesus Christ* as some sort of an emphatic phrase; they are saying, *Jesus is the Messiah!* They are confirming what Peter is saying here.

Now, what does it mean that, *God made Him both the Lord and the Messiah?* This was God's plan. God the Father made the plan and Jesus entered into the plan, acting from His humanity to bring everything to pass.

One of the objections to the concept of Jesus is God that I have read is, in many places Jesus shows Himself to be inferior to God; and here, since God makes the plan, and Jesus follows the plan, that makes Jesus inferior to God. And the objection is, in part, true. Jesus, in His Deity, is exactly equal to God the Father. However, in His humanity, Jesus is inferior to God the Father in many ways. Even if there is no comparison being made. When Jesus said, "I thirst," He is speaking from His humanity. God the Father has never thirsted; so God the Father is not subject to thirst. But Jesus, in His humanity, is subject to thirst. For those who do not understand the two natures of Jesus—the **hypostatic union**—they are confused by all of this.

Acts 2:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced <i>TOO-tohn</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)

Acts 2:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424
hon (ὃν) [pronounced <i>hawn</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
humeis (ὕμεῖς) [pronounced <i>hoo-MICE</i>]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
stauróō (σταυρώω) [pronounced <i>stow-ROE-oh</i>]	<i>to crucify, to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness</i>	2 nd person plural, aorist active indicative	Strong's #4717

Translation: ...this [same] Jesus Whom you [all] have crucified!"

So that there is no confusion, Peter says, "This is the same Jesus Whom you all have crucified!" In other words, "Jesus is the Messiah, and you all killed Him!"

Interestingly enough, Peter says these words to assembled Jews, who may or may not have had anything to do with the crucifixion. There is the reasonable possibility that a handful of people who are here on this day of Pentecost were also here on the Passover, and they woke up to the commotion of Jesus being taken before Pilate, and they joined in. However, I believe that this is just generally applied to the Jewish people who called for the crucifixion of Jesus—in fact, insisted upon it—despite Pilate attempting to let Jesus go (he had the authority to let Jesus go, but not the **moral courage** to do so). In any case, the Jews who had assembled there, who were more than simply the religious hierarchy, insisted that Jesus be crucified, despite there being no sin found in His life.

Acts 2:36 Let all the house of Israel continue knowing, with certainty that God made Him both the Lord and the Messiah, this [same] Jesus Whom you [all] have crucified!" (Kukis mostly literal translation)

Acts 2:36 Let all the house of Israel keep on knowing without any doubt that God made Jesus both your Lord and your Christ, the same One you have crucified!" (Kukis paraphrase)

Peter's message is clearly a very evangelistic message here. He is appealing to knowledgeable Jews to the Scriptures that they believe in, and associating those words with Jesus.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Crowd Asks Peter What to Do; He Gives them the Gospel

But those hearing were pierced through the heart, and they say face to face with the Peter and the other Apostles, “What should we do, men, brothers?”

Acts
2:37

Those hearing [this] were pierced through the heart, and they said directly to Peter and the other Apostles, “What should we do, men [and] brothers?”

Those taking Peter’s message to heart, were moved and concerned for their actions and attitudes. They said directly to Peter and to the remaining Apostles, “What should we do, my brothers?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But those hearing were pierced through the heart, and they say face to face with the Peter and the other Apostles, “What should we do, men, brothers?”
Complete Apostles Bible	Now having heard this, they were cut to the heart, and they said to Peter and the rest of the apostles, "Men and brothers, what shall we do?"
Douay-Rheims 1899 (Amer.)	Now when they had heard these things, they had compunction in their heart and said to Peter and to the rest of the apostles: What shall we do, men and brethren?
Holy Aramaic Scriptures	And when they had heard these things, they were touched in their heart, and they said unto Shimeun {Simeon} and unto the rest of The Shlikhe {The Sent Ones}, “What shall we do, brothers?”
James Murdock’s Syriac NT	And when they heard these things, they were agitated in their heart; and they said to Simon and to the rest of the legates: Brethren, what shall we do?
Original Aramaic NT	And when they heard these things. They were stricken in their hearts, and they said to Shimeon and to the rest of the Apostles, "What should we do, brothers?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now when these words came to their ears their hearts were troubled, and they said to Peter and the other Apostles, Brothers, what are we to do?
Bible in Worldwide English	What Peter said cut the peoples hearts when they heard it. They knew they had done wrong. They said to Peter and the rest of the apostles, Brothers, what shall we do?
Easy English	The people heard what Peter said to them. They were very upset. So they said to Peter and the other apostles, 'Friends, tell us what we should do.'
Easy-to-Read Version–2008	When the people heard this, they felt very, very sorry. They asked Peter and the other apostles, "Brothers, what should we do?"
God’s Word™	When the people heard this, they were deeply upset. They asked Peter and the other apostles, "Brothers, what should we do?"
Good News Bible (TEV) J. B. Phillips	The reaction to Peter’s speech When they heard this they were cut to the quick, and they cried to Peter and the other apostles, “Men and fellow-Jews, what shall we do now?”
<i>The Message</i>	Cut to the quick, those who were there listening asked Peter and the other apostles, “Brothers! Brothers! So now what do we do?”
NIRV	When the people heard this, it had a deep effect on them. They said to Peter and the other apostles, “Brothers, what should we do?”
New Life Version	They Ask Peter What They Should Do When the Jews heard this, their hearts were troubled. They said to Peter and to the other missionaries, “Brothers, what should we do?”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When the people heard that, they were devastated. They asked Peter and the other apostles, "Brothers, what can we possibly do about this?"
Contemporary English V.	When the people heard this, they were very upset. They asked Peter and the other apostles, "Friends, what shall we do?"
The Living Bible	These words of Peter's moved them deeply, and they said to him and to the other apostles, "Brothers, what should we do?"
New Berkeley Version	.
New Living Translation	.
The Passion Translation	When they heard this they were crushed and realized what they had done to Jesus. Deeply moved, they said to Peter and the other apostles, "What do we need to do, brothers?"
Plain English Version	All the people heard the things that Peter said, and they felt a lot of shame. So they said to Peter, and to Jesus's other special workers, "Friends, what can we do?"
Radiant New Testament	When the people heard this, it struck them deeply in their hearts. They said to Peter and the other apostles, "Brothers, what should we do?"
UnfoldingWord Simplified T.	When the people heard what Peter and the other apostles said, they knew they had done wrong. The people said to them, "What should we do?"
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	When they heard this, they were stung in the heart. And they said to Peter and to the rest of the missionaries, "Men, brothers, what should we do?"
Len Gane Paraphrase	Now when they heard [this], they were very disturbed in the heart and said to Peter and to the other Apostles, "Men and brothers, what should we do?"
New Advent (Knox) Bible	When they heard this, their consciences were stung; and they asked Peter and his fellow apostles, Brethren, what must we do?
NT for Everyone	God's Rescue Plan When they heard this, the people in the crowd were cut to the heart. 'Brothers,' they said to Peter and the other apostles, 'what shall we do?'
20 th Century New Testament	When the people heard this, they were conscience-smitten, and said to Peter and the rest of the Apostles: "Brothers, what can we do?"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Call to Repentance When they heard this, they were pierced to the heart and said to Peter and the rest of the apostles, "Brothers, what should we do?"
Conservapedia Translation	When the people heard this, their souls were touched, and they asked Peter and the apostles, "what should we do?"
Revised Ferrar-Fenton Bible	The Effect of the Discourse. Now on hearing it, they were stung to the heart, and said to Peter and the rest of the apostles, "Men, brothers, what shall we do?"
Free Bible Version	When the people heard this they were conscience-stricken*. They asked Peter and the other apostles, what should we do?"
International Standard V Montgomery NT	.
Leicester A. Sawyer's NT	When they heard these words they were stung to the heart, and said to Peter and the rest of the apostles. "Men and brothers, what shall we do?"
Weymouth New Testament	And hearing [this] they were distressed in mind, and said to Peter and the rest of the apostles, Men and brothers, what shall we do?
	Stung to the heart by these words, they said to Peter and the rest of the Apostles, "Brethren, what are we to do?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, "What are we to do, my brothers?" ^t
	t. [2:37] Lk 3:10.
New Jerusalem Bible	Hearing this, they were cut to the heart and said to Peter and the other apostles, 'What are we to do, brothers?'
NRSV (Anglicized Cath. Ed.)	The First Converts
	Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, 'Brothers, [Gk <i>Men, brothers</i>] what should we do?'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And hearing, they were touched in the heart, and said to Peter and the rest of the apostles, Men, our brothers, What shall we do?
Holy New Covenant Trans.	When the people heard this, they felt a sharp, cutting pain in their conscience. They asked Peter and the other delegates, "What should we do, brothers?"
The Scriptures 2009	And having heard this, they were pierced to the heart, and said to Kēpha and the rest of the emissaries, "Men, brothers, what shall we do?"
Tree of Life Version	Now when they heard this, they were cut to the heart and said to Peter and the rest of the emissaries, "Fellow brethren, what shall we do?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Hearing but {him} [Men] are cut the heart [They] say also to the peter and the remaining delegates what? [We] may make Men Brothers.
Alpha & Omega Bible	NOW WHEN THEY HEARD THIS, THEY WERE PIERCED TO THE HEART (convicted of their sins), AND SAID TO PETER AND THE REST OF THE APOSTLES, BRETHREN, WHAT SHOULD WE DO?
Awful Scroll Bible	Moreover, giving ear, they were being pierced-down to the sensibility of their hearts, and they said, with regards to Peter, and to the rest of the sent-out ones, "Men, brothers, what will we do?"
Concordant Literal Version	Now, hearing this, their heart was pricked with compunction. Besides, they said to Peter and the rest of the apostles, "What should we be doing, men, brethren?"
exeGesés companion Bible	<u>TAKING THE GRATUITY OF THE HOLY SPIRIT</u> And hearing this, they are pierced in their heart and say to Petros and to the rest of the apostles, Men and brothers, What do we?
Orthodox Jewish Bible	And when they heard this, they were pierced with conviction in their levavot, and they said to Kefa and to the other of Moshiaich's Shlichim, "Achim, what shall we do?"
Rotherham's Emphasized B.	And [when they heard this] they were pricked to the heart, and said unto Peter and the rest' of the apostles— What are we to do, brethren?

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Ingathering Now when they heard this, they were cut to the heart [with remorse and anxiety], and they said to Peter and the rest of the apostles, "Brothers, what are we to do?"
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An Understandable Version	Now when the people heard this message [of Peter and the other apostles, See verse 14], they were convicted [of its truth] in their hearts and said to Peter and the other apostles, “Brothers, what shall we do [about our condemned condition]?”
The Expanded Bible	When the people heard this, they felt guilty [were deeply distressed; were cut/pierced to the heart] and asked Peter and the other apostles, “What shall we do, brothers [men, brothers]?”
Jonathan Mitchell NT	Now, upon hearing [this], they were pierced down to the heart (the core of their being), and so said to Peter and the rest of the commissioned and sent-forth folks (or: emissaries), “Men... brothers, what can or should we do?”
P. Kretzmann Commentary	Verses 37-40 The immediate effect of the sermon: Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
Syndein/Thieme	Now when they heard this, they were pricked in their hearts {frontal lobes}, and said unto Peter and to the rest of the apostles, “What shall we {unbelievers} do {about the Lord Jesus Christ}?”
Translation for Translators	Peter told them to repent, and said that believers would baptize them. <i>Acts 2:37-40</i> When the people heard what Peter said, they felt very guilty [IDM]. So they asked him and the other apostles, “Fellow-countrymen, what should we (exc) do so that God will forgive us?”
The Voice	When the people heard this, their hearts were pierced; and they said to Peter and his fellow apostles, Pilgrims: Our brothers, what should we do?

Bible Translations with Many Footnotes:

Lexham Bible	The Response to Peter’s Sermon Now when they [*Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] heard this , [*Here the direct object is supplied from context in the English translation] they were pierced to the heart and said to Peter and the other apostles, “What should we do, men and brothers?”
NET Bible®	The Response to Peter’s Address Now when they heard this, ⁸⁰ they were acutely distressed ⁸¹ and said to Peter and the rest of the apostles, “What should we do, brothers?” ^{80tn} The word “this” is not in the Greek text. Direct objects were often omitted in Greek, but must be supplied for the modern English reader. ^{81tn} Grk “they were pierced to the heart” (an idiom for acute emotional distress).
The Spoken English NT	Many Become Believers and are Baptized; A Community is Born And when they heard that, they were devastated. ^{pp} And they said to Peter and the rest of the apostles, “Brothers, what should we do?” ^{pp} Lit. “stabbed to the heart.”
Wilbur Pickering’s New T.	The reaction Now upon hearing this they were cut to the heart and said to Peter, and the rest of the Apostles, “Men, brothers, what shall we do?!”

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now having heard, they were pierced through to the heart [fig., were greatly distressed], and they said to Peter and to the rest of the apostles, “What will we do, men, brothers?”
Benjamin Brodie’s trans.	Now, after they heard this, they were pierced to the heart [mentality of their soul] and replied face-to-face to Peter and the rest of the apostles: “What should we do, men, brothers?”

Context Group Version Now when they heard [this,] they were pricked in their heart, and said to Peter and the rest of the emissaries, Men, brothers, what shall we do?

Green’s Literal Translation And hearing, they were stabbed in the heart, and said to Peter and the rest of the apostles, Men, brothers, What shall we do?

Legacy Standard Bible **About Three Thousand Souls Saved**
Now when they heard this, they were pierced to the heart [Or wounded in conscience], and said to Peter and the rest of the apostles, “Men, brothers, what should we do?”

Modern Literal Version 2020 .

The gist of this passage: Many of the people there recognize what they have done, and they feel a deep pain at having done what they did.

Acts 2:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
akoúō (ἀκούω)[pronounced ah-KOO-oh]	those hearing; hearing and paying attention to; listeners; those who hear and understand	masculine plural, aorist active participle; nominative case	Strong’s #191
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161
katanússō (κατανύσσω) [pronounced kaht-an-OO-soh]	to pierce (through), to cut [the heart]; metaphorically, to be greatly pained or deeply moved	3 rd person plural, aorist passive indicative	Strong’s #2660
tên (τήν) [pronounced tayn]	the, to the; toward the; this, that	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
kardia (καρδία) [pronounced kahr-DEE-uh]	heart, mind, soul; will, character; center [or middle, or essence] [of something]	feminine singular noun, nominative case	Strong’s #2588

Translation: Those hearing [this] were pierced through the heart,...

Some of these men simply dismissed the ministry of Jesus. Some of them may have participated in some way to see Him crucified. Some were simply indifferent to Him. However, over this past month or so, these men have also heard rumors of Jesus being seen by many. There were things which could not be explained, such as the missing body from the tomb; the tearing of the thick curtain previously cover the **Holy of Holies**. Many of them were quite uneasy over events that had just taken place (principally, the crucifixion).

What they heard from Peter was a perfect evangelistic message, tying the Person of the Messiah from the Old Testament to Jesus, Whose ministry was known to all of these men.

Being *pierced through the heart*, did not necessarily mean that they had done wrong toward Jesus, but that they recognized their blindness, their wrongness, even their dismissive attitude toward Jesus. To put it another way, the Holy Spirit had made all of what Peter said real to them. They understood exactly Peter’s teaching and how the Old Testament passages that he quoted all synched up with Jesus.

Acts 2:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person plural, aorist active indicative	Strong's #2036
τε (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Πέτρος (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; accusative case	Strong's #4074
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
τούς (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
λοιποί (λοιποί) [pronounced loy-POY]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; accusative case	Strong's #3062
ἀπόστολος (ἀπόστολος) [pronounced ap-OSS-tol-os]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine plural noun; accusative case	Strong's #652

Translation: ...and they said directly to Peter and the other Apostles,...

It says here, they are speaking to Peter and the other Apostles. My thought was, when these men spoke in tongues to the crowd, that they went out among the crowd, found a group, and spoke in tongues to them. Those in the group understood what they were saying; and also recognized that these were Galileans (for the most part) who were speaking to them.

Now, depending upon where they were standing, these men either spoke directly to Peter or to the person who spoke in tongues (that is, their native language) to them. Although this may have been a specific reference to the remaining ten disciples who had been apparently quiet up to this point; or perhaps this is the less formal word, which it simply refers to those who were sent forth (that is, those who fanned out throughout the crowd).

Acts 2:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced <i>tee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
poieô (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	1 st person plural, aorist active subjunctive	Strong's #4160
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; vocative	Strong's #435
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80

Translation: ...“What should we do, men [and] brothers?”

They ask plaintively, “What do we do now?” Jesus is gone. He is no longer among them. These men are convicted of their unbelief. They need to know what God expects of them.

Some are right their close to Peter, and they ask him this. Others turn toward the one who spoke in their native language, and they ask that person (recall that those 120 disciples had all seen the risen Christ).

Acts 2:37 Those hearing [this] were pierced through the heart, and they said directly to Peter and the other Apostles, “What should we do, men [and] brothers?” (Kukis mostly literal translation)

Acts 2:37 Those taking Peter’s message to heart, were moved and concerned for their actions and attitudes. They said directly to Peter and to the remaining Apostles, “What should we do, my brothers?” (Kukis paraphrase)

The first thing that Peter says is, “You (all) must repent!” Some of the translations give the following rendering for this word: *turn away from your sinful behavior, Change your ways, Reform, Be sorry for your sins, All of you must turn away from your sins, Change your hearts and lives, Each of you must stop doing wrong things.* These approaches are all wrong—by a lot.

First of all, Peter is not staring out into a crowd of reprobates who were all out on the town last night drinking and chasing women. Furthermore, very little of Peter’s sermon dealt with sinful behavior (apart from the crucifixion of the Lord, and some of these may have participated by being in the crowd, but the majority of them probably not). Remember who these people are—these are devout Jews from all around the Roman empire. They had come for the religious holidays.

Nevertheless, Peter called upon all of these to repent. So regarding those meanings above, which we will find in many of the translations that follow. Those meanings are 100% wrong.

People turn away from their sins all of the time. People recognize that drinking too much alcohol or taking drugs and spending their lives chasing women, that those things have negatively impacted their lives. And many change these habits every single year in the United States and throughout the world. But, this does not make them

believers in Jesus Christ. Such decisions have great impact on the lives of people throughout this world, but they are not saved as a result of it. They are not following the essence of Peter's demand.

If you presently think that *repent* means any of those things, we will cover the **Doctrine of Repentance** within the text. I am simply getting you warmed up for this.

But Peter [said], face to face with them, "Change your minds and be baptized, each one of you [all]], in the name of Jesus Christ, unto a forgiveness of sins of you [all]. Also you [all] will receive the gift of the Holy Spirit. For to you [all] is the announcement [or, a *divine pledge*], and to the children of yours and all those to a distance [off], as many as call a Lord the God of us."

Acts
2:38–39

Peter said directly to them, "Change your thinking [about Jesus] and be baptized, each one of you [all], in the name of Jesus Christ for the forgiveness of your sins. You [all] will also [as a result] receive the gift of the Holy Spirit. For [this] is a divine pledge to you [all], [which is also made] to your children and to those who are far off—as many [people] as our Lord God calls."

Peter answered them directly. "You need to change your thinking about Christ Jesus. Then as a result, you need to be individually baptized in the name of Jesus Christ regarding the forgiveness of your sins. As a result of this change of mind, you will receive the gift of God the Holy Spirit. The Holy Spirit is Jesus' rock solid pledge to you, to your children, and to those are a distance away. This promise is for as many people as the Lord God calls."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But Peter [said], face to face with them, "Change your minds and be baptized, each one of you [all]], in the name of Jesus Christ, unto a forgiveness of sins of you [all]. Also you [all] will receive the gift of the Holy Spirit. For to you [all] is the announcement [or, a <i>divine pledge</i>], and to the children of yours and all those to a distance [off], as many as call a Lord the God of us."
Complete Apostles Bible	Then Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of sins; and you shall receive the gift of the Holy Spirit. "For the promise is for you and for your children, and for all those afar off, as many as the Lord our God will call."
Douay-Rheims 1899 (Amer.)	But Peter said to them: Do penance: and be baptized every one of you in the name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Ghost. For the promise is to you and to your children and to all that are far off, whomsoever the Lord our God shall call.
Holy Aramaic Scriptures	Shimeun {Simeon} said unto them, "Repent, and be immersed, each man from you, in The Name of MarYa Eshu {The Lord-YHWH Yeshua}, for the remission of sins, so that you may receive The Gift of The Rukha d'Qudsha {The Spirit of Holiness}. For, unto you The Promise was made, and unto your sons, and unto all those who are distant; those whom Alaha {God} Himself will call."
James Murdock's Syriac NT	Simon said to them: Repent, and be baptized every one of you, in the name of the Lord Jesus, for the remission of sins; so that ye may receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all those afar off whom God will call.

Original Aramaic NT And Shimeon said to them, "Return to God and be immersed everyone of you, in the name of THE LORD JEHOVAH Yeshua, for release from sin, so that you may receive the gift of The Spirit of Holiness."
 "For The Promise is to you and to your children and to all those who are afar off, those whom God shall call."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And Peter said, Let your hearts be changed, every one of you, and have baptism in the name of Jesus Christ, for the forgiveness of your sins; and you will have the Holy Spirit given to you.
 For the word of God is for you and for your children and for all those who are far off, even all those who may be marked out by the Lord our God.

Bible in Worldwide English Stop your wrong ways and turn back to God, answered Peter. And then everyone of you can be baptised in the name of Jesus Christ. Your wrong ways will be forgiven you, and you will receive the Holy Spirit.
 This promise is for you and your children and for all those whom the Lord our God calls, even though they are far away.

Easy English Peter said to them, 'Each of you must stop doing wrong things. You must change how you live. If you believe in Jesus Christ, then we will baptize you. God will forgive you for the wrong things that you have done. Then you will receive the Holy Spirit, who is God's gift to you. God has promised to do all this for you and your children. He has also promised this to people who live far away in other places. The Lord our God will do it for all the people that he has called to come to him.'

Easy-to-Read Version—2008 Peter said to them, "Change your hearts and lives and be baptized, each one of you, in the name of Jesus Christ. Then God will forgive your sins, and you will receive the gift of the Holy Spirit. This promise is for you. It is also for your children and for the people who are far away. It is for everyone the Lord our God calls to himself."

God's Word[™] Peter answered them, "All of you must turn to God and change the way you think and act, and each of you must be baptized in the name of Jesus Christ so that your sins will be forgiven. Then you will receive the Holy Spirit as a gift. This promise belongs to you and to your children and to everyone who is far away. It belongs to everyone who worships the Lord our God."

Good News Bible (TEV) Peter said to them, "Each one of you must turn away from your sins and be baptized in the name of Jesus Christ, so that your sins will be forgiven; and you will receive God's gift, the Holy Spirit. For God's promise was made to you and your children, and to all who are far away---all whom the Lord our God calls to himself."

J. B. Phillips Peter told them, "You must repent and every one of you must be baptised in the name of Jesus Christ, so that you may have your sins forgiven and receive the gift of the Holy Spirit. For this great promise is for you and your children—yes, and for all who are far away, for as many as the Lord our God shall call to himself!"

The Message Peter said, "Change your life. Turn to God and be baptized, each of you, in the name of Jesus Christ, so your sins are forgiven. Receive the gift of the Holy Spirit. The promise is targeted to you and your children, but also to all who are far away—whomever, in fact, our Master God invites."

NIRV Peter replied, "All of you must turn away from your sins and be baptized in the name of Jesus Christ. Then your sins will be forgiven. You will receive the gift of the Holy Spirit. The promise is for you and your children. It is also for all who are far away. It is for all whom the Lord our God will choose."

New Life Version Peter said to them, "Be sorry for your sins and turn from them and be baptized in the name of Jesus Christ, and your sins will be forgiven. You will receive the gift of

the Holy Spirit. This promise is to you and your children. It is to all people everywhere. It is to as many as the Lord our God will call.”

New Simplified Bible

Then Peter said: »Repent, and be baptized every one of you in the name of Jesus Christ for forgiveness of your sins, and you will receive the gift of the Holy Spirit. »The promise is to you, and to your children, and to all that are afar off, even as many as Jehovah our God calls.« (Micah 4:5) (Deuteronomy 6:4)

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Peter said, “All of you should reject your sinful way of living. [14] And you should get baptized, invoking the authority that comes with the name of Jesus Christ. If you do this, you can find forgiveness for the sins you’ve committed and you will receive the gift of the Holy Spirit. This is God’s promise to you and to your children and to people near and far. It’s for everyone, the great crowd God invites.” [15]

¹⁴2:38 Literally, “repent.”

¹⁵2:39 Literally, “calls.”

Contemporary English V.

Peter said, "Turn back to God! Be baptized in the name of Jesus Christ, so that your sins will be forgiven. Then you will be given the Holy Spirit. This promise is for you and your children. It is for everyone our Lord God will choose, no matter where they live."

The Living Bible

And Peter replied, “Each one of you must turn from sin, return to God, and be baptized in the name of Jesus Christ for the forgiveness of your sins; then you also shall receive this gift, the Holy Spirit. For Christ promised him to each one of you who has been called by the Lord our God, and to your children and even to those in distant lands!”

New Berkeley Version
New Living Translation

Peter replied, “Each of you must repent of your sins and turn to God, and be baptized in the name of Jesus Christ for the forgiveness of your sins. Then you will receive the gift of the Holy Spirit. This promise is to you, to your children, and to those far away [*Or and to people far in the future, or and to the Gentiles.*]*—*all who have been called by the Lord our God.”

The Passion Translation

Peter replied, “Repent and return to God, and each one of you must be baptized in the name of Jesus, the Anointed One, to have your sins removed. Then you may take hold of the gift of the Holy Spirit. For God’s promise of the Holy Spirit is for you and your families, for those yet to be born and for everyone whom the Lord our God calls to himself.”

Plain English Version

Peter told them, “You have to turn around and follow Jesus. Then let us baptise you, to show that you turned away from the wrong things you are doing, and now you follow Jesus Christ. Then God will not do payback to you for those bad things. And he will give you the Holy Spirit to live in you, just like he promised. You see, God promised to give the Holy Spirit to everyone that he picks to be his own people. That promise is for you, and for your kids, and even for people in other countries a long way away.”

UnfoldingWord Simplified T.

Peter answered them, "Each of you should turn away from your sinful behavior. If you now believe in Jesus we will baptize you. God will forgive your sins, and he will give you his Holy Spirit. God has promised to do this for you and your children, and for all others who believe in Jesus, even those who live far away from here. The Lord our God will give his Holy Spirit to everyone whom he calls to become his people!"

William's New Testament

Peter said to them, "You must repent -- and, as an expression of it, let every one of you be baptized in the name of Jesus Christ -- that you may have your sins forgiven; and then you will receive the gift of the Holy Spirit, for the promise belongs to you and your children, as well as to all those who are far away whom the Lord our God may call to Him."

Partially literal and partially paraphrased translations:

American English Bible	Then Peter told them: 'Repent! And each of you should get immersed in the name of Jesus the Anointed One, so your sins can be forgiven... And then you'll receive the gift of the Holy Breath. 'That's a promise to you, to your children, and to all those who are far away... To all those who'll be called by our God, Jehovah! '
Beck's American Translation Breakthrough Version	Peter declares to them, "Change your ways. And each of you must be submerged based on the name of Jesus, the Anointed King, for forgiveness of your sins, and you will receive the free handout of the Sacred Spirit. You see, the promise is for you, your children, and all the people a long way away, however many that the Master, our God, will call forward."
A. Campbell's Living Oracles	And Peter said to them, Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins, and you shall receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all that are afar off; as many as the Lord our God shall call.
New Advent (Knox) Bible NT for Everyone	. 'Turn back!' replied Peter. 'Be baptized – every single one of you – in the name of Jesus the Messiah, so that your sins can be forgiven, and you will receive the gift of the holy spirit. The promise is for you and for your children, and for everyone who is far away, as many as the Lord our God will call.'
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Then Peter told them, "Every one of you should repent and get baptized in the name of Jesus Christ for the forgiveness of sins, and you'll receive the gift of the Divine Guide. Because the Promise is for you and your children, and your distant descendants, as many as our Lord God should call to him."
Revised Ferrar-Fenton Bible	But Peter said to them: "Change your minds and be baptized, every one of you, in the Name of Jesus Christ, for a release from your sins; and you shall receive the gift of the Holy Spirit. Because the promise is for you, and for your children, and to all afar off, whoever the Lord our God may call."
Free Bible Version International Standard V	. Peter answered them, "Every one of you must repent and be baptized in the name of Jesus the Messiah [Or Christ] for the forgiveness of your sins. Then you will receive the Holy Spirit as a gift. [Or the gift of the Holy Spirit] For this promise belongs to you and your children, as well as to all those who are distant, whom the Lord our God may call to himself."
Montgomery NT Leicester A. Sawyer's NT	. And Peter said to them, Change your minds, and be baptized every one of you in the name of Jesus Christ for the forgiveness of sins, and you shall receive the gift of the Holy Spirit. For the promise is to you and your children, and to all that are afar off, as many as the Lord our God shall call.
Urim-Thummim Version	Then Peter said to them, Change one's mind now and be baptized everyone of you in the Name of Jesus Christ for the pardoning of sins, and you will receive the gift of the Sacred Spirit. For the promise is to you and to your children, and to all that are afar off, even as many as the LORD our Elohim will call.
Weymouth New Testament	"Repent," replied Peter, "and be baptized, every one of you, in the name of Jesus Christ, with a view to the remission of your sins, and you shall receive the gift of the

Holy Spirit. For to you belongs the promise, and to your children, and to all who are far off, whoever the Lord our God may call."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Peter answered: "Each of you must repent and be baptized in the name of Jesus Christ, so that your sins may be forgiven. Then you will receive the gift of the Holy Spirit. For the promise of God was made to you and your children, and to all those from afar whom our God may call."
8:16; 10:48; 19:5; 22:16
13:38

The Heritage Bible

New American Bible (2011) Peter [said] to them, "Repent and be baptized,* every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit.^u For the promise is made to you and to your children and to all those far off, whomever the Lord our God will call."^v

* [2:38] Repent and be baptized: repentance is a positive concept, a change of mind and heart toward God reflected in the actual goodness of one's life. It is in accord with the apostolic teaching derived from Jesus (Acts 2:42) and ultimately recorded in the four gospels. Luke presents baptism in Acts as the expected response to the apostolic preaching about Jesus and associates it with the conferring of the Spirit (Acts 1:5; 10:44–48; 11:16).

u. [2:38] 3:19; 16:31; Lk 3:3.

v. [2:39] Is 57:19; Jl 3:5; Eph 2:17.

New Jerusalem Bible

'You must repent,' Peter answered, 'and every one of you must be baptised in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. The promise that was made is for you and your children, and for all those who are far away, for all those whom the Lord our God is calling to himself.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Kefa answered them, "Turn from sin, return to God, and each of you be immersed on the authority of Yeshua the Messiah into forgiveness of your sins, and you will receive the gift of the *Ruach HaKodesh!* For the promise is for you, for your children, and for those far away — as many as *ADONAI* our God may call!"

Hebraic Roots Bible

And Peter said to them, Repent and be baptized, each of you in the name of Yahshua YAHWEH for the forgiveness of sins, that you may receive the gift of the Spirit of Holiness.

For the promise is to you and to your children, and to all those afar off, as many as the Master our Elohim shall call.

Holy New Covenant Trans.

Then Peter answered, "Change your hearts and each one of you must be immersed by the authority of Jesus the Messiah so that your sins may be forgiven. Then you will receive the gift of the Holy Spirit. This promise is for you and for your children. It is also for people who are far away, for everyone whom the Lord our God may call."

The Scriptures 2009

And Kēpha said to them, "Repent, and let each one of you be immersed in the Name of *עֲשׂוּיָהּ* Messiah for the forgiveness of sins.^d And you shall receive the gift of the Set-apart Spirit.

^dAlso see Acts 2:40, Acts 3:19, Acts 3:26.

"For the promise is to you and to your children, and to all who are far off, as many as *הוּיָהּ* our Elohim shall call."

Tree of Life Version

Peter said to them, "Repent, and let each of you be immersed in the name of Messiah Yeshua for the removal of your sins, and you will receive the gift of the

Ruach ha-Kodesh. For the promise is for you and your children, and for all who are far away—as many as Adonai our God calls to Himself.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Peter but to them rethink! says and be washed! Each [Man] [of] you* at the name [of] jesus christ to release [of] the offenses [of] you* and [You*] will receive the gift [of] the pure spirit [for] you* for is The Promise and [for] the children [of] you* and [for] all the [men] to [one] far whom* ever may call Lord The God [of] us...
Alpha & Omega Bible	PETER SAID TO THEM, “REPENT. THEN EACH OF YOU BE IMMersed/BAPTIZED IN THE NAME OF JESUS CHRIST FOR THE FORGIVENESS OF YOUR SINS; AND YOU WILL RECEIVE THE GIFT OF THE HOLY GHOST. †(You don't have to pray it down or beg for it for a lifetime. Jesus promises to give us His Holy Ghost upon immersion in water baptism if we confess & repent of our sins & fully surrender to Him.) “FOR THE PROMISE IS FOR YOU AND YOUR CHILDREN AND FOR ALL WHO ARE FAR OFF, AS MANY AS THE LORD OUR THEOS (<i>The Alpha & Omega</i>) WILL CALL TO HIMSELF.”
Awful Scroll Bible	Furthermore, Peter was exposing-to-light with regards to them, "Be after-thinking, and be baptizing each of yous, in the name of Jesus, the Anointed One, for the sending-away of misses-of-the-mark, and yous will receive the Gift of the Awful Breath. (")For the heralding-beforehand is to yous, and to you all's children, and to everyone that is afar, as many as the Lord, our God, shall call-to Himself.
Concordant Literal Version	Now Peter is averring to them, "Repent and be baptized each of you in the name of Jesus Christ for the pardon of your sins, and you shall be obtaining the gratuity of the holy spirit." For to you is the promise and to your children, and to all those afar, whosoever the Lord our God should be calling to Him."
exeGesés companion Bible	And Petros says to them, Repent and be baptized - each of you in the name of Yah Shua Messiah to the forgiveness of sins, and take the gratuity of the Holy Spirit: for the pre-evangelism is to you and to your children and to all who are afar - even as many as Yah Veh our Elohim calls. Joel 2:32
Orthodox Jewish Bible	And Kefa said to them, "Make teshuva (repentance, turning from chet to Hashem) and each of you submit to a tevilah of teshuva in the Shem of Yehoshua HaMoshiach, for the selichat avon of you, and you will receive the matanah of the Ruach Hakodesh. "For to you is the havtachah and to your yeladim and to all the ones at a distance, as many as may YIKRA B'SHEM ADONAI ELOHEINU." [YOEL 3:5; 2:28; YESHAYAH 44:3; 65:23; 57:19]

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Peter said to them, “Repent [change your old way of thinking, turn from your sinful ways, accept and follow Jesus as the Messiah] and be baptized, each of you, in the name of Jesus Christ because of the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise [of the Holy Spirit] is for you and your children and for all who are far away [including the Gentiles], as many as the Lord our God calls to Himself.”
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An Understandable Version	And Peter replied, "Every one of you must repent [<i>i.e., change your hearts and lives</i>] and be immersed in the name of Jesus Christ [<i>i.e., by His authority</i>] so that your sins will be forgiven [<i>by God</i>] and then you will receive the gift of the Holy Spirit [<i>to live in your hearts</i>]. For the promise [<i>of forgiveness and the Holy Spirit</i>] is being given to you [<i>Jews</i>] and to your descendants and [<i>also</i>] to all those who are far away [<i>i.e., Gentiles. See Eph. 2:17</i>]. [<i>This promise is</i>] to as many as [<i>respond to</i>] the Lord, our God's call [<i>through the Gospel, See II Thess. 2:14</i>]."
The Expanded Bible	Peter said to them, "·Change your hearts and lives [Repent] and be baptized, each one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. [^L For] This promise is for you, for your children, and for all who are far away [^C both in space and time; may refer to Gentiles and/or Jews scattered outside the land of Israel]. It is for everyone the Lord our God calls to himself [Joel 2:32]."
Jonathan Mitchell NT	So Peter at once affirms to them, "At once change your way of thinking (your frame of mind and point of view; [by customary use this implies: and return to Yahweh]). Then at once let each one of you folks be immersed (baptized) within the Name (= in union with the identity, the character, the authority, the essence) of Jesus Christ (or: of [the] Anointed Jesus; with is Jesus [the Messiah]) – into the midst of a release and sending away, a divorce and an abandonment, a cancellation and a forgiveness: of your failures, your mistakes, your times of missing the target, your errors, and your sins – and then you will proceed receiving and continue taking in hand the free gift (the gratuity) of the Set-apart Breath-effect (or: which is the Holy Spirit; or: which has its source in and the character of the Sacred Attitude). "For you see, the promise is (continuously exists being) to and for (and in?) you folks, as well as to (for; in?) your children – even to and for (and in?) all people: to and for (and in?) the folks [being] a long way off – in such an amount as [the] Lord [= Yahweh] our God would call to [Himself]!"
Syndein/Thieme	Then Peter said face to face unto them, for their benefit, all of you repent {change your mind about Christ}. And receive baptism every one of you in the name of Jesus Christ because of the remission {payment for} of sins, and you shall receive the Holy Spirit. {Note: To Jews to have a change of mind means accept Jesus as the 'Anointed One' or 'Christ' mentioned in the Old Testament as your savior and thou shall be saved. When speaking to Gentiles, Paul says believe in Christ and thou shall be saved because they had NOT STUDIED the Jew's Old Testament! Both phrases mean the same thing - only the audiences are different}. For the promise is unto you {unbelievers}, and to your children, and to all that are far off {refers to the gentiles}, even as many as the Lord our God shall invite. {Note: He invites all members of the human race to select salvation. It is up to our own free will to accept or reject His Gift.}
Translation for Translators	Peter answered them, "Each of you should turn away from your sinful behavior. Then we(exc) will baptize you, if you now believe in Jesus Christ. Then God will give you the Holy Spirit. God has promised to do that [MTY] for you and your descendants, and for all others who believe in him, even those who live far away from here. The Lord our God will give his Spirit to everyone whom he invites to become his people!"
The Voice	Peter: Reconsider your lives; change your direction. Participate in the ceremonial washing of baptism ^[d] in the name of Jesus God's Anointed, <i>the Liberating King</i> . Then your sins will be forgiven, and the gift of the Holy Spirit will be yours. For the promise of <i>the Spirit</i> is for you, for your children, for all people—even those considered outsiders and outcasts—the Lord our God invites everyone to come to Him. [d] Literally, immersion, a rite of initiation and purification

Just as God raised Jesus from a decaying body, Peter holds out hope for God to liberate those who follow Him from their decaying culture.

Bible Translations with Many Footnotes:

Lexham Bible

And Peter said [Some manuscripts explicitly add “said”] to them, “Repent and be baptized, each one of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. For the promise is for you and for your children, and for all those who are far away, as many as the Lord our God calls to himself.”

NET Bible®

Peter said to them, “Repent, and each one of you be baptized⁸² in the name of Jesus Christ⁸³ for⁸⁴ the forgiveness of your sins, and you will receive the gift of the Holy Spirit.⁸⁵ For the promise⁸⁶ is for you and your children, and for all who are far away, as many as the Lord our God will call to himself.”

⁸²tn The verb is a third person imperative, but the common translation “let each of you be baptized” obscures the imperative force in English, since it sounds more like a permissive (“each of you may be baptized”) to the average English reader.

⁸³tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

⁸⁴tn In the name of Jesus Christ. Baptism in Messiah Jesus’ name shows how much authority he possesses.

⁸⁴tn There is debate over the meaning of εἰς in the prepositional phrase εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν (eis afesin tw̄n Jamartiōn Jumw̄n, “for/because of/with reference to the forgiveness of your sins”). Although a causal sense has been argued, it is difficult to maintain here. ExSyn 369-71 discusses at least four other ways of dealing with the passage: (1) The baptism referred to here is physical only, and εἰς has the meaning of “for” or “unto.” Such a view suggests that salvation is based on works – an idea that runs counter to the theology of Acts, namely: (a) repentance often precedes baptism (cf. Acts 3:19; 26:20), and (b) salvation is entirely a gift of God, not procured via water baptism (Acts 10:43 [cf. v. 47]; 13:38-39, 48; 15:11; 16:30-31; 20:21; 26:18); (2) The baptism referred to here is spiritual only. Although such a view fits well with the theology of Acts, it does not fit well with the obvious meaning of “baptism” in Acts – especially in this text (cf. 2:41); (3) The text should be repunctuated in light of the shift from second person plural to third person singular back to second person plural again. The idea then would be, “Repent for/with reference to your sins, and let each one of you be baptized...” Such a view is an acceptable way of handling εἰς, but its subtlety and awkwardness count against it; (4) Finally, it is possible that to a first-century Jewish audience (as well as to Peter), the idea of baptism might incorporate both the spiritual reality and the physical symbol. That Peter connects both closely in his thinking is clear from other passages such as Acts 10:47 and 11:15-16. If this interpretation is correct, then Acts 2:38 is saying very little about the specific theological relationship between the symbol and the reality, only that historically they were viewed together. One must look in other places for a theological analysis. For further discussion see R. N. Longenecker, “Acts,” EBC 9:283-85; B. Witherington, Acts, 154-55; F. F. Bruce, The Acts of the Apostles: The Greek Text with Introduction and Commentary, 129-30; BDAG 290 s.v. εἰς 4.f.

⁸⁵tn Here the genitive τοῦ ἁγίου πνεύματος (tou Jagiou pneumato) is a genitive of apposition; the gift consists of the Holy Spirit.

⁸⁶sn The promise refers to the promise of the Holy Spirit that Jesus received from the Father in 2:33 and which he now pours out on others. The promise consists of the Holy Spirit (see note in 2:33). Jesus is the active mediator of God’s blessing.

Rotherham’s Emphasized B. **And Peter [said] unto them—**

Repent ye,
 And let each one of you be immersed, in the name of Jesus Christ, into the remission of your sins,—
 And ye shall receive the free-gift of the Holy Spirit;
 For *unto you* is the promise,
 And unto your children,—
 And unto all *them who are afar off*:
As many soever as the Lord our God shall call unto him!⁹

⁹ Is. lvii. 19; Joel ii. 32; cp. Eph. ii. 17.

The Spoken English NT

And Peter said to them, “Change your hearts,⁹⁹ and each of you be baptized in the name of Jesus the Messiah, for the forgiveness of your sins. And you’ll receive the gift of the Holy Spirit. Because the promise of the Spirit is for you, and for your children, and for everyone far away—whoever our Sovereign God invites.”

⁹⁹ Traditionally: “Repent” (see “Bible Words”).

Wilbur Pickering’s New T.

So Peter said to them: “Repent and be baptized, each one of you, upon the name of Jesus Christ,³³ for forgiveness of sins, and you will receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all who are far away³⁴—as many, that is, as the Lord our God may call.”

(33) This is the first use of the title, Jesus Christ, after the Gospels; the Lord had Himself inaugurated the title fifty days before (John 17:3)—it affirms that Jesus is the Messiah. Anyone being baptized upon that name would be publicly declaring allegiance to Jesus as the Messiah. Notice that Peter promises forgiveness of sin and the gift of the Holy Spirit to any who enter into that commitment.

(34) I assume that the reference is to Gentiles (‘far away’), and the promise applies only to the ‘called’.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then Peter was saying to them, "Repent, and let each of you be baptized in the name of Jesus Christ, to [or, for; or, because of] [the] forgiveness of sins, and you will receive the free gift of the Holy Spirit.

"For the promise is to you and to your children and to all the [ones] far off, as many as the Lord our God shall call to Himself."

Benjamin Brodie’s trans.

Then Peter replied face-to-face to them: “Repent [change your mind] and be baptized, each one of you, in the name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit,

For the promise is for you and your children and for all [Jewish believers] who are far away [dispersion, outside the commonwealth of Israel], as many as the Lord our God will call to Himself.”

Context Group Version

And Peter says to them, Reorient your lives (pl), and be immersed every one of you (pl) in the name of Jesus the Anointed to the remission of your (pl) disgraceful acts; and you (pl) shall receive the gift of the Special Spirit. For to you (pl) is the promise, and to your (pl) children, and to all that are far off, [even] as many as the Lord our God shall call to him.

Legacy Standard Bible

Modern Literal Version 2020

Now Peter said to them, Repent° and let each one of you° be immersed* in the name of Jesus Christ into the forgiveness of your° sins, and you° will be receiving the gift of the Holy Spirit.^(F) For* the promise is to you° and to your° children and to all the ones at afar off, as many as the Lord our God would call.

{Acts 2:38 has been a constant ‘revolving door’ as: ‘*for,’ ‘into,’ ‘to/toward,’ ‘leading to,’ ‘leading toward,’ ‘to obtain’ have all been used in the MLV and not everyone is ever satisfied. But they only discuss Acts 2:38, not the other four places this same Greek construction is in the Greek Bible. People who are defending Acts 2:38 keep wanting something besides ‘for.’ Which was never the translation in the MLV; see

list above. 'For' in English can mean 'because' but this word is 'eis' (G1519). No translation has ever used 'because' or 'because of' in Acts 2:38, including the ones made by the denominations who want it there (sadly though some had to put it in as a footnote, ironically some of their older translations used 'leading to/toward'). Thayer used "to obtain." This misunderstanding is also due to the fact the MLV is the only English translation that corrected all the 'for' words by translating them to their more accurate English word. Other than 'for*,' all 'for' words in the MLV which literally meant 'because' are translated as such.

The second part could possibly be translated 'you^o will receive the Holy Spirit's gift.' We are not sorry that the theologians need to learn the Bible!}

The gist of this passage: Peter tells the people to change their minds about Jesus and receive the Holy Spirit as a result.

38-39

Acts 2:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; accusative case	Strong's #4074
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
The following word is found in the Byzantine Greek text and the Scrivener Textus Receptus; but not in the Westcott Hort text. There seems to be a consensus that this word belongs here.			
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, present indicative	Strong's #5346
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Translation: Peter said directly to them,...

The people there have heard Peter's evangelistic message (vv. 14–36), and those positive towards the Word of God have asked him, *what should we do?* This positive volition suggests that they are going to do exactly what Peter tells them to do.

Acts 2:38b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metanoéō (μετανοέω) [pronounced <i>meh-tah-noh-EH-oh</i>]	<i>change one's thinking, change one's mind, relent, repent; turn around (in your thinking); change direction; exercise the mind, think, comprehend</i>	2 nd person plural, aorist active imperative	Strong's #3340

Translation: ...**Change your thinking [about Jesus]...**

Peter tells them two things. First he addresses all of them and tell them *to change their minds*. Now, are they supposed to change their minds about sin? This is a religious crowd. They don't believe that sin is great and that there ought to be more of it. Given what they think about sin now, if they changed their minds about it, then they would do more sins, not less.

What they need to change their minds about is Jesus. Most of the religious types who have come to Jerusalem for Pentecost adhere to the Jewish traditions, although they are certainly know the Scriptures.

Howe do we know that they are supposed to change their minds about Jesus? That is because, this is what Peter's sermon has been about. Central to every point that Peter made was Jesus. Context tells us that Jesus is key. These people have come before Peter all having a specific attitude or point of view about Jesus. Peter just told them that Jesus is their Messiah, and backed up exactly what happened with Scripture, properly applied. It is all about context, and these religious Jews are not being called upon to give up demon rum and stop chasing women. Peter said nothing about those things; and this is not a crowd of men who have come to Jerusalem in order to drink and chase. Everything is about Jesus.

The ESV (capitalized) is used below. The ESV uses the word *repent*.

The Doctrine of Repentance (metanoéō)

- The Greek word found here is metanoéō (μετανοέω) [pronounced *meh-tah-noh-EH-oh*]. Although this word is often translated *repentance* (in the KJV and in many other translations), that translation is so misleading that it is better to translate it: *change one's thinking, change one's mind, relent, repent; turn around (in your thinking); change direction; exercise the mind, think, comprehend*. Strong's #3340.
- Much of Christendom teaches the man needs to feel badly that he has been a sinner and to regret the sins that he has committed. Obviously sinning is wrong, a bad idea, and it is better for you not to sin rather than to sin. However, no matter how much of an effort you make to stop sinning, that is completely unrelated to salvation. You may have a number of specific ideas about sin before you are saved; and you may have a number of ideas about sin after salvation. However, your thoughts about sin, right or wrong, pro or con, are unrelated to being saved.
- This word occurs 34 times in the New Testament. Primarily this word is found in the gospels, the book of Acts and the book of Revelation. This is only found once in the epistles.
 - Metanoéō is mostly found in the book of Luke, but also in Matthew and Mark; and never in John.
 - The difference is this: Luke understood and repeated the concept that men need to change their minds about Jesus in order to be saved.
 - John spoke of faith/belief as being fundamental to salvation: "You must believe in Jesus Christ in order to be saved," would be John's position.
 - Repent and believe are two sides of the same coin. Luke focused on the concept of repentance, John focused on the concept of faith. In both cases, the object was Jesus Christ.
 - On occasion, we find these words used together. Mark 1:14–15 **Now after John was arrested, Jesus came into Galilee, proclaiming the gospel [= the good news] of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."**
- Although a change of mind towards Jesus is how we should understand the salvation message, it is not

The Doctrine of Repentance (metanoéô)

always used that way in the Scriptures.

- 1) John the baptizer, in his messages (which pre-dated the public ministry of Jesus), cried out **"Repent, for the kingdom of heaven is at hand."** (Matt. 3:2). John's message is somewhat obscure, but the idea is this: the people who came to see him had a legalistic approach to the Kingdom of God. They had an idea of what it was (some great king would lead Israel in revolt against Rome), but that is not what was going to happen. John's audience had a lot of misconceptions about their relationship to God, and they needed to change their thinking about these things.
 - 2) Jesus' initial message was very similar to John's. He appears to use exactly the same words in Matt. 4:17.
5. Most often, the word *metanoéô* is used without a specific object. That is, we do not read, *repent about sin*; or, *repent about Jesus*; or, *repent about legalistic Judaism*. Examples: Matt. 11:20 Mark 6:12 Luke 13:3, 5 16:30 Acts 3:19. We need to allow the context to tell us what sort of change of mind is being called for. Most of the time when we find this word, repentance (that is, a change of mind) is to be directed towards Jesus. They are to change their attitude about Jesus.
 6. In the Old Testament, a change of mind was related either to the message of a prophet or related to the Revealed God. Matt. 12:39–42 (interestingly enough, it is *implied*, not stated, that those hearing Jesus needed to change their minds about Him)
 7. There are some occasions where *metanoéô* is used of a person who changes his mind about sin:
 - 1) In Luke 17, Jesus teaches His disciples about forgiveness. Luke 17:1a, 3b–4 **And he said to his disciples, "If your brother sins, rebuke him, and if he repents, forgive him, and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him."** Here, if a person sins against you and then repents—agrees that this was the wrong thing to do—then you are to forgive him.
 - 2) 2Cor. 12:21 **I fear that when I come again my God may humble me before you, and I may have to mourn over many of those who sinned earlier and have not repented of the impurity, sexual immorality, and sensuality that they have practiced.** The Corinthians needed to change their minds about the immorality that they were practicing. This would be applicable today to the homosexual who is saved. Because of all the propaganda that we receive, we are taught that homosexuality is not wrong, it's just love. However, the homosexual Christian cannot begin to grow until he recognizes that homosexual acts are wrong (remember, when a person believes in Jesus Christ, his scar tissue is wiped out, so walking away from this sexual degeneracy is relatively easy for the homosexual who is a new believer; however, if they return to their old habits, then their immorality becomes ingrained and they build up scar tissue once again.¹
 - 3) Luke 15:7 is *not* an example of repenting from sins. Luke 15:7 **Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.** *Sinner* is the subject of the verb. This is a person, in context, who is not standing upon his own righteousness before God. Ditto for Luke 15:10.
 8. In the story of the rich man and Lazarus, there is a small observation to be made:
 - 1) Luke 16:27–28 **And he said, 'Then I beg you, father, to send him to my father's house—for I have five brothers—so that he may warn them, lest they also come into this place of torment.'**
 - 2) Luke 16:29 **But Abraham said, 'They have Moses and the Prophets; let them hear them.'**
 - 3) Luke 16:30 **And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.'**
 - 4) Luke 16:31 **He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'** " The additional quote is this is Jesus teaching, overall.
 - 5) Parallel to the word *repent* is the word *convince*. *To persuade* or *convince* is the future active indicative of the word *peithô* (πειθω) [pronounced *PIE-thoh*], which means, *to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey*. Strong's #3982. Generally speaking, when you are persuading or convincing someone, it concerns a matter which they have thoughts about; you are attempting to get them to *change their minds*.

The Doctrine of Repentance (metanoéô)

9. There is a word in the Greek which means *regret*; which is pretty close to the concept of *feeling sorry that one has sinned*. This is the verb used to describe Judas in Matt. 27:3.
 - 1) The word is *metamélomai*. (μεταμέλομαι) [pronounced *meh-tah-MEH-loh-my*], and it means, *to have concern, to regret, to feel remorse; to desire to undo something you have done*. Generally speaking there is emotion involved here. Strong's #3338.
 - 2) The irony here is, In Matt. 27:3, the ESV translates this *he changed his mind*.
10. At this point, I am not going to go back into the Old Testament to explore parallel Hebrew words. However, we have an occasion where *God repents* about something (such as, *God repented that He made man*). This is an anthropopathism. God does not change His mind. Sometimes human actions and thoughts are ascribed to God so that we might better understand God's actions.

¹ The very same thing is true of drug addiction or alcoholism. This does not mean that a former drug addict turned Christian will not turn back to taking drugs. But, at the moment of regeneration, cutting off drugs can be done quickly and virtually pain-free (I am not sure about physical addiction). However, any addicted person (addicted to whatever), when they return to their addiction after believing in Jesus, could suffer from this addiction for the rest of their lives.

I may do a full doctrine, post it; and then reduce the number of points.

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When doing the doctrine above, I thought about using another translation other than the ESV (which, in general, I like very much). However, for whatever reason, most translations stick with the words *repent* and *repentance*.

Translations of Metanoéô

1. There are two problems with the verb *metanoéô* (and its noun cognate): it is too often translated *repent* (an old English word that has little meaning to the unchurched); or it is *updated* by a word which is somehow related to sins or sinful behavior. This is *not* its fundamental meaning.
2. Luke 15:7 is a good example to use, as it has both the noun and verb forms.
3. ESV (capitalized): **Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.**
4. Bible in Basic English: **I say to you that even so there will be more joy in heaven when one sinner is turned away from his wrongdoing, than for ninety-nine good men, who have no need of a change of heart.**
 - 1) The BBE seems to be of two minds. The verb is translated as if *repent* means *turning away from sin*.
 - 2) However, with the noun cognate, *repentance*, the BBE has *a change of heart*. This is very accurate, as long as *heart* is understood to be the thinking part of the soul (unfortunately, *heart* has become synonymous with one's emotions).
5. The Bible in Worldwide English: **I tell you, the angels in heaven will be glad like that when one bad person stops doing wrong things.** The angels will be more glad about that one person than about ninety-nine good people who do not need to **change their ways**.
6. The Breakthrough Version: **I tell you that in this way there will be happiness in heaven over one sinful person changing his ways than over ninety-nine that do what is right, some that have no need of a change of ways.** Again, one's behavior as related to sin is emphasized here.
7. The Contemporary English Version: **Jesus said, "In the same way there is more happiness in heaven because of one sinner who turns to God than over ninety-nine good people who don't need to."**
 - 1) So far, the CEV appears to be the most accurate translation for *metanoéô*, despite the fact that the CEV is a paraphrase.
 - 2) Generally speaking, the CEV is very conservative, theologically speaking.
8. The Context Group Version: **I say to you (pl), that in the same way there shall be joy in the sky over one disgracer [of God] that reorients his life, [more] than over ninety nine vindicated ones, who need not**

Translations of Metanoô

- reorient their lives.** Here, the problem is, the focus appears to be on behavior (although *reorienting one's life* is open to interpretation).
9. Charles Thomson Bible: **Thus, I assure you, there will be greater joy in heaven for one reforming sinner, than for ninety nine righteous persons who have no need of reformation.** Not a terrible rendering, but obviously open to interpretation. Living Oracles New Testament does a very similar translation.
 10. Easy to Read Version: **In the same way, I tell you, heaven is a happy place when one sinner decides to change. There is more joy for that one sinner than for 99 good people who don't need to change.** I would prefer the insertion of some additional words: *decides to change his thinking.*
 11. God's Word™: **I can guarantee that there will be more happiness in heaven over one person who turns to God and changes the way he thinks and acts than over 99 people who already have turned to God and have his approval."** This is a particularly good translation. It is interesting that God's Word™ translates these two words with so many words, primarily because, this translation of economizes on words (which is fine to do).
 12. Holy New Covenant Translation: **I tell you, there is much joy in heaven when one sinner changes his heart. There is more joy for that one sinner than there is for 99 good people who don't need to change their hearts.** The only problem is, again, the word *heart* and how a person understands it.
 13. Jonathan Mitchell's New Testament: **"I am now saying to you folks that in this way there will continue being joy within the heaven (or: the atmosphere) upon (or: on the occasion of) a progressive changing of the mind (or: a continued change in thinking and perspective, [accompanied by a return to the Lord]) by one outcast (habitual failure; person who constantly makes mistakes; sinner) [more] than upon ninety-nine 'righteous and just folks' (or: people who are fair, equitable and in rightwised relationships in the Way pointed out) who continue having no need (or: necessity) of a change of mind [or a return to Yahweh].** Mitchell does a pretty good job here, but how many people even know that this translation exists (which could be said for nearly all of the translations used so far, apart from the ERV, God's Word™ and the CEV).
 14. Literal Standard Version: **I say to you that [more] joy will be in Heaven over one sinner converting, rather than over ninety-nine righteous men, who have no need of conversion.** This would require some explanation, but the words used here are not as loaded or as old as *repent* and *repentance*. This is similar to Revised Young's Literal Translation.
 15. The Passion Translation: **Jesus continued, "In the same way, there will be a glorious celebration in heaven over the rescue of one lost sinner who repents, comes back home, and returns to the fold—more so than for all the righteous people who never strayed away."**
 16. The Riverside New Testament: **I tell you there will be more joy in heaven over one sinner whose heart is changed than over ninety-nine righteous men who have no need to change.**
 17. Sawyer's translation is spot on: **So, I tell you, there shall be joy in heaven over one sinner that changes his mind, more than over ninety-nine righteous persons who do not need a change of mind.**
 - 1) The Urim Thummim Version is very similar: **I say to you, that likewise there will be joy in the cosmos over one sinner that has a change of mind, more than over 99 righteous persons, that need no change of mind.**
 - 2) This does not mean that you need to have either of these versions in your library (although they are reasonably well-done. Prior to listing these out, my assessment would have been *repent* is found about half the time (it is found maybe 80% of the time); and I would have been unable to guess the translation which would give the most accurate translation (despite the fact that I use these very translations daily).
 18. The Spoken English New Testament: **I'm telling you, that's the kind of joy that's going to be in heaven over one sinner that changes their heart.-more than over ninety-nine people of integrity that don't have any need for a change of heart.**
 19. Young's Literal Translation: **`I say to you, that so joy shall be in the heaven over one sinner reforming, rather than over ninety-nine righteous men, who have no need of reformation.** Again, it appears that behavior is key, which is then often related to sin. This may not have been Young's understanding of these words, however.

One point that I am trying to make with this is, a believer cannot grow by growing and cooking his own food (that is, by studying the Bible for himself). It is important to have a good understanding of this word, yet you could study 2 dozen translations and not realize what the word means. For the New Testament, I refer to around 100 different translations.

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Peter Calling for the People at Pentecost to Repent

1. The Greek word found here is *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*]. Although this word is often translated *repentance* (in the KJV and in many other translations), that translation is so misleading that it is better to translate it: *change one’s thinking, change one’s mind, relent, repent; turn around (in your thinking); change direction; exercise the mind, think, comprehend*. Strong’s #3340.
2. Among the religious Jews, Jesus likely had a 100% name recognition.¹ At this point, 120 core believers were absolutely certain that Jesus is the Messiah, the Son of God. He had other followers, but they appear to be taking more of a wait and see approach.
3. If Jesus has 100% name recognition among the devout Jews (my supposition), then most or all of these have an opinion of Him. Jesus was (is) a very divisive Person. You accept Him for what He claimed to be (the Son of God) or you dismiss Him as a fake/phony/religious hustler/nut. This was the mindset of the pious Jew at that time. Most of them knew Who Jesus was and had rejected His claims—including many who saw Him actually heal people.
4. The message of Peter is for those in his audience to change their minds about Jesus.
5. The Bible does not actually talk about *repenting from sin* (using this word); so Peter is not telling these people, “You need to change your mind about sinning!”
6. Bear in mind that the people to whom Peter is speaking are not known for their heavy sinning. They are not known as people who support a set of sins. Peter calling for them to change their mind about sinning would have been a goofy thing to do.
7. Peter’s fundamental message to this people is, *change your mind about Jesus!* From vv. 22–36, the topic of Peter’s message was Jesus. He did not talking about demon rum, or acts of immorality, or even about various mental attitude sins. He talked about Jesus.
8. Therefore, when Peter tells this people to repent (*to change their minds*), he is not talking about sin!!

¹ In the United States’ 2020 election, both candidates, Donald Trump and Hillary Clinton had virtually 100% name recognition. Most people in the US had very strong ideas about each of those two people.

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Acts 2:38c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong’s #2532
baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>be baptized, wash, be immersed; do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism;</i>	3 rd person singular, aorist passive imperative	Strong’s #907

A baptism *identifies, associates or relates* one thing to another.

Translation: ...and be baptized,...

You will note that the call to repent was a 3rd person plural, aorist active imperative; but the requirement to be baptized is the 3rd person singular, aorist passive imperative. What Peter is doing here is differentiating between these two acts of volition. They are not equivalent. Everyone there is called upon to repent, or to change their thinking about Jesus Christ. So choosing to be baptized is something that they all individually do *after they have repented* (or, *changed their minds*). This will be their testimony as Jews in Jerusalem.

Note specifically what they did not ask, *what should we do to be saved?* They simply asked, *what should we do?* And Peter tells them: change your minds about Jesus—which means that they will trust in Him; and then after trusting in Jesus, they ought to be baptized. This is an outer demonstration of an inner change of heart (= *thinking*, not *emotion*).

Do not take everything in the book of Acts as something that we should emulate. We are studying the beginning of the church; and this takes place prior to the completion of the canon of Scripture.

See the [Doctrine of Baptisms](#) by R. B. Thieme, Jr., which is in the [Addendum](#).

Acts 2:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any</i>	masculine singular adjective; nominative case	Strong's #1538
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...each one of you [all],...

Peter says, "Each one of you must do this." Believing in Jesus Christ is not a group decision. You might believe in the midst of a group; and there may be many around you who believe at the same time that you do; but faith in Christ is always an individual matter.

Two things that Peter leaves out here. He does not say, "Come forward here to the altar" (or whatever is near Peter). Nor does he say, "I would like you to fill out a visitor's card, so I can send out a few guys later to do follow up." Those are two non-Biblical traditions and both of them violate personal privacy.

In the first case, you are made to think that, in order to be saved, you have to come forward. This is such a lousy idea. A person may be on the brink of believing in Christ, but the second that you add a public demonstration into the mix, that is their new focus. *I have to go up to the front to be saved?* I can guarantee you that there are many people who have come forward in an altar call who did not believe in Jesus.

Listen, people do not like to do any public demonstration of their faith. They don't want to come forward, they don't want to raise their hands, they do not want to stand on their chair and wave their arms. That is not a part of the Christian experience. It never has been.

The call of Christ is made to the most bold extroverted types; and to the quietest, most laid back introverted types. You ask people to come forward and, suddenly, you have eliminated many of the introverts.

Where does repentance take place? It takes place in their minds; in their thinking.

Acts 2:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547

Translation: ...in the name of Jesus Christ...

You may be shocked to hear that, this is the first use of the title *Jesus Christ* in the Bible. Peter says this because he understands that Jesus is the Messiah, the Christ of God (*Christ = Messiah*). Peter is able to say this because he has laid all of his cards on the table for this audience.

Acts 2:38e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; in the vicinity of, near, on; concerning, on, for [with respect to time]; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; possibly, against</i>	directional preposition	Strong's #1519
áphesis (ἄφεσις) [pronounced AWF-ess-iss]	<i>forgiveness, remission, pardon; freedom, release, manumission</i>	feminine singular noun; accusative case	Strong's #859
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	feminine plural definite article; genitive and ablative cases	Strong's #3588

Acts 2:38e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hamartia (ἁμαρτία, ας, ῆ) [pronounced <i>hahm-ahr-TEE-ah</i>]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266
humôn (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...for the forgiveness of your sins.

One of the things a believer receives at salvation is the forgiveness of all sins, past, present and future. This takes place because a person has believed in Jesus (or changed his mind about Jesus); and baptism can represent the forgiveness or washing away of one's sins.

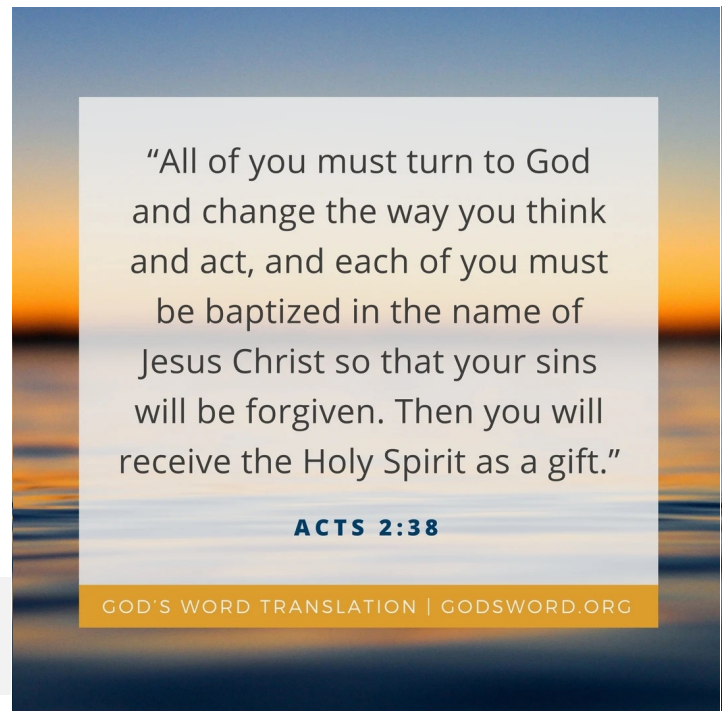
Acts 2:38f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
lambánō (λαμβάνω) [pronounced <i>lahm-BAHN-oh</i>]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	2 nd person plural, future (deponent) middle indicative	Strong's #2983
tên (τήν) [pronounced <i>tayn</i>]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dōreá (δωρεά) [pronounced <i>do-Rehoboam-AH</i>]	<i>gift, present, gratuity</i>	feminine singular noun, accusative case	Strong's #1431
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151

Translation: You [all] will also [as a result] receive the gift of the Holy Spirit.

Peter then tells them, “If you believe in Jesus then you will receive the gift of the Holy Spirit.” Not sure if this is the first use of *Holy Spirit* without any definite articles.

Acts 2:38 Peter said directly to them, “Change your thinking [about Jesus] and be baptized, each one of you [all], in the name of Jesus Christ for the forgiveness of your sins. You [all] will also [as a result] receive the gift of the Holy Spirit. (Kukis mostly literal translation)

Acts 2:38 (God’s Word™) (a graphic): from **God’s Word**; accessed September 5, 2021.



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Acts 2:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
humin (ὐμῖν) [pronounced hoo- MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong’s #5213; an irregular dative of #5210; a form of #4771
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong’s #1063
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong’s #2076 (3 rd person present form of #1510)
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
epaggelia (ἐπαγγελία) [pronounced ehp-ang- ehl-EE-ah]	<i>an announcement (for information, assent or pledge; especially a divine assurance of good); a message, promise (of good, of blessing)</i>	feminine singular noun, nominative case	Strong’s #1860

Translation: For [this] is a divine pledge to you [all],...

Salvation and the Holy Spirit are both divine pledges to all who believe. This is the promise of God. Peter understood that the promise of the Holy Spirit was not for the disciples only, but for all who believed in Jesus.

Acts 2:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
τοῖς (τοῖς) [pronounced <i>toiç</i>]	<i>the; these [things]; in these; to those; by all of this; for these</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
τέκνα (τέκνα) [pronounced <i>TEK-na</i>]	<i>children, daughters, sons; metaphorically, citizens; those produced</i>	neuter plural noun; nominative case	Strong's #5043
ὑμῶν (ὑμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: ...[which is also made] to your children...

Obviously, this promise is made to those who are there right now, believing in Jesus. But this promise also applies to their children.

Acts 2:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
πᾶσιν (πᾶσιν) [pronounced <i>PAHS-ihn</i>]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
τοῖς (τοῖς) [pronounced <i>toiç</i>]	<i>the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
εἰς (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
μακρὰν (μακρὰν) [pronounced <i>mak-RAN</i>]	<i>at a distance, (a-) far (off), good (great) way off, far, a great way; far hence</i>	adverb	Strong's #3112

Translation: ...and to those who are far off...

This promise applies to those who are afar off. Peter may be thinking of other Jews who are afar off (as the people who are there do not make up the entire population of Jews outside of Judæa). But, because Peter is inspired by God the Holy Spirit, this also applies to gentiles.

That is, this promise is made to essentially anyone who believes in Jesus.

Acts 2:39d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	masculine plural correlative pronoun; accusative case	Strong's #3745
άν (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: άν is an <i>untranslatable particle</i>)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood. ⁶⁵			
proskaleomai (προσκαλέομαι) [pronounced pros-kal-EH-om-ahee]	<i>to call toward oneself, to summon, to invite, to call (for, to, unto)</i>	3 rd person singular, aorist (deponent) middle subjunctive	Strong's #4341
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, Goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 st person plural, personal reflexive pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

Translation: ...—as many [people] as our Lord God calls.”

Here we connect free will with God's sovereign decision. All who choose to believe in the Lord are saved; God calls that group of people.

In order to be called, we must hear the gospel message. God the Holy Spirit is a part of the giving out of the gospel message. Now, the Holy Spirit is not there and involved every time you tell someone that they should believe in Jesus. But, when the time is right for that soul, the Holy Spirit becomes involved. Then the Holy Spirit makes the gospel message real to the unbeliever; and the unbeliever can consider the message.

⁶⁵ From e-sword, from the SECE+ dictionary module, Strong's #302.

Acts 2:39 For [this] is a divine pledge to you [all], [which is also made] to your children and to those who are far off—as many [people] as our Lord God calls.” (Kukis mostly literal translation)

Acts 2:38–39 Peter said directly to them, “Change your thinking [about Jesus] and be baptized, each one of you [all], in the name of Jesus Christ for the forgiveness of your sins. You [all] will also [as a result] receive the gift of the Holy Spirit. For [this] is a divine pledge to you [all], [which is also made] to your children and to those who are far off—as many [people] as our Lord God calls.” (Kukis mostly literal translation)

The divine pledge is the giving of the Holy Spirit.

Acts 2:38–39 Peter answered them directly. “You need to change your thinking about Christ Jesus. Then as a result, you need to be individually baptized in the name of Jesus Christ regarding the forgiveness of your sins. As a result of this change of mind, you will receive the gift of God the Holy Spirit. The Holy Spirit is Jesus’ rock solid pledge to you, to your children, and to those are a distance away. This promise is for as many people as the Lord God calls.” (Kukis paraphrase)

Both with other [of a different kind] words greater (in quantity) he testified and he continued exhorting them, saying, “Be saved from the generation of the crooked this (one).”

Acts
2:40

[Peter] both testified with other and greater arguments [lit., words] and he continued exhorting them, saying, “Be saved from this perverse generation.”

Peter then presented additional arguments and he continued encouraging them, saying, “Be rescued from this perverse generation.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Both with other [of a different kind] words greater (in quantity) he testified and he continued exhorting them, saying, “Be saved from the generation of the crooked this (one).”
Complete Apostles Bible	And with many other words he testified and exhorted them, saying, "Be saved from this crooked generation."
Douay-Rheims 1899 (Amer.)	And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.
Holy Aramaic Scriptures	And with many other words he was Testifying unto them, and was requiring from them, while saying, “be saved from this perverse generation!”
James Murdock’s Syriac NT	And in many other words he testified to them, and entreated of them, saying: Live ye from this perverse generation.
Original Aramaic NT	And with many other words he was testifying to them and beseeching them as he said, "Be saved from this perverse generation."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And with more such words he gave his witness, offering them salvation and saying, Come out from this evil generation.
Bible in Worldwide English	Peter went on talking and teaching the people. Do not follow the wrong ways of people today, he begged.

Easy English	Peter also told them many other things. He continued to speak strongly to them. He told them to be careful and he said, 'People who are alive today do not do what is right. Save yourselves from the punishment that God will send on them.'
Easy-to-Read Version—2008	Peter warned them with many other words; he begged them, "Save yourselves from the evil of the people who live now!"
God's Word™	Peter said much more to warn them. He urged, "Save yourselves from this corrupt generation."
Good News Bible (TEV)	Peter made his appeal to them and with many other words he urged them, saying, "Save yourselves from the punishment coming on this wicked people!"
J. B. Phillips	Peter said much more than this as he gave his testimony and implored them, saying, "Save yourselves from this perverted generation!"
The Message	He went on in this vein for a long time, urging them over and over, "Get out while you can; get out of this sick and stupid culture!"
NIRV	Peter said many other things to warn them. He begged them, "Save yourselves from these evil people."
New Life Version	He said many other things. He helped them understand that they should keep themselves from the sinful people of this day.
New Simplified Bible	He gave a thorough witness with many words and exhorted them, saying: »Save yourselves from this indecent generation.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter talked for a long time. He warned the people and he pleaded with them. He said, "This is an evil generation. Break away from its sinful culture and practices."
Contemporary English V.	Peter told them many other things as well. Then he said, "I beg you to save yourselves from what will happen to all these evil people."
The Living Bible	Then Peter preached a long sermon, telling about Jesus and strongly urging all his listeners to save themselves from the evils of their nation.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	Peter preached to them and warned them with these words: "Be rescued from the wayward and perverse culture of this world!"
Plain English Version	And Peter told them a lot more things to be careful about. He kept on telling them, "Let God save you, so that he will not punish you along with all the people that do bad things and don't want Jesus."
UnfoldingWord Simplified T.	Peter spoke much more and spoke strongly to them. He told them, "Ask God to save you so that he will not punish you when he punishes these evil people who have rejected Jesus!"
William's New Testament	With many more words he continued to testify and to plead with them to save themselves from that crooked age.

Partially literal and partially paraphrased translations:

American English Bible	Well thereafter, he went on and testified to them a lot more, giving them this advice: 'Get saved from this crooked people!'
Beck's American Translation	.
Breakthrough Version	With more, different words, he was a strong witness and was encouraging them, saying, "Be rescued out of this crooked generation."
Len Gane Paraphrase	With many other words he earnestly bore witness and exhorted them saying, "Save yourselves for this troublesome, perverse generation."
New Advent (Knox) Bible	And he used many more words besides, urgently appealing to them; Save yourselves, he said, from this false-minded generation.
NT for Everyone	He carried on explaining things to them with many other words. 'Let God rescue you', he was urging them, 'from this wicked generation!'

20th Century New Testament With many other words Peter enforced his teaching, while the burden of his exhortations was--"Save yourselves from the perverse spirit of this age."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	He continued to testify and compel them with a great variety of speech, "Save yourselves from this cursed generation."
Revised Ferrar-Fenton Bible	And with many other reasons he persuaded,—bore witness, and comforted them, saying: "Save yourselves from this perverse generation!"—
Free Bible Version	Peter went on speaking, giving them much more evidence. He warned them, yourselves from this perverted generation."
God's Truth (Tyndale)	And with many other words bare he witness and exhorted them saying: Save yourselves from this *untoward generation. * untoward: unfavorable, contrary
International Standard V Montgomery NT	.
Weymouth New Testament	And with many more appeals he solemnly warned and entreated them, saying, "Escape from this crooked generation."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	With many other words Peter gave the message and appealed to them saying, "Save yourselves from this crooked generation." 13:8; Dt 32:5; Mt 17:17; Gal 1:4
The Heritage Bible	Also with many other words he solemnly witnessed and comforted, saying, Be saved from this crooked generation.
New American Bible (2011)	He testified with many other arguments, and was exhorting them, "Save yourselves from this corrupt generation." ^w w. [2:40] Dt 32:5; Ps 78:8; Lk 9:41; Phil 2:15.
New Catholic Bible	Life of the First Community— I. ^[g] He offered further testimony with many other arguments as he exhorted them, "Save yourselves from this corrupt generation." [g] Luke offers us three general descriptions of the first community, each depicting their manner of life: here, and in Acts 4:32-35 and 5:12-16.
Revised English Bible—1989	He pressed his case with many other arguments and pleaded with them: "Save yourselves from this crooked age."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He pressed his case with many other arguments and kept pleading with them, "Save yourselves from this perverse generation!"
Holy New Covenant Trans.	Peter was warning them with many other words; he was encouraging them, saying, "Be saved from this wicked generation of people!"
The Scriptures 2009	And with many other words he earnestly witnessed and urged them, saying, "Be saved from this crooked generation." ¹ ¹ Jer. 51:6, Phil. 2:15, Rev. 18:4.
Tree of Life Version	With many other words he warned them and kept urging them, saying, "Save yourselves from this twisted generation!"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[with] other also words more [He] testifies and [He] called (near) them Saying be saved! from the generation the [one] crooked this.
Awful Scroll Bible	And with many other words, he was thoroughly-testifying, and was calling- them -by, instructing, "Be preserving sound from this crooked generation!"

Concordant Literal Version	Besides, with more and different words, he conjures and entreated them, saying, "Be saved from this crooked generation!"
exeGesés companion Bible	And he witnesses and beseeches with many other words, wording, You, be saved from this crooked generation.
Orthodox Jewish Bible	And with many other dvarim, Kefa gave solemn edut (testimony) and was warning them, "Receive yeshu'at Eloheinu from this DOR IKKESH U'FETALTOL (warped and crooked generation)!" [DEVARIM 32:5]
Rotherham's Emphasized B.	And [with many different' words] bare he frail witness, and went on exhorting them saying— Be saved from this perverse generation!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Peter solemnly testified and continued to admonish <i>and</i> urge them with many more words, saying, "Be saved [Or <i>Escape</i> .] from this crooked <i>and</i> unjust generation!"
An Understandable Version	So, Peter testified and urged the crowd with many additional words, saying, "Save yourselves from [<i>the condemnation coming on</i>] this sinful generation [<i>by responding to this message</i>]."
The Expanded Bible	Peter warned [testified to] them with many other words [arguments]. He begged [pleaded with; exhorted; urged] them, "Save yourselves from the evil of today's people [[†] this corrupt/crooked/perverse generation]!"
Jonathan Mitchell NT	Besides [this], he gave full testimony, completely laying out the facts of the case, with different thoughts and ideas, and by many more words. Then he kept on calling one after another to his side, repeatedly urging, encouraging and admonishing them, while saying, "You folks can be rescued and kept safe, away from this generation which has become warped and crooked from drying out (or, as an imperative: Be restored to health and wholeness – be at once saved – as you are separated from this perverse generation)!"
P. Kretzmann Commentary	And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Kretzmann's commentary for Acts 2:37–40 has been placed in the Addendum .
Syndein/Thieme	And with many other words did he testify and kept on exhorting, saying, "Deliver/save yourselves from this perverse {'religious/legalistic'} generation." {Note: Remember, Peter was addressing a crowd of very self-righteous devout Jews, not a lascivious crowd.}
Translation for Translators	Peter spoke much more <i>and</i> spoke strongly/forcefully to them. He pleaded with them, "Ask God to save you so that he will not punish you when he punishes these evil people who have rejected Jesus!"
The Voice	Peter was pleading and offering many logical reasons to believe.

Bible Translations with Many Footnotes:

NET Bible®	With many other words he testified ⁸⁷ and exhorted them saying, "Save yourselves from this perverse ⁸⁸ generation!" ^{87tn} Or "warned." ^{88tn} Or "crooked" (in a moral or ethical sense). See Luke 3:5.
The Spoken English NT	And Peter said lots of other things as he testified; and he was appealing to them, saying, "Get saved" from this perverse generation!" ^{ss} rr. Or "Save yourselves." ss. See "Bible Words" under "generation."
Wilbur Pickering's New T.	With many different words he both testified and kept exhorting, saying, "Escape from this perverse generation!" ³⁵

(35) The 'generation' in question was the one that had crucified the Messiah; by being baptized upon the name of Jesus Christ they would be formally disassociating themselves from that generation, and the judgment that was coming upon it. The worst curse in all human history is recorded in Matt. 27:25, "And all the people answered and said, 'His blood be on us and on our children'." Terrible, terrible, terrible—just terrible! (The persecutions later sent them scattering and probably very few were in Jerusalem when it was destroyed in AD 70.)

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And with many other words he was urgently warning and urging [them], saying, "Be saved from this perverse generation!"
Benjamin Brodie's trans.	And with many other words he testified and appealed to them, saying repeatedly: "Be saved [rescued, liberated] from this dishonest and crooked generation [old Israel]."
Charles Thomson NT	And with many other words he obtested and exhorted them, saying, "Save yourselves from this depraved generation."
Context Group Version	And with many other words he testified, and encouraged them, saying, Rescue yourselves from this crooked generation.
Far Above All Translation	And with very many other words he would testify solemnly and exhort them, saying, saved from this crooked generation."
Green's Literal Translation	And with many other words he earnestly testified and exhorted, saying, Be saved from this perverse generation.
Legacy Standard Bible	.
Modern Literal Version 2020	And he was thoroughly testifying and encouraging them with many other words, saying, Save yourselves from this crooked generation.
New King James Version	A Vital Church Grows And with many other words he testified and exhorted them, saying, "Be saved from this perverse [crooked] generation."
Niobi Study Bible	A Vital Church Grows And with(n) many other words did(n) he testify and exhort, saying, "Save(n) yourselves from this untoward(n) generation."

The gist of this passage: One of the things that those in Peter's audience might recognize is, they are a part of a perverse and recalcitrant generation.

Acts 2:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
héteros (ἕτερος) [pronounced HEH-ter-os]	another [of a different kind], other; different, altered	correlative pronoun; masculine plural adjective; dative, locative or instrumental case	Strong's #2087
te (τε) [pronounced teh]	not only...but also; both...and; as...so	enclitic particle; a conjunction; properly used in connection with kai	Strong's #5037

Acts 2:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, dative, locative or instrumental case	Strong's #3056
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced PLI-own, PLI-on, PLEH-on]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	masculine plural adjective; comparative; dative, locative or instrumental case	Strong's #4119
diamartýromai (διαμαρτύρομαι) [pronounced dee-am-ar-TOO-rom-ahēe]	<i>to testify, to attest to, solemnly affirm</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1263

Translation: [Peter] both testified with other and greater arguments [lit., words]...

Here, I don't mean *arguments* in the sense of Peter getting feisty with them, and disagreeing on this and that point. But he is providing logical approaches to the question of Jesus and the Old Testament Scriptures. These are *greater words*, and I think that this simply meant that Peter had a lot more to say and he said it. We have one short quote at the end of this verse, but that is not all that Peter said. He would have quoted additional Scriptures and talked more about Jesus being crucified, resurrected and ascended.

Acts 2:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
parakaleō (παρακαλέω) [pronounced pah-ahk-ahl-EH-oh]	<i>to exhort, to console; to call [near, for]; to invite, to invoke; to (be of good) comfort, to desire, to (give) exhort (-ation), to entreat, to pray</i>	3 rd person singular, imperfect active indicative	Strong's #3870
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...and he continued exhorting them,...

Peter continued to appeal to this people. When giving the gospel, there are many ways to appeal to the hearer and there are many different approaches to take. Peter continued to compare the Old Testament to current events, and he continued to call upon the people to change their minds about Jesus and to believe in Him.

Acts 2:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
sōzō (σώζω) [pronounced SOHD-zoh]	<i>save, keep safe and sound, rescue from danger or destruction</i>	2 nd person plural, aorist passive imperative	Strong's #4982
apó (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
genea (γενεά) [pronounced ghen-eh-AH]	<i>generation; family; race, genealogy; nation, age, [period of] time</i>	feminine singular noun; genitive/ablative case	Strong's #1074
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
skolios (σκολιός) [pronounced skol-ee-OSS]	<i>crooked, curved, warped, winding; perverse, wicked; unfair, surly, froward</i>	feminine singular adjective; genitive/ablative case	Strong's #4646
tautês (ταύτης) [pronounced TAO-face]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

Translation: ...saying, “Be saved from this perverse generation.”

One thing which ought to have been clear to Peter's audience is, Jesus was taken unjustly and He was crucified unjustly. Two of the greatest systems of justice did this to Him. This happened because it was an unjust and perverse people in charge of the judicial system. Peter tells them, “You need be saved out from this wicked generation.”

Throughout Israel's history, there have been generations which faces great discipline by God. The unjust actions which they took against Jesus were simply indicative of unjust and perverse souls. The kind of discipline which God used against Israel is codified in Leviticus 26. The people hearing Peter know about this.

His appeal is largely this: “You know that Jesus was put on the cross by evil and unjust men; you need to be separate from these men, otherwise you will receive the same temporal (and eternal) judgment which they will.”

Acts 2:40 [Peter] both testified with other and greater arguments [lit., words] and he continued exhorting them, saying, “Be saved from this perverse generation.” (Kukis mostly literal translation)

Peter’s warning reveals some important prophetic words. God is going to destroy this generation of Jews. Not only has He allowed them to be ruled over by the Romans, but He will next remove them from the land of promise.

Acts 2:40 Peter then presented additional arguments and he continued encouraging them, saying, “Be rescued from this perverse generation.” (Kukis paraphrase)

The [ones there] indeed therefore who were receiving the word of him were baptized and were added in the day that souls, approximately 3000.

Acts
2:41

Indeed, the [people] therefore were receiving his teaching [and] they were baptized. Approximately 3000 souls were added [to the church] that day.

Indeed, the people heard and were positive towards Peter’s teaching and they were baptized. Approximately 3000 people were added to the church on that day.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	The [ones there] indeed therefore who were receiving the word of him were baptized and were added in the day that souls, approximately 3000.
Complete Apostles Bible	Then those who gladly received his word were baptized; and that day about three thousand souls were added.
Douay-Rheims 1899 (Amer.)	They therefore that received his word were baptized: and there were added in that day about three thousand souls.
Holy Aramaic Scriptures	And men from them, readily received his word, and believed, and were Immersed {Baptized}, and about three thousand souls were added in that day.
James Murdock’s Syriac NT	And some of them readily received his discourse, and believed, and were baptized. And there were added, on that day, about three thousand souls.
Original Aramaic NT	And people among them readily received his word, and they believed and were immersed, and there were added that day about 3000 souls.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then those who gave hearing to his words had baptism: and about three thousand souls were joined to them that day.
Bible in Worldwide English	Then those who gladly received his words and believed were baptised. That same day about three thousand new believers joined them.
Easy English	Many of the people who listened to Peter believed his message. So the apostles baptized those people. About three thousand people who now believed in Jesus joined the group that same day.
Easy-to-Read Version–2008	Then those who accepted what Peter said were baptized. On that day about 3000 people were added to the group of believers.
God’s Word™	Those who accepted what Peter said were baptized. That day about 3,000 people were added to the group.

Good News Bible (TEV)	Many of them believed his message and were baptized, and about three thousand people were added to the group that day.
J. B. Phillips	The first large-scale conversion Then those who welcomed his message were baptised, and on that day alone about three thousand souls were added to the number of disciples. They continued steadily learning the teaching of the apostles, and joined in their fellowship, in the breaking of bread, and in prayer. V. 42 is included for context.
<i>The Message</i>	That day about three thousand took him at his word, were baptized and were signed up. They committed themselves to the teaching of the apostles, the life together, the common meal, and the prayers. V. 42 is included for context.
NIRV	.
New Life Version	Those who believed what he said were baptized. There were about 3,000 more followers added that day.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	THE CHRISTIAN MOVEMENT BEGINS That day about 3,000 people believed what Peter told them, and they got baptized. On that day about three thousand believed his message and were baptized.
Contemporary English V. New Berkeley Version New Living Translation	.
The Passion Translation	Those who believed what Peter said were baptized and added to the church that day—about 3,000 in all.
Plain English Version	Those who believed the word that day numbered three thousand. They were all baptized and added <i>to the church</i> .
Radiant New Testament	Then a lot of people believed the things that Peter said. So Jesus's special workers baptised them. They baptised about 3,000 people that day, and those people joined Jesus's other followers.
UnfoldingWord Simplified T.	Those who accepted his message were baptized, and about 3,000 people became believers that day.
William's New Testament	So the people who believed Peter's message were baptized. There were about three thousand of those who joined the group of believers that day.
	.

Partially literal and partially paraphrased translations:

American English Bible	Then those who welcomed his words were immersed... And about 3,000 people were added that day!
Beck's American Translation	.
Breakthrough Version	So certainly the people who accepted his message were submerged, and souls were added in that day, as if they were three thousand.
Common English Bible	Those who accepted Peter's message were baptized. God brought about three thousand people into the community on that day.
Len Gane Paraphrase	Then those, who gladly received his message, were baptized, and that very day about 3,000 souls were added.
New Advent (Knox) Bible	So all those who had taken his words to heart were baptized, and about three thousand souls were won for the Lord that day.
NT for Everyone	.
20 th Century New Testament	So those who accepted his teaching were baptized, and about three thousand people joined the disciples on that day alone.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Those who embraced his message were baptized, and about three thousand were added to the believers that day.
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Conservapedia Translation	The people who happily accepted his message were baptized. Three thousand souls were saved that very day.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
International Standard V	So those who welcomed his message were baptized. That day about 3,000 people were added to their number.
Montgomery NT	.
Weymouth New Testament	Those, therefore, who joyfully welcomed his Message were baptized; and on that one day about three thousand persons were added to them; and they were constant in listening to the teaching of the Apostles and in their attendance at the Communion, that is, the Breaking of the Bread, and at prayer. Fear came upon every one, and many marvels and signs were done by the Apostles. Vv. 42–43 are included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2011)	Those who accepted his message were baptized, and about three thousand persons were added that day. ^x x. [2:41] 2:47; 4:4; 5:14; 6:7; 11:21, 24; 21:20.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Hebraic Roots Bible	And some of them readily received his words and believed and were baptized. And there were added in that day about three thousand souls.
Holy New Covenant Trans.	Then those people who accepted what Peter said were immersed. On that day about 3,000 people were added to the called out people.
The Scriptures 2009	Then those, indeed, who gladly received his word, were immersed. And on that day about three thousand beings were added to them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	The [Men] certainly so Welcoming the word [of] him are washed and are added in the day that Lives about Three Thousand [Ones].
Alpha & Omega Bible	SO THEN, THOSE WHO HAD RECEIVED HIS WORD WERE IMMersed/BAPTIZED; AND THAT DAY THERE WERE ADDED ABOUT THREE THOUSAND SOULS. (Around 3,000 people were saved by Jesus via water baptism that day.) [Kukis note: no one is ever saved by water baptism.]
Awful Scroll Bible	Surely then, they are gladly welcoming-of his word, being baptized, and that day, there are being put-to, if-as three thousand lives.
Concordant Literal Version exeGesés companion Bible	. <u>THE FIRST ECCLESIA</u> So indeed they who receive his word with pleasure are baptized; and about three thousand souls are added that day:...
Orthodox Jewish Bible	Those, who were mekabel Besuras HaGeulah and welcomed his dvar, submitted to a tevilah of teshuva and there were added in that day nefashot (souls) beerech (approximately, dacht zich) shloshet alafim (three thousand).
Rotherham's Emphasized B.	They, therefore, who welcomed his word were immersed; and there were added, on that day, about three thousand souls.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So then, those who accepted his message were baptized; and on that day about ^[h] 3,000 souls were added [to the body of believers]. [h] There were about 100,000 to 120,000 people in Jerusalem at this time, and even more at these festivals.
An Understandable Version	Then those who responded [by faith] to the words [spoken by Peter and the apostles] were immersed, and about three thousand persons were added to them [i.e., the apostles] on that day.
The Expanded Bible	Then those people who accepted what Peter said were baptized. About three thousand people [souls] were added to the number of believers that day.
Jonathan Mitchell NT	Therefore the people who indeed, as it were with their hands, took away and fully received, welcomed and embraced his word (his idea; his message) were at some point immersed (baptized). And so on (or: during) that day about three thousand souls (= people) were added [to the group and community] (or: were placed and set toward [the goal]).
P. Kretzmann Commentary	Verses 41-47 The effect of the sermon in the establishment and progress of the Church: Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.
Syndein/Thieme	Then they that gladly received his word {believed in Christ} were baptized. And the same day there was added unto them about three thousand souls.
Translation for Translators	Many people became believers and joined the other believers. <i>Acts 2:41-42</i> So the people who believed Peter's message were baptized. There were about 3,000 [SYN] who joined the group of <i>believers</i> that day. They continually obeyed what the apostles taught, and they very frequently met together <i>with the other believers</i> . And they continually ate <i>together and celebrated the Lord's Supper</i> , and continually prayed <i>together</i> . V. 42 is included for context.
The Voice	Whoever made a place for his message in their hearts received the baptism;[e] in fact, that day alone, about 3,000 people joined the disciples.

Bible Translations with Many Footnotes:

NET Bible®	So those who accepted ⁸⁹ his message ⁹⁰ were baptized, and that day about three thousand people ⁹¹ were added. ⁹² ^{89tn} Or "who acknowledged the truth of." ^{90tn} Grk "word." ^{91tn} Grk "souls" (here an idiom for the whole person). ^{92tn} Or "were won over."
The Spoken English NT	So those who accepted his message got baptized-and about three thousand people ^{tt} were added to Jesus' followers that day. ^{tt} Lit. "souls."
Wilbur Pickering's New T.	The beginning of the Church Then those who gladly ³⁶ received his word were baptized, and that day about three thousand souls were added. (36) Perhaps 3% of the Greek manuscripts, of inferior quality, omit "gladly" (as in NIV, NASB, LB, TEV, etc.). The word is significant and should not be omitted on such flimsy evidence. It emphasizes sincerity and commitment.

Literal, almost word-for-word, renderings:

A Faithful Version	Then those who joyfully received his message were baptized; and about three thousand souls were added that day.
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Benjamin Brodie's trans.	Consequently, those who welcomed his message were baptized, and to be sure, about three thousand souls were added [to new Israel] on that day .
Context Group Version	Then they that received his word were immersed: and there were added [to them] in that day about three thousand lives.
Far Above All Translation	So they gladly received his word and were baptized, and on that day about three thousand people were added to their number.
Green's Literal Translation	Then truly the ones gladly welcoming His Word were baptized. And about three thousand souls were added that day.
Legacy Standard Bible	.
Modern Literal Version 2020	Therefore indeed, they, who gladly accepted his word, were immersed*, and approximately three thousand souls were added in the same day.
New King James Version	Then those who gladly [NU omits <i>gladly</i>] received his word were baptized; and that day about three thousand souls were added <i>to them</i> .
New Matthew Bible	Then those who gladly received his preaching were baptized, and the same day there were added to them about three thousand souls.

The gist of this passage: The people who were there heard what Peter had to say and accepted it gladly. They changed their minds about Jesus and were baptized. 3000 people believed.

Acts 2:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
apodechomai (ἀποδέχομαι) [pronounced <i>ap-od-EHKH-om-ah-ee</i>]	<i>taking fully, welcoming (persons), approving (things); accepting (from), receiving (gladly); accepting what is offered from without</i>	masculine plural, aorist (deponent) middle participle, nominative case	Strong's #588
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Acts 2:41a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another.</i>	3 rd person plural, aorist passive indicative	Strong's #907

Translation: Indeed, the [people] therefore were receiving his teaching [and] they were baptized.

When it says that these people were receiving Peter's teaching, it means that they were on positive signals to the Word of God. They heard, they understood and they accepted Peter's words. It all made sense to them. They compared in their own minds what they knew about Jesus to what Peter was saying, and it all made sense.

What meant sense to these people was the juxtaposition of the Old Testament Scriptures with Jesus Christ. They understood and agree that these Scriptures were applicable and properly seen as being fulfilled by the Lord.

What is happening here, with this explanation, is we are learning what it takes for a person to be saved. They have to know something true about Jesus, as related to the Scriptures, or as related to what He did on the cross, or related to Him as the One Mediator between God and man. Something has to be heard and believed about Jesus unique character as it relates to the reason for Him coming to this earth. Now, at the moments prior to salvation, we do not know everything that there is to know about the Lord. However, once we know one or two true things, and we believe at least one of those true things. That is what it takes to be saved. We may know as little as, "Believe on the Lord Jesus Christ and you will be saved." So we may not even know how or why exactly; we just know that salvation comes by and through Him. Even that is good enough.

In this context, the people heard from Peter things about Jesus. Jesus was related to the Scriptures. The primary truth about Jesus was that He had been resurrected from the dead, and this was confirmed by the Old Testament Scriptures. David had written: *I have set the LORD always before me; because he is at my right hand, I shall not be shaken. Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure. For you will not abandon my soul to Sheol, or let your holy one see corruption. You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.* (Psalm 16:8–11; ESV) But David was not talking about himself; he was talking about Jesus (speaking prophetically). People heard the words of David, and then they heard what Peter said, and many believed that, making them saved forever.

The people believed in Jesus and *repented* about Him (that is, they changed their minds about Him). They had one idea about Jesus before, but they changed that thinking right then and there.

Acts 2:41b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
prostithēmi (προστίθημι) [pronounced <i>pros-TITH-ay-meef</i>]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	3 rd person plural, aorist passive indicative	Strong's #4369

Acts 2:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2250
ekeinê (ἐκείνη) [pronounced ehk-Ī-nay]	<i>her, it; to her [it]; in her [it]; by her [it]; that</i>	3 rd person feminine singular pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
Together, this mean, <i>in that day</i> .			
psuchai (ψυχᾶί) [pronounced psou-KHEYE]	<i>breath [of lives]; [eternal, immortal, rational, living] souls; lives, vitality, spirits; the seat of feelings, desires, affections</i>	feminine plural noun; nominative case	Strong's #5590
hōseí (ὡσεί) [pronounced hoh-SIGH]	<i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i>	comparative or approximative adverb	Strong's #5616
trischílioi (τρισχίλιοι) [pronounced tris-KHIHL-ee-oy]	<i>three thousand, 3000</i>	feminine plural noun, nominative case	Strong's #5153

Translation: *Approximately 3000 souls were added [to the church] that day.*

Approximately 3000 souls were added to the church on that day. These people from all over the world heard Peter's message and they believed in Jesus.

According to the Amplified Bible: *There were about 100,000 to 120,000 people in Jerusalem at this time, and even more at these festivals.*⁶⁶

So, even though going from a core of 120 disciples to 3000 in a day seems pretty amazing, this was a tiny percentage of the Jewish population (less than 3%). The people who should have believed in the Lord en masse should have been along the lines of 100,000 at least; and that would have marked the beginning of the kingdom.

⁶⁶ From <https://www.biblegateway.com/passage/?search=Acts%202&version=AMP> accessed July 30, 2023.

Earlier, there were some remarks made about the disciples being drunk. That suggests negative volition. However, we do not know how many of those Peter convinced. It is possible that the crowd of 3000 all believed in Jesus; and it is possible that only a handful of people did not believe. There is no mention of those who did not repent (whether this is a small number or not, I could not say). Were there 3005 people there? Or were there 5000 there? We do not know. But 3000 of them received eternal life that very day.

By *church*, I don't mean the local church in Jerusalem; but rather its use in terms of the totality of believers at that time.

Acts 2:41 Indeed, the [people] therefore were receiving his teaching [and] they were baptized. Approximately 3000 souls were added [to the church] that day. (Kukis mostly literal translation)

Acts 2:41 Indeed, the people heard and were positive towards Peter's teaching and they were baptized. Approximately 3000 people were added to the church on that day. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Lives of the Believers in Jerusalem After Pentecost

Kukis: Various translations choose to begin this final section of Acts 2 at vv. 41, 42 or 43. This division of thought will be preserved in the translations which follow.

There was no specific game plan. Paul was not on the scene yet. What was the Christian life in this new era? And was this even a new era? The end of this chapter, and several other sections of Acts, describe how this movement of converts continued.

What is described in the passage that follows is how the new disciples in Jerusalem behaved after salvation. Are these Christian rules and practices which have been lost in the shuffle? They way that they live is clearly not the way that Christians live today (with very few exceptions).

Some people, when they read their Bibles for themselves, come across this passage, and it is as if they have unearthed some great mystery of the local church. "What has happened to us?" they may ask. "Surely this is the way we should follow, is it not?" The answers are, *time, life and persecution*; and, *no*. This passage must be considered in its complete context. Therefore, stay with me all the way to the end on this so that you don't make the mistake of organizing some Christian commune based upon these final verses of Acts 2.

If you read this final section carefully, these believers do a great many unusual things, but they do not organize a commune to live in. They spent a great deal of time together—for teaching and meals and when Peter was evangelizing—but they did not buy a large farm and move onto the land, all 3120 of them. As we study this section, it is good to know what they did and did not do; and then we have to carefully interpret this information.

But they were continuing in the teaching of the Apostles and in the fellowship, by the breaking apart of the bread and the prayers. But comes about to every soul fear. But many wonders and signs through the Apostles come to be.

Acts
2:42–43

They continued with the doctrine of the Apostles and with [their] fellowship, [which was] by the breaking of bread and the prayers [that they all engaged in]. But fear/respect [also] came to every soul, [because of] the many wonders and signs done [or, (which) come to pass] by the Apostles.

These new converts continued remaining with the teaching of the Apostles and being a part of their fellowship (which includes observing the Eucharist and praying as a group). The people there developed a healthy respect for the power of God, seeing the many signs and wonders which were done by the hand of the Apostles.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But they were continuing in the teaching of the Apostles and in the fellowship, by the breaking apart of the bread and the prayers. But comes about to every soul fear. But many wonders and signs through the Apostles come to be.
Complete Apostles Bible	And they were continuing in the teaching of the apostles, and in fellowship, and in the breaking of bread, and in prayers. Then fear came upon every person, and many wonders and signs were taking place through the apostles.
Douay-Rheims 1899 (Amer.)	And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers. And fear came upon every soul. Many wonders also and signs were done by the apostles in Jerusalem: and there was great fervor in all.
Holy Aramaic Scriptures	And they were constantly in The Teaching of The Shlikhe {The Sent Ones}, and they were participating in prayer, and in the breaking of The Eukaristia {The Eucharist}. And there was awe in every soul, and there were many signs and wonders done through The Shlikhe {The Sent Ones} in Urishlem {Jerusalem},...
James Murdock's Syriac NT	And they persevered in the doctrine of the legates; and were associated together in prayer, and in breaking the eucharist. And fear was on every mind: and many signs and prodigies were [wrought] by the hand of the legates in Jerusalem.
Original Aramaic NT	And they were continuing in the teaching of the Apostles, and they became partakers in prayer and in breaking of the Eucharist. * And there was fear in every soul, and many signs and miracles were occurring by the hand of the Apostles in Jerusalem.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they kept their attention fixed on the Apostles' teaching and were united together in the taking of broken bread and in prayer. But fear came on every soul: and all sorts of wonders and signs were done by the Apostles.
Bible in Worldwide English	They kept on being taught by the apostles. And they kept on being with them. They ate bread together and talked with God. All the people were very much surprised. Many wonderful things and signs were done by the apostles.
Easy English	How the believers lived These new believers listened carefully to what the apostles taught them. They joined with everyone else in the group. They prayed together and they ate meals together. When believers ate together they also remembered Jesus' death for them. The apostles did many miracles which showed that the power of God was with them. As a result, all the people were very surprised and afraid.

Easy-to-Read Version—2008	The believers spent their time listening to the teaching of the apostles. They shared everything with each other. They ate together and prayed together. Many wonders and miraculous signs were happening through the apostles, and everyone felt great respect for God.
God's Word™	The disciples were devoted to the teachings of the apostles, to fellowship, to the breaking of bread, and to prayer. A feeling of fear came over everyone as many amazing things and miraculous signs happened through the apostles.
Good News Bible (TEV)	They spent their time in learning from the apostles, taking part in the fellowship, and sharing in the fellowship meals and the prayers. Many miracles and wonders were being done through the apostles, and everyone was filled with awe.
J. B. Phillips	Both Phillips and the Message place vv. 41 & 42 together; and then group v. 43 with what follows. I will do the same thing in the next passage.
The Message	*** [The Message sees some sort of dividing point between vv. 42 and 43, and places asterisks between them. Many other translations placed these verses together.]
NIRV	The Believers Share Their Lives Together The believers studied what the apostles taught. They shared their lives together. They ate and prayed together. Everyone was amazed at what God was doing. They were amazed when the apostles performed many wonders and signs.
New Life Version	The First Church They were faithful in listening to the teaching of the missionaries. They worshiped and prayed and ate the Lord's supper together. Many powerful works were done by the missionaries. Surprise and fear came on them all.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	These people spent as much time as possible listening to the apostles teach. The group developed a sense of community. They got to know each other by spending time together, eating together, and praying together. The apostles did many miracles and other wonderful things for the people. A sense of reverence and awe gripped everyone.
Contemporary English V.	They spent their time learning from the apostles, and they were like family to each other. They also broke bread and prayed together. Everyone was amazed by the many miracles and wonders that the apostles worked.
Goodspeed New Testament	And they devoted themselves to the teaching and the society of the apostles, the breaking of bread, and prayer. Everyone felt a sense of awe, and many wonders and signs were done by the apostles.
The Living Bible	Then Peter preached a long sermon, telling about Jesus and strongly urging all his listeners to save themselves from the evils of their nation. And those who believed Peter were baptized—about three thousand in all! They joined with the other believers in regular attendance at the apostles' teaching sessions and at the Communion services [literally, "the breaking of bread," i.e., "the Lord's Supper."] and prayer meetings. A deep sense of awe was on them all, and the apostles did many miracles. Vv. 40–41 are included for context.
New Berkeley Version New Living Translation	. The Believers Form a Community All the believers devoted themselves to the apostles' teaching, and to fellowship, and to sharing in meals (including the Lord's Supper [Greek <i>the breaking of bread</i> ; also in 2:46.]), and to prayer. A deep sense of awe came over them all, and the apostles performed many miraculous signs and wonders.
The Passion Translation	Every believer was faithfully devoted to following the teachings of the apostles. Their hearts were mutually linked to one another, sharing communion and coming

Plain English Version	<p>together regularly for prayer. A deep sense of holy awe swept over everyone, and the apostles performed many miraculous signs and wonders.</p> <p>They all kept on meeting together, and they listened to everything Jesus's special workers taught them. They were like a big family. They ate food together and remembered that Jesus died for them, and they prayed together to God.</p>
Radiant New Testament	<p>Jesus's followers shared everything together</p> <p>God gave power to Jesus's special workers, and they did powerful things. So all the people really respected God.</p>
UnfoldingWord Simplified T.	<p>The Believers Share Their Lives Together</p> <p>The believers listened carefully to the apostles' teaching. They shared their lives with one another, and they ate and prayed together. Everyone was amazed by the many wonders and signs the apostles performed.</p>
William's New Testament	<p>They continually obeyed what the apostles taught. They met many times together with the other believers and they ate a meal and prayed together every day. All the people who were in Jerusalem respected and honored God very much because the apostles were doing many kinds of miraculous things.</p> <p>And they devoted themselves to the teaching of the apostles and to fellowship with one another, to the breaking of bread and to prayer. A sense of reverence seized everyone, and many wonders and wonder-works were done by the apostles.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>These continued to attend, listening to the Apostles as they were teaching, and everyone participated as they were sharing in meals and in prayers. For they were all in awe over the many signs and omens that started happening through the Apostles.</p>
Beck's American Translation Breakthrough Version	<p>They were staying close to the teaching of the missionaries, the sharing, the tearing of the bread, and the prayers. Fear was happening to every soul. Many wonderful things and indicators were happening through the missionaries.</p>
Common English Bible	<p>Community of believers</p> <p>The believers devoted themselves to the apostles' teaching, to the community, to their shared meals, and to their prayers. A sense of awe came over everyone. God performed many wonders and signs through the apostles.</p>
Len Gane Paraphrase	<p>They diligently continued in the Apostles' Teaching, fellowship, in breaking of bread, and in prayers. Great fear fell on every soul, and many signs and wonders were done by the Apostles.</p>
A. Campbell's Living Oracles	<p>And they continued steadfast in the teaching, in the fellowship, in the breaking of the loaf, and in the prayers of the Apostles. Fear also fell upon every soul, and many miracles and signs were wrought by the Apostles.</p>
New Advent (Knox) Bible	<p>These occupied themselves continually with the apostles' teaching, their fellowship in the breaking of bread, and the fixed times of prayer,[7] and every soul was struck with awe, so many were the wonders and signs performed by the apostles in Jerusalem.</p>
NT for Everyone	<p>[7] The Greek has 'the apostles' teaching and fellowship, and the breaking of the bread, and (the) prayers'.</p>
20 th Century New Testament	<p>The New Family</p> <p>They all gave full attention to the teaching of the apostles and to the common life, to the breaking of bread and the prayers. Great awe fell on everyone, and many remarkable deeds and signs were performed by the apostles.</p> <p>They devoted themselves to the teaching of the Apostles and to the Common Life of the Church, to the Breaking of the Bread and to the Prayers. A deep impression was made upon every one, and many wonders and signs were done at the hands of the Apostles.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	A Generous and Growing Church They devoted themselves to the apostles' teaching, to the fellowship, to the breaking of bread, and to prayer. Everyone was filled with awe, and many wonders and signs were being performed through the apostles.
Conservapedia Translation	They steadfastly followed the apostles' doctrines and committed themselves to the fellowship, the breaking of bread, and prayer. They were all struck with fear, as the apostles performed incredible achievements and showed signs.
Revised Ferrar-Fenton Bible	And they attended to the teaching of the apostles, and to the fellowship; to the breaking of the bread; and to the prayers. Dread then took possession of every soul, numerous wonders and signs being performed by means of the apostles.
Free Bible Version	They committed themselves to what the apostles had taught them, and to the fellowship of the believers, "breaking bread"* and praying together. Everyone was in awe, and many miracles and signs were done through the apostles.
International Standard V	Life among the Believers The believers [Lit. They] continued to devote themselves to what the apostles were teaching, to fellowship, to the breaking of bread, and to times of prayer. [Lit. to the prayers] A sense of fear [Or awe] came over everyone, and many wonders and signs were being done by the apostles.
Lexham Bible	The Fellowship of the First Believers And they were devoting themselves to the teaching of the apostles and to fellowship, to the breaking of bread and to prayers. And fear came on every soul, and many wonders and signs were being performed by the apostles.
Montgomery NT	.
Riverside New Testament	These gave constant attention to the teaching of the apostles and to the fellowship and the breaking of bread and the prayers. Awe came on every soul. Many wonders and signs were done by the apostles.
Leicester A. Sawyer's NT	Then those that received his word were baptized, and there were added on that day about three thousand souls; and they attended constantly to the teaching and companionship of the apostles, the breaking of bread and the prayers. And fear was on every soul, and many prodigies and miracles were performed by the apostles. V 41 is included for context.
UnfoldingWord Literal Text	Then they were continuing in the teaching of the apostles and fellowship, in the breaking of bread and in prayers. Fear came upon every soul, and many wonders and signs took place through the apostles.
Urim-Thummim Version	And they continued to adhere to the Apostles' Doctrine and association, and in breaking of bread, and in prayers. And fear came upon every person: and many miracles and signs were done by the Apostles.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The first community <ul style="list-style-type: none"> • They were faithful to the teaching of the apostles, the common life of sharing, the breaking of bread and the prayers. A holy fear came upon all the people, for many wonders and miraculous signs were done by the apostles. An extensive note of v. 42 has been placed in the Addendum . [Kukis: Most of the notes that I come across for this general section of Acts 2 do not really address some of the most important issues of this section. Perhaps one of the fundamental issues is, should we as believers be organizing ourselves as we find here? I will cover this topic extensively.]
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	4:32; 5:12; 20:7; Lk 24:35
The Heritage Bible	<p>And they were in constant readiness in the teachings of the apostles, and in partnership, and in breaking of bread, and in prayers.</p> <p>And fear came to every soul; also many wonders and signs were caused to be through the apostles.</p>
New American Bible (2011)	<p>Communal Life.*</p> <p>^yThey devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers.^z Awe came upon everyone, and many wonders and signs were done through the apostles.^a</p> <p>* [2:42–47] The first of three summary passages (along with Acts 4:32–37; 5:12–16) that outline, somewhat idyllically, the chief characteristics of the Jerusalem community: adherence to the teachings of the Twelve and the centering of its religious life in the eucharistic liturgy (Acts 2:42); a system of distribution of goods that led wealthier Christians to sell their possessions when the needs of the community's poor required it (Acts 2:44 and the note on Acts 4:32–37); and continued attendance at the temple, since in this initial stage there was little or no thought of any dividing line between Christianity and Judaism (Acts 2:46).</p> <p>y. [2:42–47] 4:32–35.</p> <p>z. [2:42] 1:14; 6:4.</p> <p>a. [2:43] 5:12–16.</p>
New Catholic Bible	<p>They devoted themselves to the teaching of the apostles and to the communal fellowship, to the breaking of bread and to prayers.</p> <p>A sense of awe was felt by all for many wonders and signs were performed by the apostles. [Kukis: We find the word <i>communal</i> in two Catholic translations, but not in any of the other translations that I refer to.]</p>
New Jerusalem Bible	<p>These remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers. And everyone was filled with awe; the apostles worked many signs and miracles.</p>
NRSV (Anglicized Cath. Ed.)	<p>They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.</p> <p>Life among the Believers</p> <p>Awe came upon everyone, because many wonders and signs were being done by the apostles.</p>
Revised English Bible–1989	<p>They met constantly to hear the apostles teach and to share the common life, to break bread, and to pray. A sense of awe was felt by everyone, and many portents and signs were brought about through the apostles.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>They continued faithfully in the teaching of the emissaries, in fellowship, in breaking bread and in the prayers. Everyone was filled with awe, and many miracles and signs took place through the emissaries.</p>
Holy New Covenant Trans.	<p>After this, they dedicated themselves to learning the teaching of the delegates, to sharing with each other, to eating the supper of the Lord, and to prayer. God was using the delegates to do many powerful and amazing things; every person felt great respect for God.</p>
Tree of Life Version	<p>They were devoting themselves to the teaching of the emissaries and to fellowship, to breaking bread and to prayers. Fear lay upon every soul, and many wonders and signs were happening through the emissaries.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	[They] were but Devoting [to] the teaching [of] the delegates and [to] the sharing [to] the breaking [of] the bread and [to] the prayers became but [to] every life Fear Many also Wonders and Signs through the delegates became. SENSE OF AWE
Awful Scroll Bible	And they were being steadfast-by, to the sent-out ones' teaching and fellowship, and the breaking of bread, and wishing-with-regards-to. And fear came to be, in every life, and many wonders and signs were coming about through the sent-out ones.
Concordant Literal Version	Now they were persevering in the teaching of the apostles, and in fellowship, and in the breaking of bread, and in prayers." Now on every soul came fear, yet many miracles and signs occurred through the apostles in Jerusalem. Besides, great fear was on all."
exeGeses companion Bible	...and they continue stedfastly in the doctrine and communion of the apostles and in breaking of bread and in prayers: and awe becomes upon every soul: and many omens and signs become through the apostles.
Orthodox Jewish Bible	And they were keseder (constantly) shtark (steadfastly) devoting themselves to the Moshiach's pnimiyus (innermost) Torah as handed on by Moshiach's Shlichim (emmissaries of the Rebbe, Melech HaMoshiach) and to being mishtatef (involved, joining) in the Messianic Chavurah (fellowship, company, group, especially one eating the paschal lamb together) and to the tishen (shared meals) with Betzi'at HaLechem (Breaking Bread) at the Seudos Moshiach and to the Tefillos. All were filled with yirat Shomayim and mishpoyel (awe), and many moftim and otot through Moshiach's Shlichim were taking place.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They were continually and faithfully devoting themselves to the instruction of the apostles, and to fellowship, to eating meals [Lit <i>the breaking of bread.</i>] together and to prayers. A sense of awe was felt by everyone [Lit <i>every soul.</i>], and many wonders and signs (attesting miracles) were taking place through the apostles.
An Understandable Version	And these [<i>new converts</i>] continued regularly [<i>to listen</i>] to the teaching of the apostles and to share with them; they broke bread [<i>in memory of Jesus</i>] and continued praying. Everyone [<i>who saw this happen</i>] was filled with awe at the many miracles and [<i>supernatural</i>] signs performed by the apostles.
The Expanded Bible	They spent [devoted] their time learning the apostles' teaching, sharing [fellowship], breaking bread [^c this may refer to a meal as in v. 46, or to the Lord's Supper; Luke 22:14–20], and praying together. The Believers Share The apostles were doing many miracles and signs, and everyone [every soul] felt great respect [fear; awe; Prov. 1:7] for God.
Jonathan Mitchell NT	So they were continuing strongly focused toward and persevering in and by, while devoting themselves to, the teaching of the sent-forth folks (the emissaries; the representatives) and to the common existence and in the common being, to sharing, partnering, contributing and in the participation in the breaking of the loaves of bread (= eating meals), as well as to, in and by the thoughts, words and deeds that were focused toward having goodness, ease and well-being (or: prayers). Now reverence, awe, respect and fear began to be birthed in every soul (or: continued coming to be on every person), and many miracles (or: portents; omens) and signs began occurring through the sent-forth folks (the emissaries; the representatives).

Syndein/Thieme

And they continued to persist in the Apostles' doctrine and fellowship, and in breaking of bread {Eucharist}, and in prayers.

{Note: For sure, there is one ritual authorized in the Church Age - the Eucharist - "Keep on doing this in remembrance of Me", said Christ. At this time, RBT says Water Baptism is also an authorized ritual for mature believers - to demonstrate they understand the doctrine of Positional Truth. Later RBT says water baptism confuses the issue of salvation - 'adding anything to salvation destroys the act of FAITH'. Make sure you do NOT attempt to add anything to your FAITH in CHRIST.} And respect {respect for the authority is 'fear'} came upon every soul and as a result many wonders and signs were done by the apostles.

Translation for Translators

The apostles performed miracles, all the believers shared everything, and the Lord helped them.

Acts 2:43-47

All the people [SYN] who were in Jerusalem were greatly revering God because the apostles were frequently doing many kinds of miraculous things. V. 42 has been placed with the previous passage for context.

The Voice

The community continually committed themselves to learning what the apostles taught them, gathering for fellowship, breaking bread, and praying. Everyone felt a sense of awe because the apostles were doing many signs and wonders among them.

Bible Translations with Many Footnotes:

NET Bible®

The Fellowship of the Early Believers

They were devoting themselves to the apostles' teaching and to fellowship,⁹³ to the breaking of bread and to prayer.⁹⁴ Reverential awe⁹⁵ came over everyone,⁹⁶ and many wonders and miraculous signs⁹⁷ came about by the apostles.

^{93sn} Fellowship refers here to close association involving mutual involvement and relationships.

^{94tn} Grk "prayers." This word was translated as a collective singular in keeping with English style.

^{95tn} Or "Fear."

^{96tn} Grk "on every soul" (here "soul" is an idiom for the whole person).

^{97tn} In this context the miraculous nature of these signs is implied. Cf. BDAG 920 s.v. σημε ον 2.a.

Rotherham's Emphasized B. **And they went on to give constant attention—**

Unto the teaching of the apostles,

And unto the fellowship,

Unto the breaking of bread,

And unto the prayers.

And there came on every soul [fear],^h and [many' wonders and signs] [through means of the apostles] were coming to pass.

^h Or: "reverence."

The Spoken English NT

And they were faithfully committed to the teaching of the apostles, to getting together, to eating together, and to prayer.^{uu} Everyone was in a state of awe.^{vv} And God was doing lots of wonders and miracles^{ww} through the apostles.^{xx}

^{vv} Lit. "And awe/fear/reverence was being on every soul."

^{ww} Lit. "And lots of wonders and signs were being done," i.e. being done by God.

This is known as a "divine passive."

^{xx} The ancient mss have a number of variations at this place, such as adding the words "in Jerusalem" here, and then indicating in various ways that the people of Jerusalem (not just the believers) were in a continuous state of awe. It seems possible that copyists stumbled over the idea that Christians, as opposed to non-Christians, should be awe-struck by these happenings.

Wilbur Pickering’s New T. And they continued steadfastly in the Apostles’ teaching and in the fellowship, both in the breaking of the bread and in the prayers.³⁷ Fear came upon every soul—many wonders and signs were taking place through the Apostles.
 (37) I take “the breaking of the bread” to refer to the Lord’s Supper, which with the “prayers” gives the content of the “fellowship”, but that fellowship cannot be disassociated from the Apostles’ teaching.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now they were continuing in the teaching of the apostles and in fellowship, and in the breaking of the bread and in prayers. Then fear came to be in every soul, and many wonders and signs were taking place through the apostles. coming upon
 Benjamin Brodie’s trans. Furthermore, they continued to spend their time [listening and learning] in the teaching [doctrine] of the apostles and fellowship [building new relationships], breaking bread [metonym for a meal] and praying. Meanwhile, a profound respect was developing by each soul. In addition, signs and wonders were performed by the apostles .
 Charles Thomson NT Then they who gladly received his word were baptized, and about three thousand souls were that day added; and continued stedfast in the doctrine of the apostles and in the community, and in the breaking of the loaf, and in prayers, and there was fear on every soul; and many wonders and signs were done by the apostles. V. 41 is included for context.
 Context Group Version And they continued steadfastly in the emissaries' teaching and fellowship in the breaking of bread and the prayers. And fear came on every life: and many wonders and signs were done through the emissaries.
 Far Above All Translation And they continued resolutely in the teaching of the apostles and in fellowship and in the breaking of the bread and in prayers. And fear came upon every soul, and many miracles and signs were performed through the apostles.
 Legacy Standard Bible Modern English Version .
Life Among the Believers
 They continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread and in the prayers. Fear came to every soul. And many wonders and signs were done through the apostles.
 Modern Literal Version 2020 Now they were persevering in the apostles’ teaching and in the fellowship and in the breaking of the bread and in the prayers. Now fear became in every soul and many wonders and signs were happening through the apostles.
 New American Standard They were continually devoting themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. [Lit *the prayers*] Everyone kept feeling a sense of awe [Lit *fear was occurring to every soul*]; and many wonders and signs [I.e., confirming miracles] were taking place through the apostles.

The gist of this passage: These new believers joined themselves to the 120 disciples of Jesus. They ate together and they reacted with an appropriate amount of fear/respect at the signs and wonders done by the disciples.

42-43

Acts 2:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
ἐν (ἐν) [pronounced ayn]	was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]	3 rd person plural, imperfect indicative	Strong’s #2258 (imperfect of Strong’s #1510)

Acts 2:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
proskartereō (προσκαρτερέω) [pronounced pros-kar-ter-EH-oh]	<i>being devoted to, persevering, being constantly diligent, (in a place) attending assiduously all the exercises, (to a person) adhering closely to, attending, giving self, continuing (in, instant in, with, upon), waiting on (continually)</i>	masculine plural, present active participle, nominative case	Strong's #4342
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
didachê (διδασχῆ) [pronounced dihd-ahkh-AY]	<i>teaching, instruction, doctrine, doctrinal teaching</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1322
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
apostolos (ἀπόστολος) [pronounced ap-OSS-tol-os]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine plural noun; genitive/ablative case	Strong's #652

Translation: They continued with the doctrine of the Apostles...

There were 3000 people who were added to the people of God at that time. Most or all of them would have been Jews.

It says that the continued with the teachings of the Apostles. This means, when the Apostles were teaching, they would be there to hear their messages. They did not all move into the local church together (whatever sort of building the 120 occupied). They continued going to the Temple, but they also came to this place as well. If Peter was teaching at the Temple that day, they would all go to there.

So far in the text, we do not know exactly what the set up was; but Peter was apparently able to teach to 3000+ people from where he was.

Acts 2:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Acts 2:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
koinōnia (κοινωνία, ας, ῆ) [pronounced koi-nohn-EE-ah]	<i>fellowship, [close] association, communion, [joint] participation, personal involvement [or, interaction]; communication, distribution; a metonym for contribution</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2842

Translation: ...and with [their] fellowship,...

This new group of Christians began to become integrated in with the 120 disciples. Again, they did not move in with them, but they spent their holy days with them. Perhaps they moved their tents closer. We do not know exactly what the living arrangements were, but most of this 3000 came from out of town and, instead of celebrating the Pentecost festival, as they had in the past, they realigned themselves here with the Apostles. However, they will continue to attend Temple services.

Acts 2:42c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
klásis (κλάσις) [pronounced KLAWS-iç]	<i>breaking (apart), tearing (apart)</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2800
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; genitive/ablative case	Strong's #740
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
proseuchê (προσευχή) [pronounced pros-yoo-KHAY]	<i>prayer (worship); earnestly praying; by implication an oratory (chapel)</i>	feminine plural noun; dative, locative or instrumental case	Strong's #4335

Translation: ...[which was] by the breaking of bread and the prayers [that they all engaged in].

This fellowship included the breaking of bread (the Eucharist) and with prayers. We have no idea exactly what the prayers were or how they were engaged in; but certainly, there were those who would have prayed for Jerusalem; for the believers in general, and for the people in Judæa.

Remember that, for the most part, the Apostles were teaching the gospel (which can become a reasonably difficult subject). They were not teaching anything about the uniqueness of the Church Age. Had you said anything to them about *the uniqueness of the Church Age*, you would have simply gotten a bunch of blank stares. The nascent church was not ready for anything other than Christology and Soteriology.

Acts 2:42 They continued with the doctrine of the Apostles and with [their] fellowship, [which was] by the breaking of bread and the prayers [that they all engaged in]. (Kukis mostly literal translation)

Acts 2:42 (NASB) (a graphic); from [Knowing Jesus](#); accessed September 5, 2021.



Chapter Outline
Charts, Graphics and Short Doctrines

Acts 2:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1096
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pasê (πάση) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956
psuchê (ψυχή) [pronounced psOO-KHAY]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5590
phobos (φόβος) [pronounced FOHB-oss]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; nominative case	Strong's #5401

Translation: But fear/respect [also] came to every soul,...

I believe that the fear here is a healthy respect or reverence for God. Why they had this is explained in the rest of v. 43.

Acts 2:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	neuter plural adjective, nominative case	Strong's #4183
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
téras (τέρας) [pronounced TEHR-as]	<i>wonder, miracle, prodigy, omen</i>	neuter plural noun, nominative case	Strong's #5059
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sêmeíon (σημείον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter plural noun, nominative case	Strong's #4592
diá (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
apostolos (ἀπόστολος) [pronounced ap-OSS-tol-os]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine plural noun; genitive/ablative case	Strong's #652
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1096

Translation: ...[because of] the many wonders and signs done [or, (which) come to pass] by the Apostles.

The disciples (and some of the new believers) were capable of doing signs and wonders. Here, it speaks only of the Apostles (and perhaps they were confined to the Apostles alone).

There would have been a great deal of teaching of the Old Testament (particularly as it relates to Jesus Christ); and there would have been signs and wonders performed, which included healings.

I want you to think carefully now: *what is missing from this narrative?*

Answer: the exact nature of the signs and wonders. Now, suppose you went to church and you pastor was doing a number of signs and wonders. Maybe people were levitating; maybe a glasses of OJ appear out of nowhere; maybe there are small fires in the hands of the Apostles. Whatever. Now, if you went home, what would you tell everyone? You'd tell them exactly what you saw. *I was hungry for steak and eggs and coffee—and boom, right*

in front of me, a plate of perfectly cooked steak and eggs, with a side of hot coffee! If you went to see Penn and Teller live, and you told a friend about it, you would describe at least one amazing trick that they did. You wouldn't describe the suits that they were wearing; you might not describe the venue. But, the magic—you would talk about that.

But no signs and wonders are being described here. Why? Because they are unimportant in the overall scheme of things. God the Holy Spirit knew that, 200 years later or 2000 years later, that we did not need to know the nature of these signs and wonders. They are irrelevant to us in this day and age. And so, God the Holy Spirit sees to it that they are not recorded.

Acts 2:43 **But fear/respect [also] came to every soul, [because of] the many wonders and signs done [or, (which) come to pass] by the Apostles.** (Kukis mostly literal translation)

Acts 2:42–43 **They continued with the doctrine of the Apostles and with [their] fellowship, [which was] by the breaking of bread and the prayers [that they all engaged in]. But fear/respect [also] came to every soul, [because of] the many wonders and signs done [or, (which) come to pass] by the Apostles.** (Kukis mostly literal translation)

The Voice gives a nice translation for this passage: **The community continually committed themselves to learning what the apostles taught them, gathering for fellowship, breaking bread, and praying. Everyone felt a sense of awe because the apostles were doing many signs and wonders among them.** I like the use of the word *community* as it is a nice one-word description of the early church in Jerusalem. This will not be the end-all, be-all for churches. What takes place here is an interesting confluence of events and people, but it did not last, nor was this to be a description of what a local church ought to be. This will be discussed in far more detail at the end of this chapter.

Acts 2:42–43 **These new converts continued remaining with the teaching of the Apostles and being a part of their fellowship (which includes observing the Eucharist and praying as a group). The people there developed a healthy respect for the power of God, seeing the many signs and wonders which were done by the hand of the Apostles.** (Kukis paraphrase)

But all the believing ones [were] to the same [and] they were having all (things) in common. And the properties and the possessions they were selling and they were dividing them to all, according to whomever anyone a necessity they were having.

Acts
2:44–45

All the believing ones were [of] the same [mind] [and] they were having all things in common. They were selling their properties and possessions and then dividing the proceeds [lit., them] to all, according as anyone had need.

Those who believed in the Jerusalem church had a similar mindset, so they considered all possessions to be in common. From time to time, when needed, they would sell possessions or even properties and then divide the proceeds from that sale to any of those who had need.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **But all the believing ones [were] to the same [and] they were having all (things) in common. And the properties and the possessions they were selling and they were dividing them to all, according to whomever anyone a necessity they were having.**
- Complete Apostles Bible **Now all who believed were together, and they had all things in common, and they were selling their possessions and goods, and were dividing them among all, to the degree that anyone had a need.**
- Douay-Rheims 1899 (Amer.) **And all they that believed were together and had all things common.**

	<p>Their possessions and goods they sold and divided them to all, according as every one had need.</p>
Holy Aramaic Scriptures	<p>...and all those who were believing, they were together, and every thing that was theirs, was common, and those unto whom were possessions, were selling them, and were distributing unto each man according to the thing which was needful.</p>
James Murdock's Syriac NT	<p>And all they who believed, were together; and whatever belonged to them, was of the community.</p>
Original Aramaic NT	<p>And they who had a possession, sold it, and divided to each one as he had need. And all those who believed were together and everything they had was communal. And those who had a possession were selling it and distributing to each man according to whatever was needed.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And all those who were of the faith kept together, and had all things in common; And exchanging their goods and property for money, they made division of it among them all, as they had need.</p>
Bible in Worldwide English	<p>All the believers were together; and everything they had was for the use of all. They sold their things and divided the money among the believers. They gave each person what he needed.</p>
Easy English	<p>All the believers continued to meet together often. They shared all their things with each other. They sold some of their own things. Then they gave that money to any believers who needed it.</p>
Easy-to-Read Version—2008	<p>All the believers stayed together and shared everything. They sold their land and the things they owned. Then they divided the money and gave it to those who needed it.</p>
<i>God's Word</i> TM	<p>All the believers kept meeting together, and they shared everything with each other. From time to time, they sold their property and other possessions and distributed the money to anyone who needed it.</p>
Good News Bible (TEV)	<p>All the believers continued together in close fellowship and shared their belongings with one another. They would sell their property and possessions, and distribute the money among all, according to what each one needed.</p>
J. B. Phillips	<p>Everyone felt a deep sense of awe, while many miracles and signs took place through the apostles. All the believers shared everything in common; they sold their possessions and goods and divided the proceeds among the fellowship according to individual need. V. 43 is included for context.</p>
<i>The Message</i>	<p>Everyone around was in awe—all those wonders and signs done through the apostles! And all the believers lived in a wonderful harmony, holding everything in common. They sold whatever they owned and pooled their resources so that each person's need was met. V. 43 is included for context.</p>
NIRV	<p>All the believers were together. They shared everything they had. They sold property and other things they owned. They gave to anyone who needed something.</p>
New Life Version	<p>All those who put their trust in Christ were together and shared what they owned. As anyone had need, they sold what they owned and shared with everyone.</p>

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p>This community of believers became so close that they shared their possessions with each other. They went so far as to sell possessions and give the money they got from the sale to anyone in the group who needed it.</p>
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Contemporary English V.	All the Lord's followers often met together, and they shared everything they had. They would sell their property and possessions and give the money to whoever needed it.
Goodspeed New Testament	The believers all shared everything they had with one another, and sold their property and belongings, and divided the money with all the rest, according to their special needs.
New Berkeley Version New Living Translation	. And all the believers met together in one place and shared everything they had. They sold their property and possessions and shared the money with those in need.
The Passion Translation	All the believers were in fellowship as one body, and they shared with one another whatever they had. <i>Out of generosity</i> they even sold their assets to distribute the proceeds to those who were in need among them.
Plain English Version	The people that believed in Jesus met together, and they shared everything they owned with each other. Some of them sold the things they owned, and then they gave that money to other people that needed it.
Radiant New Testament	All the believers stayed together and shared everything they had. They sold houses and land and other things they owned so that they could give to anyone who needed anything.
UnfoldingWord Simplified T.	All of those who believed in Jesus believed the same things and regularly met together. They also kept sharing everything that they had with one another. From time to time some of them sold some of their land and some of the other things that they owned, and they gave some of the money to others among them, according to what they needed.
William's New Testament	And all the believers lived together and held all they had as common goods to be shared by one another. And so they continued to sell their property and goods and to distribute the money to all, as anyone had special need.

Partially literal and partially paraphrased translations:

American English Bible	And all who became believers started sharing everything that they had; they even sold their belongings and properties and distributed the proceeds to anyone who was in need.
Beck's American Translation Breakthrough Version	. All the people trusting were at the same place and were having absolutely everything shared. And they were liquidating their properties and possessions and dividing them out to everyone according to whoever was having a need..
A. Campbell's Living Oracles	And all that believed were together, and had all things in common. They also sold their possessions and effects, and distributed them to every one according to his necessity.
New Advent (Knox) Bible	All the faithful held together, and shared all they had, selling their possessions and their means of livelihood, so as to distribute to all, as each had need.
NT for Everyone	All of those who believed came together, and held everything in common. They sold their possessions and belongings and divided them up to everyone in proportion to their various needs.
20 th Century New Testament	All who became believers in Christ held everything for the common use; They sold their property and their goods, and shared the proceeds among them all, according to their individual needs.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Everyone who believed was together and shared values, faith, and the truth. According to the footnote in the Geneva Bible, "all things common" is not a celebration of government controlled "common property", but instead: "Charity maketh all things common concerning the use, according as necessity requireth."
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In other words, they willingly as individuals gave their private property away to other individuals around them according to Biblical principles. Charity on the part of individuals is anathema to socialism. V. 45 will be placed with the next passage.

Revised Ferrar-Fenton Bible	And all the believers were united, and formed an organized Community; and selling their estates and possessions, they distributed to all, according to the needs of each.
Free Bible Version	All the believers were together and shared everything they had. They sold their property and belongings, sharing the proceeds with everyone as they needed.
God's Truth (Tyndale)	And all that believed kept them selves together, and had all things common, and sold their possessions and goods, and departed them to all men, as every man had need.
International Standard V	All the believers were united and shared everything with one another. [Lit. and had all things in common] They made it their practice to sell their possessions and goods and to distribute the proceeds [Lit. to distribute them] to anyone who was in need.
Montgomery NT	And all the believers were together, and had all things in common. They would sell their lands and other property, and distribute the proceeds among all, just as any one from time had need.
Leicester A. Sawyer's NT	And all who believed were together and had all things common; and they sold their possessions and estates, and distributed them to all as any one had need; and continuing day by day with one accord in the temple, and breaking bread from house to house, they partook of food with gladness and simplicity of mind, praising God, and having favor with all the people. And the Lord added the saved, day by day, to the assembly [<i>church</i>]. Vv. 46–47 are included for context..
Urim-Thummim Version	And all that believed were together, and held all things common; And sold their possessions and property, and divided them collectively as everyone had need.
Weymouth New Testament	And all the believers kept together, and had everything in common. They sold their lands and other property, and distributed the proceeds among all, according to every one's necessities.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And all who believed were together, and had all things common, And sold their acquisitions and properties, and distributed them to all, as everyone had need.
New American Bible (2011)	All who believed were together and had all things in common; ^b they would sell their property and possessions and divide them among all according to each one's need. b. [2:44] 4:32, 34–35.
New Jerusalem Bible	And all who shared the faith owned everything in common; they sold their goods and possessions and distributed the proceeds among themselves according to what each one needed.
NRSV (Anglicized Cath. Ed.)	All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds [<i>Gk them</i>] to all, as any had need.
Revised English Bible–1989	All the believers agreed to hold everything in common: they began to sell their property and possessions and distribute to everyone according to his need.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All those trusting in Yeshua stayed together and had everything in common; in fact, they sold their property and possessions and distributed the proceeds to all who were in need.
Hebraic Roots Bible	And all the believers were echad and had all things common. And they sold possessions and goods and distributed them to all, according as anyone had need.

Holy New Covenant Trans.	All of the believing ones stayed together. They shared everything. They sold their property and the things they owned and they were dividing the money, giving it to anyone who needed it.
The Scriptures 2009	And all those who believed were together, and had all in common, and sold their possessions and property, and divided them among all, as anyone might have need.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	All but The [Men] Believing were to the it and [They] had all [things] common and the acquisitions and the possessions [They] sold and [They] divided them [to] all [men] as ever Someone need had...
Awful Scroll Bible	What is more, all they confiding were at the same place, and they were holding all their things as common, and they were selling their possessions and that under- their -rule, and they were distributing- them to all -throughout, according-to-any-certain-one might was holding need.
Concordant Literal Version	Now all those who believe also were in the same place and had all things in common. And they disposed of the acquisitions and the properties, and divided them to all, forasmuch as some would have had need."
exeGesés companion Bible	And all who trust are in one, and have all in common; and sell their possessions and goods and divide them to all as everyone has need.
Orthodox Jewish Bible	And all the [Jewish] Ma'aminim Ha'Meshichiyim were together and they were having all things in common. And they were selling their properties and possessions and were distributing tzedakah to everyone as someone had need. [DEVARIM 28:1-14]
Rotherham's Emphasized B.	And all' who believed [with one accord] began to hold all things common; and [their possessions and goods] were they selling, and distributing them unto all in so far as anyone had need' .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And all those who had believed [in Jesus as Savior] were [One early ms does not contain <i>were</i> and <i>and</i> .] together and had all things in common [considering their possessions to belong to the group as a whole]. And they began selling their property and possessions and were sharing the proceeds with all [the other believers], as anyone had need.
An Understandable Version	And all the believers [<i>in Jesus</i>] were together and shared everything. They sold their belongings and property and divided [<i>the money</i>] among all [<i>the believers</i>] according to each one's need.
The Expanded Bible	All the believers were ·together [in one place; or in close fellowship] and ·shared everything [¹ had/held all things in common]. They would sell their land and the things they owned and then divide ·the money [the proceeds; ¹ them] and give it to anyone who needed it.
Jonathan Mitchell NT	So all the folks continuing in trusting and believing were at the same [place], and they continued having and holding all things in common and with joint-participation (in a fellowship of partnership). Furthermore, they began, and from time to time continued, selling (disposing of) the possessions and acquisitions, as well at the properties and things that support their existence, and then were thoroughly dividing and distributing them to everyone – in correspondence to anyone who would continue having a need.

Syndein/Thieme

And all that believed kept on having all things common.

{Note: Common faith - all part of the Body of Christ - the Church.}

And sold their possessions and goods, and distributed them to all men . . . as every man had need.

{Note: Christians were greatly persecuted because of their faith at this time. The Romans confiscated all the possessions of the Christians and paid 10% to someone who would turn them in. Other Christians were instructed to aid those believers in need.}

Translation for Translators

All of those who believed *in Jesus* were united *and regularly met* together. They were also sharing everything that they had with one another. *From time to time some of them sold some of their land and some of the other things that they owned, and they would give some of the money from what they sold to others among them, according to what they needed.*

The Voice

There was an intense sense of togetherness among all who believed; they shared all their material possessions in trust. They sold any possessions and goods *that did not benefit the community* and used the money to help everyone in need.

Bible Translations with Many Footnotes:

Lexham Bible

And all who believed were in the same place , and had everything in common. And they began selling [*The imperfect tense has been translated as ingressive here (“began selling”)] their [*Literally “the”; the Greek article is used here as a possessive pronoun] possessions and property, and distributing these things to all, to the degree that anyone had need. All who believed were together and held⁹⁸ everything in common, and they began selling⁹⁹ their property¹⁰⁰ and possessions and distributing the proceeds¹⁰¹ to everyone, as anyone had need.

NET Bible®

^{98tn} Grk “had.”

^{99tn} The imperfect verb has been translated as an ingressive (“began...”). Since in context this is a description of the beginning of the community of believers, it is more likely that these statements refer to the start of various activities and practices that the early church continued for some time.

^{100tn} It is possible that the first term for property (κτῆματα, kthmata) refers to real estate (as later usage seems to indicate) while the second term (ὑπάρξεις, Juparxeis) refers to possessions in general, but it may also be that the two terms are used together for emphasis, simply indicating that all kinds of possessions were being sold. However, if the first term is more specifically a reference to real estate, it foreshadows the incident with Ananias and Sapphira in Acts 5:1-11.

^{101tn} Grk “distributing them” (αὐτά, auta). The referent (the proceeds of the sales) has been specified in the translation for clarity.

The Spoken English NT

And all the believers^{yy} were together, and were sharing everything they had. And they were selling their property and possessions, and were handing out the proceeds^{zz} to everyone, as people had need.

^{yy} Some mss have, “those who had believed.”

^{zz} Lit. “and were distributing them” (i.e. distributing the money gained by selling them).

Wilbur Pickering’s New T.

All things in common

Now all who believed were together and had all things in common; they started selling both possessions and goods and were distributing to all according as anyone had need.³⁸

(38) No one wanted to go home to his own area; they didn’t want to miss anything. But what happens after all the goods and possessions have been sold? God sends persecution, and if there’s nothing to leave behind it’s easier to go somewhere else and start over.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Now all the ones believing were at the same [place], and they were having all [things] in common. And they were selling their possessions and their belongings, and they were distributing them to all, to the extent which anyone was having need.
Benjamin Brodie's trans.	Furthermore, all those who believed were staying at the same place and sharing everything [primarily community meals] in common, Even trying to sell their possessions and personal property and distributing them [the proceeds] to all men, in view of the fact that someone [visitors in town who did not have funds to extend their stay longer] may have a need [lack something] .
Context Group Version	And all that trusted were together, and had all things common; and they sold their possessions and goods, and parted them to all, according to as any man had need.
English Standard Version	And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need.
Legacy Standard Bible	.
Modern Literal Version 2020	But all who believe were in the same mind and had all things common. They were selling* their properties and possessions and dividing them to all, if, insomuch as, anyone was having a need.
New American Standard	And all the believers were [One early ms does not contain <i>were</i> and <i>and</i>] together and had all things in common; and they would sell their property and possessions and share them with all, to the extent that anyone had need.
New King James Version	Now all who believed were together, and had all things in common, and sold [<i>would sell</i>] their possessions and goods, and divided [<i>distributed</i>] them among all, as anyone had need.

The gist of this passage: Over a period of time in Jerusalem, the people looked out for one another, and took care of the material needs of others in the church.

44-45

Acts 2:44a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantes (πάντες) [pronounced PAHN- tehç]	<i>the whole, all; everyone, each one, all</i> [things]	masculine plural adjective, nominative case	Strong's #3956
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now;</i> <i>namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
pisteúô (πιστεύω) [pronounced pis-TOO- oh]	<i>[the one] believing; thinking</i> <i>[something] to be true, being</i> <i>persuaded of, placing confidence in;</i> <i>putting trust in; committing to</i>	masculine plural, aorist active participle; nominative case	Strong's #4100
The following verb is found in the Byzantine Greek text and the Scrivener Textus Receptus, but not in the Westcott Hort text.			
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to</i> <i>stay; to occur, to take place; to be</i> <i>present [available]</i>	3 rd person plural, imperfect active indicative	Strong's #1510

Acts 2:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
αὐτό (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Translation: All the believing ones were [of] the same [mind]...

This was a very difficult phrase for me to translate, given the final neuter singular pronoun. If this were a masculine singular pronoun, I would have said that it refers back to Peter, and that the believer ones were before him when doing the things which followed. Or, had this been a masculine plural pronoun, this would have been taking place before the Apostles (as the pronoun would refer back to them).

Failing to find any noun which I could associate with neuter singular auto (αὐτό) [pronounced *ow-TOH*], I double-checked the Greek. *To auto* is generally a neuter singular, but both the definite article and the pronoun are sometimes found in that form and considered to be a masculine singular (the common form for the masculine singular is *ton auton*, but there are exceptions to both). This would allow for this pronoun to refer back to Peter. However, that is a slight stretch.

Another way to understand this is, *they are of the same ____*. Here, filling in the blank, I might insert, *mind, attitude, thinking*. That seems to be supported by the actions which these believers take in the near future. This would suggest that they are all on the same page; they are all of the same thinking; they are in agreement with the Apostles and their leadership.

Several translations have them all staying at the *same place*, but where exactly would that have been? There are 3120 believers from this first day (and more will be added daily). Where exactly would that place be? A place which is able to house 120 is not the same as a place which can house 3000+.

Most of the converts were people who were here in Jerusalem for the Pentecost celebration. They were probably staying in tents—many of them, anyway. They understood what Peter had taught, and they were up for additional teaching while they were in town. Some may have moved their tents closer to Apostle Central; and all would have been attuned to the instructional sessions of the Apostles.

Acts 2:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶχῶ (ἔχω) [pronounced <i>ECHKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person plural, imperfect active indicative	Strong's #2192

Acts 2:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all</i> or (singular) <i>every one; all (things), every (one), whole, all together</i>	neuter plural adjective, accusative case	Strong's #537
koinos (κοινός) [pronounced koy-NOSS]	<i>common, (literally) shared by all or several, or (ceremonially) profane, defiled, unclean, unholy</i>	neuter plural adjective, accusative case	Strong's #2839

Translation: ...[and] they were having all things in common.

Although this is difficult to translate, I think the popular and reasonable approach is, *they were having all things in common*.

There are two things to keep in mind at this point. The disciples, and therefore, the early church, expected Jesus to return fairly soon. Whether they were thinking of a few days, weeks or months, it is hard to tell; but they expected His return before they died. This would have had an effect on their mindset.

Secondly, *what does it mean to have all things in common?* That will be better defined by the next verse and by the beginning of Acts 5. However, in general, if someone was in need, and someone else had what was needed, the first one simply gave it to the one in need.

One should bear in mind that this is probably very similar to what took place when Jesus walked with His disciples. They were all a group which functioned as a group. Think of this like the common pot luck meal. No one keeps aside a super dish for just himself and his family. It appears that the Apostles more or less kept this mindset going.

Acts 2:44 **All the believing ones were [of] the same [mind] [and] they were having all things in common.** (Kukis mostly literal translation)

Acts 2:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
ktēma (κτῆμα) [pronounced KTAY-mah]	<i>possession; property, lands, estates</i>	neuter plural noun, accusative case	Strong's #2933
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588

Acts 2:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparxeis (ὑπάρξεις) [pronounced <i>hoop-ARX-ice</i>]	<i>proprietorship, (concretely) property, wealth, goods, substance, possessions</i>	feminine plural noun, accusative case	Strong's #5223
pipráskō (πιπράσκω) [pronounced <i>pip-RAS-ko</i>]	<i>to sell; to traffic (by travelling), to dispose of as merchandise; to sell into slavery (literally or figuratively, such as sold into slavery to sin)</i>	3 rd person plural, imperfect active indicative	Strong's #4097

Translation: They were selling their properties and possessions...

The imperfect tense is important here. They do not sell all of their properties and possessions all at once and put everything into a pile and say, "Come to the church and picked up what you need." That would have been the aorist tense (and possibly the perfect tense). In other words, Peter did not get up in front of the church and say, "Look, people are in need here. We need to divest ourselves of all earthly goods and take care of the poor among us. So bring the deeds to your homes and property to the front, right now." But that is *not* what is happening here. We know this (1) because of the imperfect tense and (2) because of Acts 5.

Acts 2:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
diamerizō (διαμερίζω) [pronounced <i>dee-am-er-ID-zoh</i>]	<i>to split apart, to cut in pieces, to divide asunder; to be divided into opposing parts, to break up, to be at variance, to be in dissension; to distribute</i>	3 rd person plural, imperfect active indicative	Strong's #1266
auta (αὐτά) [pronounced <i>ow-TAH</i>]	<i>them, to them, toward them; same</i>	3 rd person neuter plural personal pronoun; accusative case	Strong's #846
pasin (πᾶσιν) [pronounced <i>PAHS-ihn</i>]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956

Translation: ...and then dividing the proceeds [lit., *them*] to all,...

We continue with the imperfect tense. They received money for the property and possessions which they sold, and this was then divided among those who had need at that point in time. The imperfect tense means that they began to do this in the past and continued doing it as time elapsed. People who had an abundance provided for those who were in need at the time that they needed anything.

Although there is nothing wrong with doing this, when people begin to divest themselves of their assets, they will come to a place where they run out of assets. At that point, they will be every bit as much in need as those that they helped out. Now, if Jesus is returning that year or next, then this is not ill-advised. But what happens when Jesus does not return. Those with assets will find themselves with fewer and fewer assets. It is much easier to

divest yourself of your assets than it is to earn them in the first place. Furthermore, selling those assets occurs much more quickly than getting them.

A fair question to ask is, why did not Jesus appear; or an angel appear, and say, “Listen, do not just sell everything to become poor”? These people will need to get out of Jerusalem. Not right then, but within the next few decades. Jesus gathered His more faithful disciples in Jerusalem for the giving of the Spirit, but they are not going to stay there for this entire time, from now until whenever. Nor is God going to move them out of there in the next few weeks or months.

Acts 2:45c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathoti (καθότι) [pronounced <i>kath-OT-ee</i>]	<i>according to what; as far as, according as; because that, because; as, just as; forasmuch as, inasmuch as</i>	adverb	Strong's #2530
άν (ὅν) [pronounced <i>ahn</i>]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: άν is an <i>untranslatable particle</i>)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood. ⁶⁷			
tís (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	mfn singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
chreia (χρεία) [pronounced <i>KHRI-ah</i>]	<i>necessity, necessary, need; duty, business; an occasion; a demand, requirement; use; want</i>	feminine singular noun; accusative case	Strong's #5532
echô (ἔχω) [pronounced <i>EKKH-oh</i>]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 rd person singular, imperfect active indicative	Strong's #2192

Translation: ...according as anyone had need.

Throughout v. 45, we have imperfect active indicative verbs. If everyone did this all at once, an aorist tense would have been used. The imperfect tense indicates that people did this at varying times. If Charley Brown saw that Lucy Van Pelt was without means of support, Charley might sell a plot of land and give it to her. Or they might, when they knew that needs were high, sell some property and simply give it to the church and allow the church to make the decisions about dividing up the proceeds. In Acts 5, we will have an example of this.

However, people did not, with salvation, bring the deeds to their property all at once to the church and sign them all over to the church to dispose of it as the church would. These things were done as people had need.

Acts 2:45 **They were selling their properties and possessions and then dividing the proceeds [lit., them] to all, according as anyone had need.** (Kukis mostly literal translation)

⁶⁷ From e-sword, from the SECE+ dictionary module, Strong's #302.

Acts 2:44–45 **All the believing ones were [of] the same [mind] [and] they were having all things in common. They were selling their properties and possessions and then dividing the proceeds [lit., them] to all, according as anyone had need.** (Kukis mostly literal translation)

Now, just how exactly did these early believers come to this approach to life? Was communal living the key to the Christian life which has been lost to us? Let's consider the factors: (1) Although the Apostles could enter into most of the synagogues, entering into the Temple and teaching was increasingly difficult. They will do that; but they will do this less and less. (2) The disciples were now all grouped together in Jerusalem. They apparently had secured a long term rental where they were; and maybe other homes around there became available to them. (3) The mode of living for at least three years was Jesus leading and teaching His disciples, and they might be staying anywhere. Remember that warning that Jesus gave to someone who wanted to follow Him? "The Son of Man does not know where He is going to lay His head next." That was normal living for over 3 years for all of the disciples—all 120 of them. (4) Jerusalem was not where most of these believers lived. Almost all of Jesus' 120 disciples were Galileans. Things had happened to convince them to stay in Jerusalem (remember that Jesus ran two believers down who were heading out of town and He told them, "Go back to Jerusalem"). (5) Some measure of persecution may have already set in (remember those believers fleeing Jerusalem). (6) There is one more thing: most of them believed that Jesus was coming back for them. They did not know when, but they expected pretty soon. John, near the end of his life, apparently will come to the realization that, "I may experience physical death before the Lord returns." (7) Although Jesus never gave them any idea how to live after He ascended into heaven, He did teach them a lot about wealth and considering riches to be more important than the spiritual life.

So, with these 7 factors weighing on them, there did not appear to be a great many options before them when it came to lifestyle. There were natural conclusions that they all came to: (1) "Most of us do not live in Jerusalem, but Jesus appears to want us to live here." (2) Pursuing money over spiritual things is bad. (3) None of us owns any property here in Jerusalem. (4) Jesus is returning soon for us. So, keeping those things in mind, the disciples figured that they had to make some day-to-day living decisions.

So based upon these factors, the early church in Jerusalem became somewhat a communal living situation. This does not mean that local churches ought to copy what we read here. Remember that there are several unique factors at work: (1) The Church Age has just begun and the Holy Spirit has just been given. (2) Spiritual gifts are a new thing. (3) This is a new age with a whole new set of rules that no one knows about yet.

Acts 2:44–45 **Those who believed in the Jerusalem church had a similar mindset, so they considered all possessions to be in common. From time to time, when needed, they would sell possessions or even properties and then divide the proceeds from that sale to any of those who had need.** (Kukis paraphrase)

From the very first phrase of v. 44 to the last phrase in v. 45, we have the nagging question, *when did this take place?* The present tense of these verbs would suggest that, believers began to do this and kept on doing it (the imperfect can have this meaning as well). The 3 or so verbs are all in the imperfect tense. Sometimes this is used to mean that they begin to do something, and they continue to do it. Most often, this is something which was begun in the past and continues occurring.

There are difficulties for believers in Jerusalem; as a result, others shared their wealth with them. There is this period of time—it is short—between the ascension of the Lord and the giving of the Holy Spirit. The 120 disciples seemed to be ready to leave Jerusalem and go anywhere else when Jesus gathered them together and brought them back to Jerusalem. There were 120 of them, which is not the total number of believers who followed Jesus into Jerusalem (there were hundreds at that time; so many that a person could not easily approach the Lord). These men who were sneaking out of Jerusalem were somewhat taken aback by all of the events taking place. They needed to eat and survive. Most of them were Galileans, and most of them had forsaken their jobs to follow Jesus. So, let me suggest that, whichever ones did have wealth or something that they could dispose of (some of them group may even living



Socialism:
the radical
idea of
sharing

in Jerusalem), that this thing spoken of in this passage took place already, before the giving of the Holy Spirit. It takes quite a bit to feed 120 people for a week, so those who had the stuff to sell did so, and provided for the group. And now this group has grown by 3000 (although we do not know how many are going to remain in Jerusalem for an extended period of time).

In summary, the idea of vv. 44–45 is, this began in the past and continued to occur when necessary. That is very much the concept of the imperfect tense.

Another important question to this passage is, did the early church practice some form of nascent communism when they started out? How many clever socialists have seized upon this verse and said, “Aha, those in the early church were socialists!”

The Radical Idea of Sharing (a graphic); from [Shibley Rahman](#), accessed September 5, 2021.

First thing that we need to do is actually define socialism and communism, and explore.

What is Socialism? What is Communism?

1. First of all, there is theory, and there is reality.
2. Many nations today are called communist nations. However, strictly speaking, they are not; and, strictly speaking, no nation will ever be a communist nation.
3. Going back to Marx, socialism is defined as: *a political, social, and economic philosophy encompassing a range of economic and social systems characterized by social ownership of the means of production and democratic control, such as workers' self-management of enterprises.*¹ Even this does not, strictly speaking, occur in real life.
4. What is key here is a two-step process, a progression if you will.
 - 1) The communist party, or the state, first of all takes over the ownership of the *means of production* (basically, they take over every business which they choose to take over and run it from the state level). This is real life socialism. Since Americans have a different understanding of what a *state* is, I mean here that control is exercised from a central but far away location. It is as if the government has come in to run your business from Washington D.C.
 - 2) This control of *the means of production* naturally transitions to the people doing the production. That is, those building the widgets are in charge of building the widgets. This is communism in theory. That is the *theory*, not the reality.
 - 3) Herein lies the problem. Those who are in charge of all of these various businesses (the state, the communist party) are not going to simply give up the reigns of power and give this power back to the people who are doing the work. Back in the day, Marx did not like the idea that some rich dude owned land and a factory and he hired people to work for him; and they did all the work while he collected all of the profits. So Marx held out the possibility that the 100 people (or however many) working at the factory would/could become the owners of that factory; and the one guy who actually owned it was kicked to the curb. He might even be jailed or killed for his crime of ownership.
 - 4) Temporarily, the state or the communist party assumes control of this factory (socialism), but they are to, when the right time comes, give that ownership and control over to the people who work at that factory (commune + ism). Again, this handoff of authority from the state to the workers is theoretical; not real.
 - 5) Furthermore, this makes very little sense in the real world. There are very few self-contained factories. Business may or may not have a physical building; and almost no business is independent.
 - 6) Nevertheless, when the government takes over the control of a business or a sector of the economy (*socialism*), they will never relinquish this control (*communism*).
5. So that there is no misunderstanding, this second step of actual worker ownership never takes place and it never will take place. People rarely give up power which they have (George Washington is a conspicuous exception to this).
6. What does this mean? Every state, whether it is called socialist or communist, is a socialist state; no

What is Socialism? What is Communism?

- nation is actually a communist nation, not according to Marx. Furthermore, no country is a Maxian-socialist state, as Marx's concept of business is rare in the real world.
7. However, the thing that happens, when a society is place under socialism (or chooses socialism), is the power always rests in a central authority (usually the head of the communist party in whatever nation we are talking about). This central authority is never divested; the workers never get the *prize* of making all of the decisions in the company where they work. This is why some communist countries speak of having an ongoing revolution, because the end product which is often promised never is delivered.
 8. Why do they do this? To gain power. Communism sounds great in theory (to some). They sell this concept through their propaganda; but what they give you is state control instead.
 9. No government gets into power by promises, "We are going to take charge of everything. We will run this country like a dictatorship." However, that is the end product for a socialist government. Control of everything.
 10. There is another approach which takes place today. Those seeking power do not promise "You workers are going to own and run the factory in which you work." Now the idea is, because you support the revolution and socialism, "You, as a socialist citizen, own and run your factory by virtue of the party owning and running your factory." So, to put it in another way, "You don't."
 11. Another thing which modern socialism often promises is a plethora of rights (a right to a job, to an education, to healthcare). This sounds great to the indiscriminating. It sounds like they are saying, "We guarantee to give you everything you need." However, what they are really saying, "We guarantee to give you whatever we want to give you." Once they have the power, there is little which will change.
 12. There are a plethora of socialist and communist governments; are all of the guarantees of their platform distributed throughout? Well, those benefits cannot be distributed to all because there is not enough money to pay for that.
 13. Communist nations do not become non-communist states. The communist/socialist party controls everything, including the dissemination of information (we saw this in the 2020 election in the U.S.). With such control, such an entrenched power is nearly impossible to remove. A good example is the nation Venezuela, which nation is a dumpster fire. They remain a communist nation, nevertheless. Cuba is another good example of this. A nation might democratically vote socialism in; but they cannot ever voter it out. It is a one-way street.

¹ From <https://en.wikipedia.org/wiki/Socialism> accessed September 12, 2021.

[Chapter Outline](#)

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Communism/Socialism Used to Gain Power

1. What some men want is full and complete power, and they will do and say anything to get it. In any US election, one party in particular promises *free everything*; they promise free college, free healthcare, free child care, free food. This is because the person who claims they want to give you all of that stuff wants power over you, and they will tell you anything in order to get that power.
2. There are some constraints put on presidents and governors of the United States (although these constraints appear to be rapidly falling away). These constraints are in place by our Bill of Rights, which is designed to be a restraint on government). Now, if everything is government, then restraints are meaningless.
3. In other countries, people who want power, want a lot of power, they want it to be absolute, and they don't want anyone slowing them down. However, if a person runs for office on this platform; or if he offers himself up as the leader of a revolution, no one is going to want that. "You want to have complete power over me? Not on your life, buddy."
4. Therefore, they cannot run on that platform.
5. Today, there are basically two roads to complete power: communism (socialism) or Islam.

Communism/Socialism Used to Gain Power

6. The socialism/communist route is to promise everything. Now, in order to promise everything, the government needs to have a lot of money and a lot of power. Those things go hand-in-hand. We had a president who talked about our Constitution being one of *negative rights*. And he wanted rights to be guaranteed (like the right to a higher education, like the right to healthcare, etc.). The more stuff that a government can do *for* us, the more power that the leaders ultimately have. For instance, healthcare is not cheap. For the government to provide *free healthcare*, they must have the means to pay for it. Where does that money come from? From taxes. And we have seen by experience that, when the government starts of a program, we can depend upon it being bloated, filled with corruption, and costing many times what that program would cost on the free market.
7. One of the keys to socialism/communism is this: the party leaders, despite what they say, are rarely ideologues. That is, they do not see socialism as the means to a fair distribution of wealth and they want this for their people. *Promising* such things is a means to an end. What they want is power, but you do not get absolute power by telling your people, “I want absolute power.” You tell them instead, “I will give you free education, free healthcare and I guarantee you a job.” That sounds great; and some people will support this as though it was the answer to their every dream.
8. Once they have the power, they will do what they choose to do. Some promises will be fulfilled in part; others not at all. It is not unusual for a socialist state to take a nose dive economically speaking, because those in government with power have no idea how to run a business.
- 9.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 2:44–45 **And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need.** (ESV)

Acts 2:44–45 and Socialism

1. The argument is often made, from this passage: “There you have socialism, right smack dab in the 2nd chapter of Acts. This is exactly what socialism is!”
2. The first problem is, this is *not* what socialism is; nor is this even an approximation of socialism.
3. Throughout the time of the nascent church, there was extreme persecution primarily from the Jewish religious class. These people are in the city of the Temple, the city of the religious class, and they were persecuted.
4. What Luke has done previously is, move along chronologically through a narrative and then, at the end of the narrative, look out into the future a few years. He did this when we studied John the baptizer. We studied his ministry and then there were two verses which talked about him being taken into custody. That did not happen immediately. It may have taken place a month or two or six past the narrative, but that is where things were headed. Luke takes that subject and moves it to some sort of an end point.
5. Luke appears to be doing that here. He is writing years after this has all taken place. For the most part Luke moves along in chronological order. But, sometimes he takes a person, a circumstance, a movement, and then follows it out to its logical end (or to a logical end).
6. My point is, Peter did not evangelize these people and then they all decided, “Hey let’s all move in together and start a commune!” (Let me quickly add that they did not all move in together at all.)
7. This would not be based upon the Lord’s model because He took His disciples all over the place while He taught and healed. The description here is *not*, and they sold all of their stuff and followed Peter and the other disciples around.
8. It is very likely that a number of incidents happened—religious persecution—and some people began to lose their jobs, sometimes their houses, and they were at a loss as to what to do next. I picture these things as stemming from the persecution of the new Christian movement (of which there is plenty of evidence), and this is what they chose to do in order to help one another.

Acts 2:44–45 and Socialism

9. Socialism is not a bunch of people coming together and sharing everything. A commune is not even socialism. What is portrayed here (and what a commune does) is have a voluntary agreement among all of the parties involved, and there is no government involved at all. There is no controlling body of party members who end up in control of everything. There are no dissidents who are killed, banished, or reeducated. If Charley Brown belongs to a farming commune and he decides, at some point, “I don’t want to do this.” Most of the time, he can simply walk away from it. There is no walking away from socialism.
10. The portrayal of socialism is just people banding together to look out for one another is erroneous; it is lying propaganda. In the United States, if any number of people want to do this (in a commune or to have a city where this is done, or something along those lines), it can be done right here in America. Communes have existed for years in the United States. They are *not* socialist enclaves. Often, they do have many of the things which is sold as being socialism—such as the thing about sharing. If you want to become part of a commune, there are hundreds throughout the United States.
11. Sharing, in socialism, is some nameless bureaucrat deciding that whatever you possess is too much and it needs to be reduced in size and given to someone else (after they take their cut, of course). That is not what sharing is in a commune.
12. It is best to understand the goal of socialism. The intent of socialism is to make top down autocratic rule palatable. They are never going to state up front what they plan to do; they will never say, “If you don’t fit in, you might be killed.” They never warn, “Since we have never done any of this stuff before, millions of you might starve in the process.”
13. Again, in a commune, if you don’t like how it is going, you simply opt out. If you are in a socialist state, there is no opting out. In a socialist state, if you complain, “This really isn’t what you promised.” You either get reeducated or dead or both.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Most often, socialists attempt to portray Jesus as the first socialist (He was not). Strategically, that seems to help their cause more than referring back to the disciples. Nevertheless, what we read below will be applicable, no matter what the context.

How did socialism come to be associated with the Bible in the first place?

1. This sort of association with socialism is pure and simple propaganda.
2. It does not work out for socialism to make a full-frontal assault on religion *unless* the socialists are in charge. When in charge, socialists can persecute Christianity whenever they want (and other religions, of course). But that is not a good selling point, so socialism does not talk about the persecution that they will go.
3. There are many people who are Christians, but know almost nothing about the Bible. So, when someone comes along and says, “Yeah, we’re just like the early Christians,” some people are gullible enough to believe it. Or they don’t feel threatened, so they do not oppose socialism as it makes inroads into a nation.
4. Venezuela (and Cuba, I presume) had many practicing Catholics. At one time, Catholics knew to oppose socialism. Many Catholic Hispanics 50 years ago had stickers in the front windows, *Christianity yes; Communism no!* (Or words to that effect.)
5. Those pushing socialism found out, you cannot make a full frontal assault of Christianity (in any of its forms).
6. However, the swift movement of socialism combined with their many lies and propaganda ending up taking over those countries, at times with the cooperation of a few Christians who knew nothing about divine viewpoint.
7. Socialism is not about helping everyone out; socialism is not about giving everyone a fair shake. Socialism is all about complete and total power over anything that a small group wants to have control

How did socialism come to be associated with the Bible in the first place?

over. They sell one product, but they deliver an entirely different result. In other words, they bait and switch.

8. Socialism gets rid of those who are wealthy, those who produce a great deal, those who have accumulated property, not because they want to even everything out. They simply do not want any opposing power. Money is power; success is power. That must be neutralized or destroyed.
- 9.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When we get to chapter 5, we will have a better idea of what these two verses are telling us. We will have an actual case history which has a lot of details not found in vv. 44–45.

I took a lot of slack in my translation below, having trouble in an attempt to give this a rigorously accurate translation. I think I have the gist of what Luke is writing, but there are one or two phrases which I am not completely comfortable with.

According to a day both being devoted of one mind in the Temple breaking and [in] a house bread, eating food in gladness and in singleness of heart; praising the God and having grace face to face with all the people. But the Lord is adding the saved ones according to a day upon the same.

Acts
2:46–47

Each day, they are both continuing with one mind in the Temple [courtyard] and breaking bread in the house. They are eating food with joy and with a single-mindedness of heart. They are praising God and adhering to grace with all the people [of God]. The Lord is adding the saved each day on top of the number [lit., *him, it*] [who are already there] [or, *each day to the church*].

Each day, these disciples continue with one mind in the Temple courtyard and they observe the Eucharist in the house which they had rented. They are enjoying food together and they are single-minded in their understanding of Jesus. They continue to praise God and to adhere to His grace, as they understood it, along with all the people of God. Their numbers are increased by God, Who continued to add believers to church in Jerusalem.

Here is how others have translated this verse:

Ancient texts:

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|----------------------------|--|
| Westcott-Hort Text (Greek) | According to a day both being devoted of one mind in the Temple breaking and [in] a house bread, eating food in gladness and in singleness of heart; praising the God and having grace face to face with all the people. But the Lord is adding the saved ones according to a day upon the same. |
| Complete Apostles Bible | So continuing daily with one accord in the temple, and breaking bread from house to house, they were sharing food with joy and simplicity of heart, praising God and having favor with all the people. And the Lord was adding to the church daily those who were being saved. |
| Douay-Rheims 1899 (Amer.) | And continuing daily with one accord in the temple and breaking bread from house to house, they took their meat with gladness and simplicity of heart: |

	Praising God and having favour with all the people. And the Lord increased daily together such as should be saved.
Holy Aramaic Scriptures	And everyday they were always in The Haykla {The Temple}, with one soul, and in the house, they were breaking The Flatbread, and they were receiving their food while rejoicing, and in the purity of their heart were giving praises unto Alaha {God}, while giving, with mercies, before all the Ama {the People}. And into The Edtha {The Assembly}, everyday, Maran {Our Lord} was adding unto those who were the Living Ones.
James Murdock's Syriac NT	And they continued daily in the temple, with one soul: and at home, they broke bread and took food rejoicing, and in the simplicity of their heart. And they praised God, and had favor with all the people. And our Lord added daily to the assembly those who became alive.
Original Aramaic NT	And every day they were continuing in The Temple with one soul, and in the houses they were breaking loaves of bread, and they were receiving food as they celebrated, and in the simplicity of their hearts They were praising God as they were given affection before all the people*, and Our Lord was adding unto the church everyday those who were coming to life.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And day by day, going in agreement together regularly to the Temple and, taking broken bread together in their houses, they took their food with joy and with true hearts, Giving praise to God, and having the approval of all the people; and every day the number of those who had salvation was increased by the Lord.
Bible in Worldwide English	And every day the believers kept on gathering in the temple. They ate bread in each others homes. They ate their food gladly and with open hearts. They praised God. All the people respected them. Day by day, the Lord added to the church those who were saved. [The BWE treats this as one verse.]
Easy English	The whole group of believers met together every day in the yard of the temple. They shared their food and they ate meals together in each other's homes. They were very happy and they were honest with each other. All the time, they praised God. All the other people thought that the believers were good people. Every day, the Lord saved more people so that the group of believers grew bigger.
Easy-to-Read Version–2008	The believers shared a common purpose, and every day they spent much of their time together in the Temple area. They also ate together in their homes. They were happy to share their food and ate with joyful hearts. The believers praised God and were respected by all the people. More and more people were being saved every day, and the Lord was adding them to their group.
God's Word™	The believers had a single purpose and went to the temple every day. They were joyful and humble as they ate at each other's homes and shared their food. At the same time, they praised God and had the good will of all the people. Every day the Lord saved people, and they were added to the group.
Good News Bible (TEV)	Day after day they met as a group in the Temple, and they had their meals together in their homes, eating with glad and humble hearts, praising God, and enjoying the good will of all the people. And every day the Lord added to their group those who were being saved.
J. B. Phillips	Day after day they met by common consent in the Temple; they broke bread together in their homes, sharing meals with simple joy. They praised God continually and all the people respected them. Every day the Lord added to their number those who were finding salvation.

The Message

They followed a daily discipline of worship in the Temple followed by meals at home, every meal a celebration, exuberant and joyful, as they praised God. People in general liked what they saw. Every day their number grew as God added those who were saved.

NIRV

Every day they met together in the temple courtyard. They ate meals together in their homes. Their hearts were glad and sincere. They praised God. They were respected by all the people. Every day the Lord added to their group those who were being saved.

New Life Version

Day after day they went to the house of God together. In their houses they ate their food together. Their hearts were happy. They gave thanks to God and all the people respected them. The Lord added to the group each day those who were being saved from the punishment of sin.

Thought-for-thought translations; dynamic translations; paraphrases:**Casual English Bible**

These people met together every day at the Temple. They ate together in one house after another, taking turns. They freely shared their food and were happy to do so because their hearts were in it. They kept thanking God for what he had done. In the process, they earned a fine reputation among the people. Every day the Lord added more souls to their group—people finding their way to God and to the salvation he offered.

Contemporary English V.

Day after day they met together in the temple. They broke bread together in different homes and shared their food happily and freely, while praising God. Everyone liked them, and each day the Lord added to their group others who were being saved.

The Living Bible

They worshiped together regularly at the Temple each day, met in small groups in homes for Communion, and shared their meals with great joy and thankfulness, praising God. The whole city was favorable to them, and each day God added to them all who were being saved.

New Berkeley Version**New Living Translation**

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They worshiped together at the Temple each day, met in homes for the Lord's Supper, and shared their meals with great joy and generosity [*Or and sincere hearts.*]
—all the while praising God and enjoying the goodwill of all the people. And each day the Lord added to their fellowship those who were being saved.

The Passion Translation

Daily they met together in the temple courts and in one another's homes to celebrate communion. They shared meals together with joyful hearts and tender humility. They were continually filled with praises to God, enjoying the favor of all the people. And the Lord kept adding to their number daily those who were coming to life.

Plain English Version

They all met together every day in the yard of God's ceremony house. And they met together in each other's houses too, to eat food and remember that Jesus died for them. They were all very happy and good to each other. They praised God, and they told other people that he is really good. All the people in Jerusalem thought those people that believed in Jesus were good people. And God saved more people every day, and they joined in with the other people that believed in Jesus.

UnfoldingWord Simplified T.

Every day they gathered in the temple area, and then they would have meals together in their homes. They were happy when they were eating together, and they shared what they had with one another. As they did so, they kept praising God, and all the other people in Jerusalem respected them. As those things were happening, every day the Lord Jesus increased the number of people who were being saved from the punishment of their sins.

William's New Testament

Day after day they regularly attended the temple; they practiced breaking their bread together in their homes, and eating their food with glad and simple hearts,

constantly praising God and always having the favor of all the people. And every day the Lord continued to add to them the people who were being saved.

Partially literal and partially paraphrased translations:

American English Bible	They also agreed to go to the Temple every day, after which they'd eat their meals in private homes... Eating the food happily and with sincere hearts, 47praising The God and finding favor with everyone. And all the while, the Lord kept adding more newly-saved ones to them each day.
Beck's American Translation Breakthrough Version	And daily unanimously staying close by on the temple grounds and tearing bread in each house, they were receiving a meal with others in excitement and plainness of heart, praising God and having generosity toward the whole group. The Master was adding the people being rescued daily based on the same <i>thing</i> .
Common English Bible	Every day, they met together in the temple and ate in their homes. They shared food with gladness and simplicity. They praised God and demonstrated God's goodness to everyone. The Lord added daily to the community those who were being saved.
Len Gane Paraphrase	They kept on [meeting] every day in harmony and broke bread from house to house eating their food with joy and without any attitudes of Boastful self-importance, praising God, and being in the good graces of all the people. The Lord added daily to the church those who were being saved.
A. Campbell's Living Oracles	Moreover, they continued unanimously in the temple every day; and breaking bread from house to house, they partook of their food with joy and simplicity of heart, praising God, having favor with all the people: and the Lord daily added the saved to the congregation.
New Advent (Knox) Bible	They persevered with one accord, day by day, in the temple worship, and, as they broke bread in this house or that, took their share of food with gladness and simplicity of heart, praising God, and winning favour with all the people. And each day the Lord added to their fellowship others that were to be saved.
NT for Everyone	Day by day they were all together attending the Temple. They broke bread in their various houses, and ate their food with glad and sincere hearts, praising God and standing in favour with all the people. And every day the Lord added to their number those who were being rescued.
20 th Century New Testament	Every day they devoted themselves to meeting together in the Temple Courts, and to the Breaking of Bread at their homes, while they partook of their food in simple-hearted gladness, praising God, and winning the good-will of all the people. And the Lord daily added to their company those who were in the path of Salvation.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Every day they devoted themselves to meeting together in the temple, and broke bread from house to house. They ate their food with joyful and sincere hearts, praising God and enjoying the favor of all the people. Every day the Lord added to their number [Other mss read <i>to the church</i>] those who were being saved.
Conservapedia Translation	They sold their possessions and gave them to others, as every man must, and continuing to practice their faith in the temple, breaking bread from house to house, they ate their food with contentedness and a shared heart. They praised God, and were favored by all the people. And everyday the Lord added people who were saved to the church. V. 45 is included for context.
Revised Ferrar-Fenton Bible	And they assembled daily in harmony in the temple, taking, however, their meals at home; partaking of their food with gladness, combined with humility of heart; praising God, and enjoying the respect of all the people. And the Lord united to them daily those who were for salvation.

Free Bible Version	Day after day they continued to meet together in the temple, and ate together in their homes. They enjoyed their meals humbly and happily. They praised God, and everyone thought favorably of them. Every day the Lord added to their number those who were being saved.
International Standard V	United in purpose, they went to the Temple every day, ate at each other's homes, and shared their food with glad and humble hearts. They were praising God and enjoying the good will of all the people. Every day the Lord was adding to their number those who were being saved.
Montgomery NT	Day after day they continued stedfastly with one accord in the Temple; and breaking bread together in their own homes, they continued to eat their food with gladness and an undivided heart, praising God, and looked on with favor by all the people. Meanwhile the Lord kept adding to them daily those that were being saved.
Riverside New Testament	Every day, continuing with one accord in the Temple courts and in breaking bread from house to house, they ate together in joy and simplicity of heart, praising God and having favor with all the people. The Lord added daily to their number those who were being saved.
Urim-Thummim Version	And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their food with gladness and simplicity of heart, praising Elohim and having favor with all the people. And the LORD added to the ekklesia daily those that should be saved.
Weymouth New Testament	And, day by day, attending constantly in the Temple with one accord, and breaking bread in private houses, they took their meals with great happiness and single-heartedness, praising God and being regarded with favour by all the people. Also, day by day, the Lord added to their number those whom He was saving.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Each day they met together in the Temple area; they broke bread in their homes; they shared their food with great joy and simplicity of heart; 47 they praised God and won the people s favor. And every day the Lord added to their number those who were being saved. 5:12 4:21; 13:48; 21:20
The Heritage Bible	And from day to day they were in constant readiness with united passion in the temple, and breaking bread from house to house, they took nourishment with exultation and simplicity of heart, Praising God, and having grace with all the people. And the Lord added to the church daily those being saved.
New American Bible (2002)	Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.
New Catholic Bible	Every day, united in spirit, they would assemble together in the temple. They would break bread in their homes and share their food with joyful and generous hearts as they praised God, and they were regarded with favor by all the people. And day by day the Lord added to those who were being saved.
New Jerusalem Bible	Each day, with one heart, they regularly went to the Temple but met in their houses for the breaking of bread; they shared their food gladly and generously; they praised God and were looked up to by everyone. Day by day the Lord added to their community those destined to be saved.
Revised English Bible—1989	One and all they kept up their daily attendance at the temple, and, breaking bread in their homes, they shared their meals with unaffected joy, as they praised God and enjoyed the favour of the whole people. And day by day the Lord added new converts to their number.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Continuing faithfully and with singleness of purpose to meet in the Temple courts daily, and breaking bread in their several homes, they shared their food in joy and simplicity of heart, praising God and having the respect of all the people. And day after day the Lord kept adding to them those who were being saved.
Hebraic Roots Bible	And continuing steadfastly with one mind day by day in the sanctuary, and breaking bread from house to house, they shared food in gladness and simplicity of heart, they were praising YAHWEH while finding favor before all the people. And everyday our Master would add to those who lived among the congregation.
Holy New Covenant Trans.	Every day they met together with the same purpose in the temple courtyard. They ate together in their homes, eating their food with joyful hearts. They were very happy. They were praising God. All of the people liked them. More and more people were being saved every day; the Lord was adding them to the group of called out people.
The Scriptures 2009	And day by day, continuing with one mind in the Set-apart Place, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, praising Elohim and having favour with all the people. And the Master added to the assembly those who were being saved, day by day.
Tree of Life Version	Day by day they continued with one mind, spending time at the Temple and breaking bread from house to house. They were sharing meals with gladness and sincerity of heart, praising God and having favor with all the people. And every day the Lord was adding to their number those being saved.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...in day also Devoting unanimously in the temple Breaking also in house bread [Men] accepted food in happiness and [in] simplicity [of] heart Praising the god and Having favor to all the people The but Lord added the [men] being saved in day to the it...
Alpha & Omega Bible	DAY BY DAY CONTINUING WITH ONE MIND IN THE TEMPLE, AND EATING MEALS FROM HOUSE TO HOUSE, THEY WERE TAKING THEIR MEALS TOGETHER WITH GLADNESS AND SINCERITY OF HEART, PRAISING THEOS (<i>The Alpha & Omega</i>) AND HAVING FAVOR WITH ALL THE PEOPLE. AND THE LORD WAS ADDING TO THEIR NUMBER DAY BY DAY THOSE WHO WERE BEING SAVED. †(2:38 Mark 16:16)
Awful Scroll Bible	Not only being steadfast-by, throughout the days, together-in-passion from-within the temple, but also breaking bread along down the houses, they were taking-within food from-within much-leaping, and singleness of the sensibility of the heart, praising God, and holding favor with regards to all the people. And the Lord was putting-to the called-out along the days, those being preserved sound.
Concordant Literal Version	Besides persevering day by day with one accord in the sanctuary, besides breaking bread home by home, they partook of nourishment with exultation and simplicity of heart, praising God and having favor for the whole people. Now the Lord added those being saved day by day in the same place.
exeGesés companion Bible	And continuing daily in unanimity in the priestal precinct, and breaking bread from house to house, they partake their nourishment in jumping for joy and simplicity of heart, halaling Elohim and having charism with all the people: and Adonay adds those being saved

Orthodox Jewish Bible	to the ecclesia daily. And yom yom, devoting themselves with one mind in the courts of the Beis Hamikdash, and from bais to bais, offering the Betzi'at HaLechem, they were together at tish with single-hearted exultation and hitlahavut. Praising Hashem, and having favor with all the people while G-d was adding to their number yom yom those receiving yeshu'at Eloheinu.
Rotherham's Emphasized B.	And <daily giving attendance with one intent in the temple, and [at home] breaking bread> they were partaking of food with exultation and singleness of heart; praising God, and having favour with all' the people. And the Lord was adding them who were being saved [daily] together .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Day after day they met in the temple [area] continuing with one mind, and breaking bread in various private homes. They were eating their meals together with joy and generous hearts, praising God <i>continually</i> , and having favor with all the people. And the Lord kept adding to their number daily those who were being saved.
An Understandable Version	And every day they continued to meet together in the Temple [<i>i.e., for teaching and worship</i>]. They were enjoying their meals and the close fellowship they shared in the various homes, and were praising God and enjoying favor with all the people [<i>of the area</i>]. And every day the Lord added to their number [<i>i.e., to the church</i>] those who were being saved [<i>i.e., upon their obedience to the Gospel</i>].
The Expanded Bible	The believers met together in the Temple [^c not the Temple building where only priests went, but the outer courts] every day. They ate together ·in their homes [or from home to home], sharing their food with joyful and ·sincere [or generous; or humble; or simple] hearts. They praised God and were ·liked by [looked upon favorably by] all the people. Every day the Lord added those who were being saved to the group of believers.
Jonathan Mitchell NT	Not only daily continuing strongly focused and persevering while devoting themselves in like passion and with one accord within the Temple courts and grounds, but also regularly breaking bread (= having meals) from house to house (or: home by home; or: in accord with [their] homes), they were sharing and partaking together of food (nourishment) in the midst of great rejoicing and with the evenness and smoothness of a heart without a stone, constantly praising God and habitually having grace facing, and holding favor toward, the whole People. Now the Lord [= Christ or Yahweh] kept on adding and placing toward [the goal] the folks being from day to day rescued (saved; delivered; made whole; restored to their original state and condition), at the same [place and time] [other MSS add: within the called-out community].
P. Kretzmann Commentary	And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved.
Syndein/Thieme	Kretzmann's commentary for Acts 2:41–47 has been placed in the Addendum . And they, continuing daily with one accord {daily intake of Doctrine} in the temple, and breaking bread from house to house, did eat their food with extreme mental happiness and singleness of heart, praising God, and having grace with all the people {relaxed mental attitude, no hypocrisy}. And the Lord added to the church daily those as being saved.
Translation for Translators	Every day they continued meeting together in the temple <i>area</i> . And every day they gladly and generously shared their food [SYN] <i>with each other</i> , as they ate together <i>and celebrated the Lord's Supper</i> in their houses. <i>As they did so</i> , they were praising God, and all the <i>other</i> people <i>in Jerusalem</i> were <i>thinking</i> favorably about them. <i>As those things were happening</i> , every day the Lord <i>Jesus</i> increased the

number of people who were being saved {whom he was saving} *from the guilt of their sins.*

The Voice

They were unified as they worshiped at the temple day after day. In homes, they broke bread and shared meals with glad and generous hearts. The new disciples praised God, and they enjoyed the goodwill of all the people *of the city*. Day after day the Lord added to their number everyone who was experiencing liberation.

Bible Translations with Many Footnotes:

Lexham Bible

And every day, devoting themselves to meeting [*The words “to meeting ” are not in the Greek text but are implied] with one purpose in the temple courts [*Here “courts ” is supplied to distinguish this area from the interior of the temple building itself] and breaking bread from house to house , they were eating their food with joy and simplicity of heart, praising God and having favor with all the people. And the Lord was adding every day to the total of those who were being saved.

NET Bible®

Every day¹⁰² they continued to gather together by common consent in the temple courts,¹⁰³ breaking bread from¹⁰⁴ house to house, sharing their food with glad¹⁰⁵ and humble hearts,¹⁰⁶ praising God and having the good will¹⁰⁷ of all the people. And the Lord was adding to their number every day¹⁰⁸ those who were being saved.

¹⁰²tn BDAG 437 s.v. ἡμέρα 2.c has “every day” for this phrase.

¹⁰³tn Grk “in the temple.” This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

¹⁰⁴tn Here κατά (kata) is used as a distributive (BDAG 512 s.v. B.1.d).

¹⁰⁵sn The term glad (Grk “gladness”) often refers to joy brought about by God’s saving acts (Luke 1:14, 44; also the related verb in 1:47; 10:21).

¹⁰⁶tn Grk “with gladness and humbleness of hearts.” It is best to understand καρδίας (kardias) as an attributed genitive, with the two nouns it modifies actually listing attributes of the genitive noun which is related to them.

¹⁰⁷tn Or “the favor.”

¹⁰⁸tn BDAG 437 s.v. ἡμέρα 2.c has “every day” for this phrase.

The Spoken English NT

And every day they all faithfully attended the Temple together,^{aaa} and they would eat together in people’s homes.^{bbb} They’d share meals with joyful and sincere hearts. They were praising God, and were in good favor with everyone.^{ccc} And day by day, the Lord was adding more people to their number who were being saved.^{ddd}

^{aaa.} Or “Every day they devoted themselves to worship in the Temple, in total unity.”

^{bbb.} Lit. “...in the Temple, breaking bread house to house.”

^{ccc.} Lit. “with the whole people.”

^{ddd.} Many copyists seem to have tripped over the expression “to their number,” resulting in different small variations, such as replacing this phrase with “to the community.”

Wilbur Pickering’s New T.

So day by day they continued steadfastly with one purpose in the temple³⁹ and broke bread from house to house;⁴⁰ they received their share of food with gladness and singleness of heart,⁴¹ praising God and having favor with all the people. And day by day the Lord added⁴² to the Church⁴³ those who were being saved.

(39) Since Jesus had formally abandoned the temple, Matt. 23:38-39; Matt. 24:1, why were they still using it? It was probably the largest structure in town, and the only one that could hold their increasing number. It would also be strategic for evangelizing unconverted Jews. But it later became a snare, as illustrated by the episode that resulted in Paul’s imprisonment.

(40) Here we have the regular meals.

(41) This sort of thing can work for a while, but tends to go sour; see 6:1. [Many years ago I observed a community in Ann Arbor, Michigan try this, but they had trouble with free loaders and moochers.]

- (42) Notice who does the adding, and He cannot be deceived.
- (43) Three percent of the Greek manuscripts, of inferior quality, omit “the Church” (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And continuing daily with one mind in the temple, and breaking bread at every house, they were sharing food with great happiness and simplicity of heart [fig., generosity], praising God and having favor with all the people. So the Lord was daily adding the ones being saved to the Assembly [or, Church, and throughout book].
Benjamin Brodie’s trans.	And with one mind they spent much time daily in the temple, as well as breaking bread in various private homes, sharing food with happiness and a mentality of the soul characterized by simplicity, Praising God and maintaining a gracious attitude face-to-face with the entire people. And the Lord added to those who were being saved daily .
Context Group Version	And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were rescued.
English Standard Version	And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.
Far Above All Translation	And they resolutely continued daily in unanimity in the temple, breaking bread from house to house, partaking of food with gladness and plainness of heart, praising God, and having favour with all the people. And the Lord would add to the church those who <i>became</i> saved daily.
Legacy Standard Bible	And daily devoting themselves with one accord in the temple and breaking bread from house to house [Or <i>in the various private homes</i>], they were taking their meals [Lit <i>food</i>] together with gladness and sincerity [Or <i>simplicity</i>] of heart, praising God and having favor with all the people. And the Lord was adding to their number [Lit <i>together</i>] daily those who were being saved.
Modern Literal Version 2020	And persevering every day, united in the temple and breaking bread in every house, they were taking their nourishment in gladness and simplicity of heart, praising God, and having favor toward the whole people. Now the Lord was adding to the congregation* of believers the ones who are saved every day.
NT (Variant Readings)	And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to °[the church] day by day those being saved. °CT-them

The gist of this passage: This new Christian group remained together, without schisms, spending time at the Temple and in their various homes.

Acts 2:46a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong’s #2596

Acts 2:46a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
Literally, this means, <i>according to a day</i> . This is variously translated, <i>daily, day-by-day, every day, each day</i> .			
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with kai	Strong's #5037
proskartereō (προσκαρτερῶ) [pronounced pros-kar-ter-EH-oh]	<i>being devoted to, persevering, being constantly diligent, (in a place) attending assiduously all the exercises, (to a person) adhering closely to, attending, giving self, continuing (in, instant in, with, upon), waiting on (continually)</i>	masculine plural, present active participle, nominative case	Strong's #4342
homothumadón (ὁμοθυμαδόν) [pronounced ho-moh-thu-mah-DON]	<i>of one mind, by unanimous consent, in agreement, in one accord</i>	adverb of agreement or accord	Strong's #3661

Translation: Each day, they are both continuing with one mind...

These disciples continue being of one mind. This means, they are not having arguments; there are not those who want to split off and form their own group.

Bear in mind that, to this point in time, these disciples do not have a full picture of all that has taken place, nor are they fully aware of the new age which they are in.

Most of what will be taught is showing how the Old Testament was fulfilled by Jesus. Those who believe will be added to the church. When Paul comes on the scene, we will find out that we are in a new epoch.

Acts 2:46b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588

Acts 2:46b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411

Translation: ...in the Temple [courtyard]...

Although several translations hide what is here, I believe that they continued to go to the Temple courtyard for worship. This seemed to be the logical thing for them to do. They were emboldened because many of them (all 120 possibly) had seen the risen Christ. Besides this, there were another 3000 recent converts. This is a rather large number.

At some time, it seems that Jesus appeared to 500 believers all at once (1Cor. 15:6). We do not know exactly how this jives with the 120 disciples about whom we read through the beginning chapters of Acts. However, my explanation is this: not all of those who saw the risen Christ returned to Jerusalem. We know from a narrative in the final chapter of Luke that Jesus actually went after those who left Jerusalem and told them to return to Jerusalem. However, there are 380 believers who, insofar as we know, have returned to their homes in Galilee (or wherever). Since Jesus appeared to them, we can assume that they are believers in Him. However, since they are not in Jerusalem waiting on the Holy Spirit, we might assume that these are believers with salvation only; but nothing else.

At this point in time, there were at least 3120 believers who followed Jesus; who believed in His resurrection and ascension. This is a very sizable number. So, if they wanted to assemble at the Temple and teach the Word of God from the Old Testament, there was not a lot that the religious class could do about this. At this point, they do not seem to be a factor in the growing church.

Because they do not know the times and the epochs, it makes sense for them to all meet at the Temple to worship the Christ and to speak of the Old Testament Scriptures.

One thing which occurs to me is, Peter (and other Apostles) might be speaking and teaching. From where to they obtain copies of the books of the Old Testament? Could they be obtained at the Temple? That seems logical to me.

Acts 2:46c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kláō (κλάω) [pronounced KLAH-oh]	<i>breaking (bread) (into pieces); tearing (separating) (into pieces)</i>	masculine plural, present active participle, nominative case	Strong's #2806
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Acts 2:46c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
artos (ἄρτος) [pronounced AR-toss]	<i>bread, loaf, loaves</i>	masculine singular noun; accusative case	Strong's #740

Translation: ...and breaking bread in the house.

Although they went to the Temple by day, they would later meet at the house to break bread and celebrate the Eucharist. Now, recall that they originally had some sort of home where 120 disciples could stay and function like normal human beings for a period of time. I would assume that this is the same place, the place where the 3000 were converted.

How many were there in addition to the 120, we do not know. How exactly they accommodated others, we do not know. But there appear to have been communal meals.

Luke is recording history here. He is not saying, "This is exactly what you do to establish a church."

Acts 2:46d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metalambánō (μεταλαμβάνω) [pronounced met-al-am-BAN-oh]	<i>to eat, to have, to be a partaker, to receive, to take, to have a share in, to participate; genitive case, to accept (and use)</i>	3 rd person plural, imperfect active indicative	Strong's #3335
trophê (τροφή) [pronounced troff-AY]	<i>food, meat, nourishment (literally or figuratively); by implication, rations (wages)</i>	feminine singular noun, dative, locative or instrumental case	Strong's #5160
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
agalliasis (ἀγαλλίασις) [pronounced ag-al-LEE-as-is]	<i>exultation, extreme joy, gladness</i>	feminine singular noun; nominative case	Strong's #20

This word occurs twice in Luke, once in Acts, once in Hebrews and once in Jude.

Translation: They are eating food with joy...

These people gathered to eat. Would this be all 3000? If so, where could they put them all? There are some specifics which are taken for granted, but not fully explained to the critical reader. In any case, large numbers of them would gather at the house and eat there.

Acts 2:46e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
aphelótēs (ἀφελότης) [pronounced af-el-OHT-ace]	<i>simplicity, singleness, single-mindedness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #858
This word occurs only here in the New Testament.			
It is the compound of a negative particle and φέλλος (in the sense of a stone as stubbing the foot). I would understand this to be a person who is moving carefully forward, being careful on to stub his own food.			
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588

Translation: ...and with a single-mindedness of heart.

They are said to gather with a single-mindedness of heart. The word used for this is a compound noun made up of a negative particle and φέλλος (in the sense of a stone as stubbing the foot). I would understand this to be a person who is moving carefully forward, being careful on to stub his own foot.

The people gathering are not trying to start fights, to have disagreements, etc. Although there is not a clear authority structure, certainly the 11 (or 12) Apostles are seen as having the authority there.

You may recall that, when these men were disciples during the Lord's earthly ministry, they would often break out into arguments with one another. Several times in this chapter, we are told that they did not do this.

Acts 2:46 Each day, they are both continuing with one mind in the Temple [courtyard] and breaking bread in the house. They are eating food with joy and with a single-mindedness of heart. (Kukis mostly literal translation)

Acts 2:46 (NIV) (a graphic); from [Finding Time to Fly](#); accessed September 5, 2021.



Chapter Outline

Charts, Graphics and Short Doctrines

Acts 2:47a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aineô (αἰνέω) [pronounced ahee- NEH-oh]	<i>praising, those extolling, the ones singing praises in honour to God; promising, vowing</i>	masculine plural, present active participle, nominative case	Strong's #134
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, Goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

God has occurred many times in this chapter, but only as a nominative or as a genitive/ablative case.

Translation: They are praising God...

In the Temple and at the house, these men are praising God. Perhaps there are songs which are sung (the verb here allows for that).

This does not mean that they were devoid of Bible doctrine. They were getting their Bible doctrine from the Old Testament, which centered on relating the prophecies of the Old Testament to Jesus the Messiah.

Acts 2:47b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
echô (ἔχω) [pronounced EHKH-oh]	<i>having [and/or] holding; the one who owns, the possessor, adhering to, clinging to</i>	masculine plural, present active participle; nominative case	Strong's #2192
charis (χάρις) [pronounced KHAHR- iç]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; accusative case	Strong's #5485
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314

Acts 2:47b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	masculine singular adjective; accusative case	Strong's #3650
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992

Translation: ...and adhering to grace with all the people [of God].

There appears to be a great affinity of these people for one another. Being together as they are gives them great comfort and benefit. So this phrase simply tells us that they stayed close to one another, doing the things which we have been studying, and enjoying this new thing and one another.

At this point, there would have been a great deal of optimism and friendliness. They all had their focus on Jesus Christ and upon whatever this new movement meant.

Acts 2:47c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962
prostithêmi (προστίθημι) [pronounced pros-TITH-ay-meef]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	3 rd person singular, imperfect active indicative	Strong's #4369
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588

Acts 2:47c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sôzô (σώζω) [pronounced SOHD-zoh]	<i>saved, being kept safe and sound, rescuing from danger or destruction</i>	masculine plural, present passive participle; accusative case	Strong's #4982
katá (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
Literally, this means, <i>according to a day</i> . This is variously translated, <i>daily, day-by-day, every day, each day</i> .			
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
auto (αὐτό) [pronounced ow-TOH]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
Instead of <i>to him</i> or <i>to it</i> above (I reference the previous 3 words, as they are found in the Westcott Hort text and Tischendorf's Greek text), Byzantine Greek text and Scrivener Textus Receptus both have...			
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
ekklêsía (ἐκκλησία) [pronounced ek-klay-SEE-ah]	<i>church, assembly, gathering, company; transliterated, ekklêsia</i>	feminine singular noun, dative, locative or instrumental case	Strong's #1577

Wilbur Pickering writes: *Three percent of the Greek manuscripts, of inferior quality, omit "the Church" (as in NIV, NASB, LB, TEV, etc.).*⁶⁸ Even though he sounds very sure of himself, not many translations followed his lead here. Nevertheless, the Greek sounds more precise here as people are being added to the church.

Translation: *The Lord is adding the saved each day on top of the number [lit., him, it] [who are already there] [or, each day to the church].*

What helped with their confidence and enthusiasm is, more and more people here were added to their numbers. This happened every day. No one knew, at this point, how to stop what was going on.

⁶⁸ Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Acts 2:47 (footnote).

This is a fascinating study in contrasts, because the religious class believed that they had done away with Jesus; and now this was happening. The people were braver and more committed than ever. So the religious class had to be frantic. But there were too many people for them to throw them out of the Temple courtyard.

Acts 2:47 They are praising God and adhering to grace with all the people [of God]. The Lord is adding the saved each day on top of the number [lit., *him, it*] [who are already there] [or, *each day to the church*]. (Kukis mostly literal translation)

Acts 2:46–47 Each day, they are both continuing with one mind in the Temple [courtyard] and breaking bread in the house. They are eating food with joy and with a single-mindedness of heart. They are praising God and adhering to grace with all the people [of God]. The Lord is adding the saved each day on top of the number [lit., *him, it*] [who are already there] [or, *each day to the church*]. (Kukis mostly literal translation)

The ESV is used below.

Why don't believers live like this anymore?

1. The life of the early believer is described in this final passage in Acts. What has happened to us? Have we lost the true Christian experience?
2. Acts 2:42–47 *And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.*
3. It is clear that we do not live in this fashion today.
4. Did the song *Woodstock* describe what we ought to be doing, and we missed that? “We’ve got to get ourselves back to the garden.”
5. The description of believers as a group here and in Acts 5 is obviously different than today’s experience.
6. Obviously, what is key is the doctrines taught by Paul in the Pauline epistles. Paul never sets up some kind of Christian or utopian society.
7. The Jerusalem church will be in trouble for a long, long time. Paul has to carry a large gift to them to help them survive.
8. The Romans will attack and destroy the Temple and kill nearly a million Jews in A.D. 70. Whatever was happening in the local church was not enough to stave off geographical disaster for the people.
9. Jesus warned the people about the destruction of Jerusalem and told them when they had to get out.
10. Because of the Christian persecution and the legalism of the local church, people began to leave Jerusalem; and evangelical missions were taking place all over the Roman empire (and beyond).
11. There were a unique set of circumstances which caused believers to gather together in something which is very much like the hippie commune style today.
12. The conditions:
 - 1) Although the Apostles could enter into most of the synagogues, entering into the Temple and teaching was increasingly difficult. They will do that; but they will do this less and less.
 - 2) The disciples were all grouped together in Jerusalem. They apparently had secured a long term rental where they were; and maybe other homes around there became available to them.
 - 3) The mode of living for at least three years was Jesus leading and teaching His disciples, and they might be staying anywhere. Remember that warning that Jesus gave to someone who wanted to follow Him? “The Son of Man does not know where He is going to lay His head next.” That was normal living for over 3 years for all of the disciples—all 120 of them.
 - 4) Jerusalem was not where most of these believers lived. Almost all of Jesus’ 120 disciples were Galileans. Things had happened to convince them to stay in Jerusalem (remember that Jesus ran two believers down who were heading out of town and He told them, “Go back to Jerusalem”).
 - 5) Some measure of persecution may have already set in (remember those believers fleeing

Why don't believers live like this anymore?

- Jerusalem).
- 6) There is one more thing: most of them believed that Jesus was coming back for them. They did not know when, but they expected pretty soon. John, near the end of his life, apparently will come to the realization that, "I may experience physical death before the Lord returns."
 - 7) Although Jesus never gave them any idea how to live after He ascended into heaven, He did teach them a lot about wealth and considering riches to be more important than the spiritual life.
13. These conditions no longer exist.
 14. It should be clear that the rapture may take place over the next few minutes, or it may be thousands of years away.
 - 15.

We should never confuse the book of Acts as a prescription of how things ought to be. The Acts is a descriptive book, telling us what happened. It is never presented as the pattern that we, as believers, ought to be following.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 2:46–47 *Each day, these disciples continue with one mind in the Temple courtyard and they observe the Eucharist in the house which they had rented. They are enjoying food together and they are single-minded in their understanding of Jesus. They continue to praise God and to adhere to His grace, as they understood it, along with all the people of God. Their numbers are increased by God, Who continued to add believers to church in Jerusalem.* (Kukis paraphrase)

Now, doesn't this seem more together and more unified than most churches today? We should consider this, and at the same time, think about things further down the road, when it is clear that there will be great legalism in this church in Jerusalem; and that God will allow the Romans to ransack Jerusalem in A.D. 70. Do how do we explain the change from the church then to the church a decade or two later; and how do we explain the church then as compared to your local church today?

Let me suggest that, because the doctrine of this new entity the church was lacking (God would reveal this information through Paul, the true 12th Apostles), that somehow, through the giving of the Holy Spirit, the believers of this era conformed to what R. B. Thieme, Jr. calls the royal family honor code. That is, they naturally did what God had not explained to them as of yet. Therefore, the church was more cohesive in the beginning. As various doctrines became known, these doctrines became a part of what the believers were now responsible for. These doctrines were, once given, subject to the filter of the sin nature. That is, before the information was given, the Holy Spirit guided the believers of a church to simply do what they were supposed to do, with regards to interacting with one another as believers in the body of Christ. Believers still have sin natures and they were able to think of ways to violate this honor code as they knew it to be. This is going to take place in Acts 5, at the beginning of the chapter. See [Acts 5 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

So, what the new believers in the church lacked by way of understanding, they fulfilled naturally in the Spirit. And when those doctrines became known, then the church body became responsible for those doctrines; and the required behaviors, now known, could be obeyed in the Spirit or disobeyed by the sin nature.

Although the bulk of this information is going to be revealed by Paul in books like Romans or 1Corinthians and 2Corinthians, some of this information will be revealed to Peter during the book of Acts. When that occurs, I will certainly draw your attention to it.

Later in the book of Acts, Peter will be taught that meats are no longer unclean and that gentiles should be accepted into the church just like everyone else. This takes place in [Acts 10 \(HTML\)](#) ([PDF](#)) ([WPD](#)), and after this, Peter become responsible to understand and obey these things. And when Peter violates the norms and standards of his conscience, Paul finds it necessary to brace him. Peter came up to Antioch. For awhile, he had meals with the gentiles as he would with fellow Jews. But when James and other church pillars arrived, Peter

pulled back, away from the gentiles. Peter knew better from Acts 10; but he violated his conscience by not adhering to the royal family honor code (which meant, treating gentiles no differently than Jews). Paul talks about this in **Galatians 2** ([HTML](#)) ([PDF](#)) ([WPD](#)). See Galatians 2:11–14 in particular. Paul restates this royal family honor code maxim in Galatians 3:28 **There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.** (ESV)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
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www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 2 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 2

- 1.

[Chapter Outline](#)

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 2

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Addendum

This footnote goes to [Acts 2:1–2](#).

Footnote for Acts 2:1 (The Christian Community Bible)

- 2.1 Pentecost was one of the greatest feasts of the Jewish calendar. Originally an agricultural feast, in the latter centuries of the Old Testament it became the celebration of the giving of the Law to Moses on Mt. Sinai. For this occasion, like for the Passover, many Jews from the countries around the Mediterranean came on pilgrimage to Jerusalem.

It was during the Jewish Passover, which commemorated the liberation from slavery in Egypt, that Jesus, by his own death and resurrection, offered the world freedom from death and sin; it is on the day when the gift of the Law on Sinai is celebrated, the day when God made his covenant with the chosen people, that God now gives his Spirit to the “Israel of God” (Gal 6:16).

That very day the baptism of fire announced by John (Lk 3:16) takes place. God sends the Spirit of his Son and, with this, the Church is born. For the Church is not a human institution, or the work of a group of believers; it comes from God’s initiative, and God wills that individuals of every nation witness this event.

What happened at Pentecost was as unique as what was accomplished by the resurrection. Nevertheless it follows the pattern of other interventions of God in history. On one hand, the Spirit constantly brings about our apostolic renewals, religious awakenings, and dynamic communities that become the new blood of the Church, which constantly grows old and constantly needs renewal.

The Spirit comes to give life to the Church. It also comes to confirm or affirm the believers. The baptism of fire that the apostles receive is normally conferred on us through confirmation (see commentary on 8:9).

The rushing wind is a sign, because spirit means both breath and wind in the Hebrew culture. Inspired by the Spirit, Peter speaks up. He now knows the truth and believes, and this is why he can boldly proclaim it (Jn 15:26 and 16:13).

Each one heard them speaking in his own language. The repetition of this expression on three occasions (vv. 6, 8, 11) is an indication to us that here is a key for understanding this passage. The miracle of Pentecost is not really in the fact that the apostles, all of Palestinian origin, began to speak in foreign languages, but in the fact that all the foreigners heard the proclamation of God’s wonderful deeds in their own language: that is the miracle of Pentecost.

Many other New Testament texts refer to the “gift of tongues” (Acts 10:46; 19:6; 1 Cor 12; 14:2-19) but here in the Pentecostal text God outlines the basis of all evangelization: those who are called to have faith in Jesus, to become members of the Church, are not required to renounce their language and their culture, as the Jewish proselytes of old were expected to. On the contrary, God wishes to be praised and blessed by people of all languages and cultures: in this way the diversity of the members in the body of Christ (1 Cor 12:12-13) will be clearly visible for all to see, likewise the gathering together through Jesus and his Spirit of God’s scattered children will also be visible (Jn 11:52).

Throughout her history, the Church has tended to forget the miracle of Pentecost when she imposed her language and her culture while evangelizing new peoples. Throughout her history, the Holy Spirit has also warned the Church against such temptations in the persons of apostles who live by the spirit of Pentecost.

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This footnote came from [Acts 2:3–4](#).

Kretzmann's Commentary on Acts 2:1-4

In the complete fulfilling of the day of Pentecost, when the day was altogether filled up, according to Hebrew manner of speaking, when it had altogether come. As Luke used the word, it indicates that this day, at this time, brought the fulfillment of the earnest and eager expectation of the disciples, and that its importance should therefore be remembered forever. It was the day of Pentecost, the fiftieth day after Easter, the second great festival of the Jewish church-year, celebrated on the day after the completion of seven full weeks after the second day of the Passover week, when the firstlings of the barley harvest were waved before the Lord. On this day, which in that year just happened to be a Sunday, they all were assembled together. This has been understood of the twelve apostles alone, who were spoken of in the last verse of Chapter one. But the fact that the Pentecostal gifts, though exercised by the apostles first, were not confined to them, but were used by other disciples as well, makes it more plausible to assume that the entire congregation of Jerusalem, the hundred and twenty disciples, chap. 1:15, and even others that had come to Jerusalem for the festival, were assembled together. In one place they were gathered together, and although the Temple is not specified as in other places, chap. 3:2-11; 5:21, the fact that there was such a large assembly, and that afterwards thousands of people became witnesses of the miracle, indicates that an upper room in the city would have been inadequate, and that the miracle probably occurred in one of the Temple-halls adjoining the spacious courts. And there happened suddenly out of heaven a sound as of a mighty wind, that bore along with great power. The sound came without warning or visible cause, no storm-clouds having gathered and the serenity of the sky being unmarred by any indication of a disturbance. Out of the sky the sound proceeded with a volume of noise which immediately attracted attention to its rushing sibilance, since it was directed to that one house or hall where the disciples were assembled. The supernatural manifestation continued even inside the hall, making both walls and ceiling resound with its violence. Incidentally, a second phenomenon was made manifest. Forked tongues appeared above the disciples, like fire in their appearance and brightness. The text makes it seem as though there was originally a great flame as of fire which accompanied the rushing sound, from which now the smaller flames divided or parted themselves off. And so the semblance of fires at upon every one of them. The fire and the flames were symbols of the audible tongues in which the apostles were presently to speak. For while the phenomenon was visible to all those present, the real and most important miracle of Pentecost took place. They were all filled with the Holy Ghost. All the preceding manifestations were but the heralds of the Spirit, who now came down to take possession of the hearts and minds of the disciples with His miraculous gifts. Not as though the apostles had not had the Spirit before. They had received Him both when they believed in Christ as their Savior and especially on Easter evening, with the commission of the Lord, John 20:22-23. But the apostles had shown only a very small measure of understanding in spiritual things, and as for power to work and courage to confess their Lord, all these had been strangely and lamentably absent. But here they received the Spirit in special measure; not only was the faith of their hearts confirmed as never before, but they were also given an unusual amount of strength, both to labor and to endure. And the strongest feature of this imparting Of the Spirit consisted in the gift of miracles, which was immediately manifested in them. For they now began to speak, in connected discourse, in other, strange tongues, in languages and dialects of which, for the most part, they had probably never heard. The Holy Ghost not merely taught them the various languages for their own understanding, but actually gave them the ability to express themselves correctly in these tongues. It was a wonderful manifestation and transference of miraculous powers. The account is so clear that there can be no question in the unprejudiced mind as to the miracle set before us in this narrative, namely, that the foreign languages became to the unlearned fishermen of Galilee as their own, that they had a perfect command of the various languages and could express themselves freely, as occasion offered. And all this was wrought by the Spirit, who gave them utterance and enabled them to speak the oracles of God. "The Holy Spirit thus penetrated their hearts that in one moment they had the right understanding of God and of His Son Jesus Christ, and understood the whole Scriptures, and had such courage that they do not keep this understanding for themselves, but dare to confess it freely and openly. He comes down and fills the hearts of the disciples, who formerly sat there in grief and fear, and gives them fiery tongues that they become courageous, and preach freely of Christ, and fear nothing."

From <https://www.studylight.org/commentaries/eng/kpc/acts-2.html> accessed July 20, 2023.

This footnote came from [Acts 2:12–13](#).

Kretzmann's Commentary on Acts 2:5–13

Since this was the festival of Pentecost, one of the feasts upon which all the Jews were to appear at Jerusalem, Exodus 23:13-17; Deuteronomy 16:1-22, there were people from all parts of the world living, or sojourning for the time, in Jerusalem. Many of them that had formerly lived in distant countries may have returned to the city of their fathers in order to spend their declining years in their sacred city and to die within sight of the Temple. The people here referred to were sincere, devout men, Luke 2:25, not hypocrites like the Jewish rulers. And they hailed from every nation under heaven. Since the time of the Babylonian exile the merchandizing proclivities of the Jews had drawn them out into other countries more and more. In some countries, as in Egypt, there were large colonies of them, with influential men of the class of Philo. And that they were by no means few in number throughout Asia Minor, as well as in parts of Greece and in Italy, appears from the many passages in Acts in which the synagogues of the Jews are mentioned. These Jews, known as the Jews of the Diaspora, spoke the language of the people among whom they lived, retaining the Hebrew only for Sabbath services. Now when that great sound, as of the mighty wind, was heard, the attention of all the hearers was naturally directed to the hall where the apostles and disciples were assembled, and a great multitude came together to find out the reason for this supernatural occurrence. And what they saw and heard filled their minds with such trouble and perturbation that they were no longer sure of their senses; they were altogether confounded and mixed up. For here they heard, every man, the language of the people where he had been born. There were present Eastern or Babylonian Jews, Parthians, from the region of the Caspian Sea, Medes, from the southwestern shore of the same sea, Elamites, in what is now western Persia, dwellers in Mesopotamia, along the Euphrates and Tigris rivers; there were present Syrian Jews, from Judea, the southern part of what is now Syria, from Cappadocia, in eastern Asia Minor, from Pontus, south of the Black Sea, from Asia, the parts of western Asia Minor in general, along the Aegean Sea, from Phrygia, in western Asia Minor, from Pamphylia, in southern Asia Minor; there were present Egyptian Jews, from Egypt itself, as well as from the parts of Libya in the western part, about Cyrene, the modern Tripoli; there were present Roman Jews, sojourners from that city. And finally Luke mentions Jews from the island of Crete, in the Mediterranean, and from Arabia, as being present in only small numbers. Both Jews and proselytes were represented in the assembly, such as belonged to the Jewish nation by birth, and such as had become proselytes of the gate (by acknowledging the truth of the Jewish teaching) or of righteousness (by formally accepting all the rites and ceremonies, as well as the teaching). And all the various members of this' big gathering heard the apostles speak in their own tongue, fluently addressing them, as though they had spoken the dialects and languages all their life. Such a miracle was unheard of, and Luke exhausts his vocabulary in trying to describe its effect upon the multitude: they were confounded, they were amazed, they marveled, they were perplexed, they asked one another as to the meaning of the wonderful thing they were witnessing. And all the while the apostles were preaching the great and wonderful works of God, namely, that God had fulfilled the prophecies made to their fathers, that He had sent His Son Jesus to work the redemption of the whole world, and that this salvation was now being offered to all of them without exception. But while the majority of the assembled Jews were ready to accept the evidence of an extraordinary manifestation of God's power in these unlearned Galileans, as they called them, there were also some that scoffed and mocked, derisively declaring that the apostles were full of sweet wine, either the must of grapes still in the fermenting state or a choice sweet wine in use in Palestine. Note: wherever the Spirit of God works through the Word, there are always some that accept the glorious truth, while others are willfully offended and mock at the Spirit that lives in the Christians.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-2.html> accessed July 23, 2023.

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[Charts, Graphics and Short Doctrines](#)

This footnote came from [Acts 2:16–21](#).

Kretzmann's Commentary on Acts 2:14–21

While the gift of tongues was being transmitted to the apostles, it was not that they were in a state of ecstasy,

Kretzmann's Commentary on Acts 2:14–21

making them detached from the affairs going on about them. They were perfectly sane and rational. And Peter heard the remark of the scoffers. Up to this time the apostles had been sitting down; but now Peter arose, and the Eleven with him, to enter an emphatic protest against this blasphemous insinuation, which, incidentally, was very foolish. As spokesman of the Twelve, Peter purposely raised his voice in order to make himself understood by the entire audience, and then spoke solemnly and impressively, In the name of God. He addresses the assembled multitude very respectfully as "men of Judea and dwellers in Jerusalem," thus distinguishing between the inhabitants and the sojourners for the period of the festival. He wanted to make something known to them, he wanted to bring a fact to their attention, and therefore he asks them all to give ear, to listen closely to his words, his sayings, his informal talk. He brings out, first of all, the meaning of the Pentecost miracle. First of all, he refutes the charge that these men might be intoxicated. It was now only the third hour of the day, nine o'clock in the morning, and therefore the time itself made it highly improbable that these men should be drunken. But the real refutation of the insinuation came with the explanation of the miracle. The manifestation which they had witnessed was one due to the Spirit of God, in fulfillment of the prophecy of Joel, chap. 2:28-32. God Himself had promised through this prophet that in the latter days of the world He would pour out of His Spirit upon all flesh, that as the result of this miracle both the sons and the daughters of the people would prophesy, would be able to unfold the future, that the young men would see visions and the old men would receive revelations in dreams. And still more was included in this miraculous occurrence. For even the bonded servants, the slaves, both male and female, would receive the same gift of the Holy Ghost, so that they, too, would be enabled to prophesy. Persons of all nationalities and of every rank and station in life would thus become partakers of the Spirit and His wonderful gifts. And this phenomenon would not be confined to a single occasion, but would continue until the day when God would show and give miracles in the heaven or sky above and signs of His majesty on the earth beneath, blood, and fire, and smoky vapor. The sun would be changed entirely, losing his brightness and turning into darkness, and the moon likewise would be changed into a bloody mass. Bloodshed and devastation of war would precede that last great day of the Lord, whose purpose will clearly be visible as soon as it dawns over the demoralized world. See 1 Thessalonians 5:2; 1 Corinthians 1:8; 2 Corinthians 1:14; 2 Thessalonians 2:8. The awful aspects of the end of the world are here held up to the startled gaze of the multitude, as a warning cry to repentance. But, in the meantime, there is also a glorious promise held out to all that turn to the Lord in repentance and faith, and fervently call upon His name as that of the only Savior. Note: We Christians live in the time of the fulfillment of Joel's prophecy, in the time of the New Testament Pentecost. The preaching of Christ, which was begun by the lowly fishermen of Galilee, has gone out into all the world. And through this Gospel the exalted Christ, God Himself, is sending, pouring out His Spirit. The crucified Christ, now exalted to the right hand of God, is the almighty God. He is gathering unto Himself His Church out of all nations of the world. Sons and daughters, old and young, servants and maids, receive the gift of the Holy Ghost. And though the working of the Spirit is not manifested in the same way as in the early days of the Church, in visions, in dreams, in prophecy, yet the Spirit lives in the hearts of the believers, gives them the knowledge of Jesus Christ, their Savior, and urges them to speak of that which they believe so firmly, and to call upon the name of the Lord. The pouring out of the Spirit is the last of the great miracles of God until the great day of His returning to Judgment, In the meantime, we have the comfort that our salvation is secure in Him. "What does it mean 'to save'? It means to deliver from sin and death. For he that wants to be saved must not be under the Law, but under grace. But if he should not be under the Law, but under grace, then he must not be under sin. If he is under, in the power of, sin, then he is under the Law, that is, under the wrath of God, under eternal death and damnation, and under the power of the devil. But if he is to be saved, then all these enemies, sin, death, devil, must be removed. Therefore to save means nothing else than to deliver and make free from sin and death, from the wrath of God and the power of the devil, from the Law and from a bad conscience. Now Peter says, from the Prophet Joel: The Lord that pours out His Holy Spirit upon all flesh will save all that call upon His name, that is, by faith in Him He will deliver from sin and death."

From <https://www.studydrive.org/commentaries/eng/kpc/acts-2.html> accessed July 24, 2023.

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[Charts, Graphics and Short Doctrines](#)

This footnote goes to [Acts 2:14–15](#).

Footnote for Acts 2:14 (The Christian Community Bible)

• 14. This is the first proclamation of Jesus' resurrection. Peter, once again, aware of his responsibility in the group of the Twelve, speaks on behalf of all. He cites the texts of the Old Testament: Joel, the Psalms, etc. and demonstrates their fulfillment in Jesus and in the nascent Church.

I will pour out my Spirit. The Father sends the Spirit of Jesus to all people; he makes of all people his prophets, his witnesses.

I will perform miracles in the sky... Peter continues quoting the prophet Joel who announces the day of Yahweh, that is to say, in the Old Testament, the day of God's judgement. According to Joel it appears that the people of Israel alone will escape punishment; but Peter expands the text and affirms (v. 39), at the end of his speech, that the salvation which comes from God is promised to all, to those who are near and to those who are afar, to all those represented here by the foreigners of diverse nationality.

God raised him to life. Peter recalls how Jesus showed many signs of love during his public life: in spite of that, or more precisely, because of that, he was delivered into the hands of pagans: how mysterious it is that people reject God's love. More than 700 years before the coming of Jesus, the prophet Hosea was already familiar with this rejection of God's love (Hos 11:1-4) and Jesus, himself, announces it in the parable of the murderous vineyard tenants (Mt 21:33-39). However, God, whose love is more powerful than our sins (Rom 5:20), raised him from the dead and made him the source of salvation for all (vv. 33 and 36).

Repent. Peter uses these words of Jesus at the beginning of his speech (Mt 4:17)—the Church is beginning to fall into the steps of Jesus—now it is no longer a question of receiving the baptism of John the Baptist, which was only a ritual of purification, highlighting the desire to repent. We must receive baptism “in the Name of Jesus.”

What shall we do?... Repent. In those days, to repent and to be converted meant to share the life of the infant Church which showed to the nation the way of salvation taught by Jesus. The Church did not appear as a new religion opposed to Judaism, but as a center of more authentic life.

Save yourselves from this crooked generation (v. 40). This means that the entire generation was missing the unique opportunity they were given. For God asked them to take the most decisive step in Sacred History; even Roman oppression could be overcome by a people able to put the Gospel into practice. At the same time Jesus made them discover the love of God the Father for which the whole Bible had prepared them.

Some three thousand were added to their number (v. 41). They already knew of Jesus, but were not committed to him. They were converted by the common action of the Holy Spirit and the apostles. A church in which signs of the Spirit acting could not be seen could not say that Jesus lives in her midst.

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Joel 2:28–32 is quoted in Acts 2:17–21

The ESV (capitalized) is used below.

Joel 2:28–32 (a brief exegesis)

Scripture	Text/Commentary
Joel 2:28 "And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.	
Joel 2:29 Even on the male and female servants in those days I will pour out my Spirit.	
Joel 2:30 "And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke.	
Joel 2:31 The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes.	
Joel 2:32 And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.	

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The Doctrine of the Church (R. B. Thieme, Jr.)

1. Nomenclature. The Church is designated by other words than the Church.
 - a. Positional sanctification is described under two biblical words: 'saint' and the phrase 'in Christ.' These two words are used to designate the Church as the royal family of God in this dispensation.
 - b. Two words which form another concept: 'body' and 'bride.' This nomenclature relates us to the angelic conflict. The body is the Church on earth during this dispensation, the intensified stage of the angelic conflict. The bride is the Church in heaven after the Rapture. These two designations are very important and they cover many concepts of doctrine.
 - c. The English word 'church.' The Greek word, again, is *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*]. Five different meanings of *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*]:
 - i. The Attic Greek use, since this word first in the Classical Greek of Athens where it was used for the assembly Athenian citizens convened to conduct the affairs of state. The *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] was all of the citizens of Athens coming together to make a decision.
 - ii. It was used in Old Testament usage for the assembly of Israel — Acts 7:38. Whenever in the New Testament the Old Testament assembly was mentioned *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] was used. Every time Moses hauled the people together to chew them out during the period of the Exodus, whenever they were together, they were called *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*]. In other words, 'assembly' which is the literal meaning of *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*].
 - iii. Whenever Jews came together in a synagogue they were also known as *ekklêsía* (ἐκκλησία)

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- [pronounced *ek-klay-SEE-ah*] or an assembly — Matthew 18:17.
- iv. Under Hellenistic culture and the governments that grew out of the Alexandrian empire we have the assembly of a Hellenistic city state, as in Acts 19:25. Again, the citizens are called *ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*].
 - v. The one found in the epistles of the New Testament and often in the book of Acts in its technical sense. There are two technical concepts. The most important, and the one that we find in Ephesians 5, is the universal church. *Ekklêsía* (ἐκκλησία) [pronounced *ek-klay-SEE-ah*] is used for the Church universal, that is, for all believers on the earth today — Ephesians 1:22,23; 5:25-27. It actually refers to the residence of the royal priesthood. The second technical use is the local church, the classroom for the royal priesthood — 1 Corinthians 1:2; 1 Thessalonians 1:1; Revelation 2:3.
2. Dispensational orientation. ‘Mystery’ is the concept here. The dispensation of the Church is the mystery age. According to Romans 16:25,26; Ephesians 3:1-5; Colossians 1:25,26 the mystery refers to the fact that all doctrine pertaining to this dispensation was unknown in Old Testament times, never revealed. Starting with the baptism of the Holy Spirit and going all the way to the Rapture, and everything in between — the whole concept of the royal family, members of the family of God but royal family, the universal priesthood, the baptism of the Holy Spirit, the indwelling of the Spirit, the indwelling of Christ, are all doctrines pertaining to this dispensation only and they simply were not known in the Old Testament. The first reference to the Church was the prophecy of Jesus Christ in Matthew 16:18. So this is why we have the word ‘mystery’, something previously not understood but now known to those who are believers.
 3. The beginning of the Church Age.
 - a. The Church Age interrupts the dispensation of Israel seven years short of its completion. The Church Age is an interrupting dispensation.
 - b. The reason for the interruption of the Jewish Age is the glorification of Jesus Christ as a part of the strategic victory of the angelic conflict. Therefore the Jewish Age must be interrupted in order to call out a royal family identified with Christ forever. Once Jesus Christ is seated at the right hand of the Father He is alone there. He is King of kings, Lord of lords. He is our high priest, He is the last Adam. ‘Not good that Adam should ever be alone.’ Jesus Christ said this about the first Adam; God the Father says this about the last Adam. So the last Adam isn’t alone because He has us, His very own royal family.
 - c. The Church Age did not begin in Abraham’s tent. This was taught by covenant theology; this is the reformed theology system which came from John Calvin, John Knox, and others who started the Church in Abraham’s tent. We know this from the very statement of Jesus Christ for the Church was future when He said in Matthew 16:18, “I will” — future active indicative of *oikonoméō* (οικονομῶ) [pronounced *oy-kohn-ohm-EH-oh*] — “build my Church.”
 - d. The Church Age begins with the baptism of the Holy Spirit by which the royal family is formed. This is something that happens to us at the moment that we believe in Jesus Christ. Acts 1:5; 1 Corinthians 12:13; Acts 2:1-3 which doesn’t mention the baptism cf. 11:15,16 which does mention it.
 - e. The Church Age began on the day of Pentecost in 30 AD.
 4. The termination of the Church Age.
 - a. The Church Age terminates with the resurrection of the Church, called technically the Rapture — 1 Corinthians 15:51-57; Philippians 3:21; 1 Thessalonians 4:13-18; 1 John 3:1,2.
 - b. By comparing the original text of Colossians 2:15 with Revelation 19:6-8; Zechariah 13:2 plus 1 Thessalonians 3:13, it is concluded from the original languages that the body of Christ will be completed when the number of believers in the royal family is equal to the number of demons operating under the command of Satan today. This is predicated on the fact that the believer bumps one demon when he returns with Christ for that glorious victory of the second advent.
 - c. At the time of the Rapture of the Church it is transferred by resurrection to heaven. That means that the living believers go up, they are changed in the moment of a twinkling of an eye. The body is completed and therefore it becomes the bride. The bride goes through a period of preparation in

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- heaven while the Tribulation runs its course on earth.
- d. The preparation of the bride for the second advent is threefold. i) Every believer of the royal family receives at the same time a resurrection body — the dead believers and the live believers on earth — 1Corinthians 15:51-57; ii) The removal of the old sin nature in compatibility with ultimate sanctification — Philippians 3:21; iii) The destruction of all human good accumulated during the believer's life on this earth. It is burned — 1Corinthians 13:15.
5. Synonyms for Christ and the Church are seven. Each one of these synonyms teaches an entire doctrine:
 - a. The last Adam [Christ] and the new creation [the Church] — 1Corinthians 15:45-47; 2Corinthians 5:17; Galatians 6:15.
 - b. The head and the body — Ephesians 1:22,23; 2:16; 4:4,5; 5:23; Colossians 1:18,24.
 - c. The Shepherd and the sheep — John 10; Hebrews 13:20; 1Peter 5:4.
 - d. The vine and the branches — John 15.
 - e. The chief corner stone and the stones of the building — Ephesians 2:20; 1Peter 2:4-8.
 - f. The high priest and the royal priesthood — Hebrews 7:25; 10:10-14; 1Peter 2:5,9; Revelation 1:6.
 - g. The Groom and the bride — 2Corinthians 11:2; Ephesians 5:25-27; Revelation 19:6-8.
 6. The uniqueness of the Church Age.
 - a. Members of the royal family of God through the baptism of the Holy Spirit, leading to positional sanctification, called by the title of nobility 'saints.' This is the only group of believers who are members of the royal family of God forever.
 - b. The universal priesthood of the believer.
 - c. The indwelling of the Holy Spirit for every royal priest. Every believer is indwelt by God the Holy Spirit.
 - d. The indwelling of the person of Christ for fellowship as long as you are growing. If you stop growing and turn into a reversionist He leaves you and starts knocking on the door, as per Revelation 3:20.
 - e. Instructions to the royal family in writing, the completed canon of scripture. When it comes to the royal family God speaks through His Word.
 - f. We have a supernatural way of life for the royal family with a supernatural means of execution. This is experiential sanctification. Execution through the filling of the Spirit and the intake of Bible doctrine.
 - g. Every member of the royal family of God is an ambassador representing Christ on earth.
 7. The objective of the Church Age believer is to be filled with the Spirit consistently, to function daily under the principle of GAP so that he reaches the supergrace as quickly as possible. Supergrace is the normal function of the priesthood as well as the spiritual circumstances which glorify God. Supergrace is the tactical victory of the angelic conflict, therefore on to supergrace!

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This footnote came from [Acts 2:22–24](#).

Kretzmann's Commentary on Acts 2:22–24

Peter here launches forth into his sermon proper, to testify of Christ as David's Son and David's Lord. He addresses his hearers as Israelites, as members of the covenant nation of God, and asks them again to mark well his words. He places the name of Jesus the Nazarene at the head of this section, in order properly to emphasize his intention of making Jesus the center of his discussion. This Jesus had been approved by God unto them; God had clearly shown that Jesus was His ambassador to the Jews. the demonstrations of His power in the Word and work of Jesus being manifest throughout. The powers, wonders, and signs which He performed had been done through Him in their midst by God, just as He Himself had argued. Peter tells the

Kretzmann's Commentary on Acts 2:22–24

Jews outright that they were very well aware of these facts, that it was impossible for them to deny a single one of them, John 11:47. Peter furthermore informed the Jews that it was in accordance with God's preordained purpose, with His constituted will and foreknowledge, that Jesus was delivered into their power, affixed to the cross and slain with wicked hands, and not because He had been overcome by their strength. And he finally tells his audience boldly that God had raised Jesus from death, by loosening and taking away the pangs of death, for it was not possible for death to hold the Prince of Life. Death had ensnared Him, but could not hold his prey. Like sledgehammer blows the powerful, brief statement of these facts falls from the lips of Peter, facts which make his hearers reel and stagger, and which force the conviction upon them that this man Peter must be telling the truth. "We might challenge the world to find a parallel to it in the speeches of her orators or the songs of her poets. There is not such a thunderbolt in all the burdens of the prophets of Israel, or among the voices which echo through the Apocalypse." For us Christians it is most consoling that the climax of this section is reached in the magnificent statement: Whom God hath raised up. Upon the fact of the resurrection of Jesus we place our hope of everlasting salvation.

From <https://www.studylight.org/commentaries/eng/kpc/acts-2.html> accessed July 25, 2023.

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This footnote came from [Acts 2:25–28](#).

Kretzmann's Commentary on Acts 2:25–28

Peter had stated to the Jews that Jesus had been delivered according to the foreknowledge of God and that God had raised Him up from the dead. Since these two statements required proof, the apostle proceeds to give it from Scriptures. He quotes Psalms 16:8-11. There David says certain facts of the Lord, and the Messiah speaks through him. The Messiah declares that He beholds the Lord, Jehovah, before His face always; He is in the bosom of the Father from everlasting to everlasting. God, His heavenly Father, is at His right hand, as His Defense and Helper, so that He could not become permanently dejected. For that reason the Messiah's heart is full of gladness and His tongue is full of exultation, His soul is full of joyful confidence. For His flesh, His living, animate body, may dwell in cheerful hope; the Messiah's entire life could be spent in a confident and calm contemplation of the end which was awaiting Him. For the Lord, His heavenly Father, would not give up, not desert, His soul in the kingdom of death, would not permit Him to become the permanent prey of death, neither would He give His Holy One to see corruption. He knows and is convinced that His soul will not be given up and abandoned in the abode of the dead and destruction, that His body will not rot in the grave according to the common experience of mankind. In distinction from this the Lord has made known to the Messiah the ways of life; He has filled Him with gladness as being in His presence without interruption. For the Messiah no death would, even for a moment, sever the union between Him and His God and Lord. Note: The words of the Psalm are a beautiful and clear exposition of the Messiah concerning His death and the glorification which would be His through His death.

From <https://www.studylight.org/commentaries/eng/kpc/acts-2.html> accessed July 27, 2023.

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Psalm 16:8–11 is quoted in [Acts 2:25–28](#). The general idea is, this appears as if the psalm is about David speaking to God, but, because of a few things which are said, this must be God the Son speaking to God the Father.

The ESV (capitalized) is used below (capitalizing the pronouns which apply to Jesus Christ).

Psalm 16:8–11 (a brief exegesis)

Scripture	Text/Commentary
Psalm 16:8 I have set the LORD always before Me; because He is at My right hand, I shall not be shaken.	Jesus is speaking to God the Father, saying that He places Him always in front of Him. Although one could argue that this is God the Father speaking of His Son, the next verse makes the 1 st person masculine singular noun a reference to God the Son.
Psalm 16:9 Therefore My heart is glad, and My whole being rejoices; My flesh also dwells secure.	Jesus says that He has inner happiness and that He rejoices over these circumstances completely. There is nothing which does not cause Him to rejoice. He also says that His flesh (humanity) is stable and secure.
Psalm 16:10 For You will not abandon My soul to Sheol, or let Your Holy One see corruption.	Jesus knows that God the Father will not abandon His soul in Sheol (the place of the dead); and God will not allow the Son to be made corrupt in anyway while laying dead in the tomb.
Psalm 16:11 You make known to Me the path of life; in Your presence there is fullness of joy; at Your right hand are pleasures forevermore.	Through circumstance and through the Word of God, Jesus knew what God meant for Him to do each day. That path was before Him each new day. Jesus experience a fullness of joy; and that He would be given pleasures forevermore (as will we, being in Him).

I applied and interpreted this psalm based upon what we know today. David and those who read this psalm in the Old Testament would not have understood it in the same way (although they may have been hard-pressed to give a good explanation for it).

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[Charts, Graphics and Short Doctrines](#)

Defining the concept of Kenosis is squaring the true humanity of Jesus Christ with His Deity. How is it possible for Jesus to be truly a man and yet the God of the Universe? See the doctrine of **Kenosis** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Kenosis was referenced here.

Kenosis (from Theopedia)

The term kenosis comes from the Greek word kenoô, translated "emptied" in chapter 2 of Paul's letter to the Philippians:

"Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but **emptied** Himself, taking the form of a bond-servant, and being made in the likeness of men." (Philip. 2:6-7 NASB)

What has come to be called "Kenotic theology" attempts to understand the incarnation of the second person of the Trinity in light of the kenosis alluded to in Philippians 2:7. Its aim is to solve some of the supposed paradoxes arising from Jesus having both a divine nature and a human nature. For example, how could an all knowing God become a baby, how could God be tempted, or how could Jesus (being God) not know the time of His return?

The danger comes when it is concluded that in the incarnation, the second person of the Trinity took on human nature and gave up or lost some of the divine attributes -- so that Jesus was not fully divine. The doctrine of the two natures of Christ (known as the hypostatic union) maintains that Jesus possessed a full undiminished human nature and a full undiminished divine nature, which were not combined or confused into some new nature but were added to each other forever (yet remaining distinct) in the one person Jesus Christ.

Kenosis (from Theopedia)

The question regarding the kenosis comes to this -- What does it mean when Scripture says Christ "emptied" Himself? Did Jesus cease to be God during His earthly ministry? Certainly not, for deity cannot stop being deity or He would never have been true deity to begin with. Rather, the "emptying" is satisfactorily explained in the subsequent words of the verse, taking note of the two participles which grammatically modify and explain the verb: He emptied himself, taking the form of a bond-servant, and being made in the likeness of men. This emptying, in fact, was done as the man Christ Jesus, and neither of these ideas necessitates or implies the giving up of divine attributes.

Christianity maintains that Jesus did not "empty" himself of any of his divinity in the incarnation, although it is true that his divine attributes were veiled. When the Kenosis theory concludes that Jesus is or was less than God (as has been the case in the past), it is regarded as heresy.

From <https://www.theopedia.com/kenosis> accessed August 29, 2018; slightly edited.

Two links to outstanding studies on the Doctrine of Kenosis: [Charles Clough](#); [Robert McLaughlin](#).

This footnote came from [Acts 2:32–33](#).

Kretzmann's Commentary on Acts 2:29–32

Peter, in this section of his sermon, uses the intimate and confidential address "men and brethren." He wants to make the people feel that it is in their interest to hear him out in his argument. He had quoted a passage from a Psalm which, as the people knew, was written by David, a passage held throughout in the first person. The question therefore was as to who was speaking when David wrote, he himself or someone else. Now concerning David, whom Peter here calls a patriarch, the ancestor of a kingly race, he could freely say, and without any fear of contradiction, that he died and was buried, his grave being in Jerusalem and well known to all Jews. So the death of David was a fact, and the presence of his tomb implied that this ancestor of kings, on his part, had seen corruption. Of himself David, then, had assuredly not spoken. On the other hand, as the Jews knew, he held the position of a prophet, one through whom the Lord foretold the future, and as such he knew, by a revelation of God, that God had promised him with an oath that a descendant of his would sit upon his throne. See 2 Samuel 7:12-13. With this knowledge in mind, David wrote this prophecy of the 16th Psalm, speaking of the resurrection of Christ, that He would not be abandoned in the kingdom of death, and that His flesh would not see corruption. Thus Peter proved clearly from his text that Jesus suffered death according to a predetermined and expressed aim of God, but that death could not hold Him, that He plainly must and did arise from the dead. And that this prophecy has been fulfilled the apostles also, the twelve men standing before them, could testify; they were witnesses of the resurrection of Jesus. Their eyes, their senses, did not deceive them; they had been with the risen Lord; they had received His commission. This fact is of great comfort also to us, who place our faith in the message of the risen Lord, as recorded by these witnesses of His resurrection.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-2.html> accessed July 29, 2023.

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Psalm 110:1 is referenced back in [Acts 2:34–35](#).

Psalm 110 was fully exegeted here: ([HTML](#)) ([PDF](#)) ([WPD](#))

The ESV (capitalized) is used below.

Psalm 110:1–7 (a brief exegesis)

Scripture	Text/Commentary
Psalm 110 superscript: A Psalm of David .	David wrote this psalm prophetically, looking forward to the advents of Jesus.
Psalm 110:1 The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool."	Prophetically, God will make Jesus' enemies from the Tribulation His footstool. The Church Age is not found prophetically in the Old Testament.
Psalm 110:2 The LORD sends forth from Zion Your mighty scepter. Rule in the midst of Your enemies!	Jesus will rule over the world from Zion as David's Greater Son. Although the environment will be perfect, the people will continue to reproduce passing along the sin nature. At the end of the Millennium, there will be a rebellion against perfect environment.
Psalm 110:3 Your people will offer themselves freely on the day of Your power, in holy garments; from the womb of the morning, the dew of Your youth will be Yours.	All of the people of the Millennium and from previous ages will be a part of the Lord's reign.
Psalm 110:4 The LORD has sworn and will not change His mind, "You are a priest forever after the order of Melchizedek."	God the Father says of God the Son that He will be a priest after the order of Melchizedek. Melchizedek was a type of Christ.
Psalm 110:5 The Lord is at Your right hand; He will shatter kings on the day of His wrath.	At the end of the Tribulation, Jesus will destroy Israel's enemies; and at the end of the Millennium, those in rebellion against God will be cast into the Lake of Fire.
Psalm 110:6 He will execute judgment among the nations, filling them with corpses; He will shatter chiefs over the wide earth.	Jesus will stack up many dead bodies in the Tribulation.
Psalm 110:7 He will drink from the brook by the way; therefore He will lift up His head.	Drink from the brook by the way and lifting up His head are references to the resurrection of Jesus from the dead.

Peter's primary point is, David is writing about the Messiah and not about himself.

Psalm 110:1 is quoted or referenced throughout the New Testament. [Matthew 22:42-46](#) [Mark 12:35-37](#) [Acts 2:34](#) [1Corinthians 15:25](#) [Ephesians 1:20-22](#) [Hebrews 12:2–3, 13](#) [10:12–13](#) [1Peter 3:22](#)

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This footnote came from [Acts 2:36](#).

Kretzmann's Commentary on Acts 2:33–36

A powerful peroration or conclusion! After his testimony concerning the resurrection of Jesus there was one more point which Peter was bound to make, namely, the proof of Christ's exaltation into glory, with the attendant majesty and power. In this case he did not cite the testimony of the apostles' personal witnessing, since this step of Christ's glorification had been hidden from human eyes. But the ascension and exaltation was a necessary consequence of the resurrection. Jesus was by the right hand of God exalted, raised by the omnipotent power of God to the highest dignity in the realms of glory; Jesus received the promise of the Holy Spirit from the Father; Jesus poured the Spirit out upon the disciples, as the Jews were now witnessing to their great astonishment, both with their eyes in seeing the tongues of fire and with their ears in hearing the unlearned fishermen declare the great wonders of God in more than a dozen languages and dialects. It was

Kretzmann's Commentary on Acts 2:33–36

testimony of a kind which no sane man among the hearers would dream of calling into question. And this miracle of the exalted Christ was, in turn, predicted in the Old Testament, another fact which should convince them of the truth of Peter's remarks. For David, as they well knew, had not ascended into heaven. The words therefore which he had written, Psalms 110:1: The Lord said to my Lord, Sit at My right hand till I place Thine enemies as a footstool for Thy feet, could not apply to David. The passage, then, as even the Jews admitted, must refer to Christ; the words had found their fulfillment in the ascension of Jesus. Having therefore, by the soundest kind of evidence, brought proof for the statements which he made in his introduction, Peter was ready for the logical, powerful conclusion and application. With convincing confidence and startling directness he appeals not only to the present hearers, but to the whole house of Israel whom they represented, to have the correct understanding of the facts brought out by his sermon, namely, that God had made that same Jesus whom they had crucified both Lord and Christ. He had made Him Lord by exalting Him to the everlasting throne of majesty and power; and He had made Him Christ by thus establishing all the prophecies of old concerning the Messiah as referring to Jesus of Nazareth. Jesus and His entire ministry were vindicated in a most glorious and incontrovertible manner. Such is the preaching of Christ which should obtain in the Christian Church at all times. That is the content of all Christian preaching: Jesus Christ, true God and man, crucified and resurrected, our Lord and Savior.

From <https://www.studylight.org/commentaries/eng/kpc/acts-2.html> accessed July 29, 2023.

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[Charts, Graphics and Short Doctrines](#)

This is an early doctrine of baptisms done by R. B. Thieme, Jr.; and it was probably presented several times like this. This is referenced back in [Acts 2:38](#).

The Doctrine of Baptisms (R. B. Thieme, Jr.)

- I. The meaning of the word *baptism*:
 1. The verb "baptize" and the noun "baptism" are Greek words that are not translated but transliterated. We know the etymology because of the use of the word in ancient Greek literature. They are words which have come down to us through three different Greek languages over a period of 1000 years. Before these words got into the New Testament they were a thousand years old. So we know exactly what they mean. The Greek word for baptize means to identify one thing with another, to identify with "something else."
 2. Homer, in the IX book of The Odyssey, used the word baptize in his analogy of the spear entering the eye of the Cyclops and with the immersing of hot steel in water by the smith: the steel was identified with the water.
 3. Herodotus used the word baptize in baptizing a new spear in the blood of a pig which had been sacrificed to the god of war: the spear was identified with its intent, to draw blood. When the Spartans went to war they always took an oath to kill the enemy and in doing so they plunged it into the pig's blood. That was called the baptism of the spear. It was now a warrior's spear, it had touched blood. So the point of the spear, which is something, goes into something else (pig's blood) which has been offered as a sacrifice to the god of war.
 4. Euripides used baptize in identifying a sunken ship with the sea. The "something else" was the bottom of the sea. He said the ship was baptized in the sea. Thus, the connotation of the word is always identification with "something else" and that is what baptizo means. It means to put something into something else, and that is all.
 5. We know this because there are seven baptisms found in the Bible. Four of them are dry and three of them are wet, but in each of these baptisms something or someone is identified with something else. That is what baptizo really means. "Baptize" is not an English word, and the only way to translate it is give it its proper meaning: to identify, to identify something with something else.
 6. To summarise: Baptizo or baptise means to identify. That is the translation of the noun and "to identify" is the verb. This was true in the days of Homer. Homer used these words in the sense of

The Doctrine of Baptisms (R. B. Thieme, Jr.)

identification. Then in the days of the great Greek historians of the fifth century BC, Herodotus and Thucydides used it. Euripides used it. And always with great consistency the verb and the nouns have meant identification. They connote identification. Something is identified with something else. Homer talks about the crafty Ulysses putting the sharpened beam into the eye of Cyclops. he says the plunging of the beam made a hissing noise like a man who smelt iron when he dips the iron into the water, and he used the word bapto, identifies it, so that the iron is tempered. So the word has been used extensively so there was never any excuse for a transliteration. The translation should be "identification."

7. Baptize means to identify: To be made one with. It means something so identified with something else that its nature or character is changed, or represents a real change that has already taken place.
- II. There are seven baptisms in the scriptures (Four real, three ritual)
1. Real Baptisms: (Actual Identification)
 - 1) Baptism of Moses — 1 Corinthians 10:1,2. The children of Israel are identified with Moses and the cloud as they pass through the Red Sea.
 - 2) Baptism of the cross or cup — Matthew 20:22; 2 Corinthians 5:21. Jesus Christ drank the cup filled with our sins — identified with our sin and bore it on the cross. He was made sin for us — 1 Peter 2:24.
 - 3) Baptism of the Holy Spirit — (Believer), 1 Corinthians 12:13. The believer at the point of salvation is placed into the body of Christ. He is identified then as a believer, as a Christian — Acts 1:5; Romans 6:3,4; Galatians 3; Colossians 2:12, Ephesians 4:5.
 - 4) Baptism of fire — (Unbelievers), the baptism of judgement on all believers: Battle of Armageddon, Matthew 25:31, 33; 3:11; Luke 3:16; 2 Thessalonians 1:7-9.
 2. Ritual Baptisms: (Representative Identification) Water is used. Water is symbolic of something else, but the individual is really identified with the water.
 - 1) Baptism of John — Matthew 3:6, 11a. Water is symbolic of the Kingdom of God which John preached. People, when baptized by John were indicating, in effect: "I have previously believed in Christ, I am now symbolising that identification with His Kingdom by baptism."
 - 2) Baptism of Jesus. Unique Baptism. Water was used. Jesus Christ was NOT a sinner. Water is symbolic of the Father's will. Jesus Christ identified Himself with the Father's will in the execution of salvation — Matthew 3:13-17. We cannot "follow the Lord in baptism" as to His purpose (securing our redemption) but can duplicate the mode of His baptism.
 - 3) Baptism of the believer in the Church Age — Matthew 28:9. Water represents the person of the Lord Jesus Christ. Believers are identified with Christ in His death, burial, and resurrection. It symbolises retroactive and current positional truth. It is the ritual of the real baptism of the Holy Spirit. It is thus a picture of Spirit baptism.
 - (1) The person going into the water is identified with the water, and he is saying in effect, "I am identified with Him in His death."
 - (2) The person coming out of the water is identified with the air which represents: Identification with Christ in His resurrection; The believer giving testimony to current positional truth — allowing His resurrection life to live through us.
 - (3) Ritual without reality is meaningless. Water baptism is the ritual (picture) of the real (Baptism of the Holy Spirit). The believer needs doctrine before baptism, i.e. positional truth: retroactive positional truth, current positional truth, experiential positional truth, human good versus divine good. He should understand the difference between relationship and fellowship.
 - (4) The believer was baptized in the early church very soon after salvation. Reason: Because as soon as the individual was saved he was given a long lesson in Bible doctrine. Immediately upon understanding the basics the individual was baptized. An individual should never be baptized until he understands the doctrine behind the ritual.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote came from [Acts 2:40](#).

Kretzmann's Commentary on Acts 2:37–40

Peter had closed his sermon with the words: Both Lord and Christ has God made this Jesus whom you crucified. These concluding words, coming after his powerful presentation of truth, could not fail to have their effect. They penetrated to the heart of the hearers, they pierced the heart. The men were moved most deeply, they were filled with compunction and remorse. They felt, with the keen misery of an evil conscience, that they were murderers in the sight of God. That is the beginning of repentance: a keen realization of sin and a deep sorrow over the offense thus offered to God. This is brought out by the eager, uneasy question of the hearers: What shall we do, men and brethren? They do not despair on account of the greatness of their sin, but turn to Peter for help in their great trouble. It was a momentous question, and it received a clear answer. The first thing Peter urges them to do is to repent truly and sincerely, to admit all guilt before the face of God without reserve and equivocation, Proverbs 28:13. And the second step is that every one of those whose heart was thus filled with sorrow and remorse should be baptized on or in the name of Jesus Christ. Christian Baptism is made in the name of Jesus, because the work of Jesus made the gift of Baptism possible, since it is made unto remission of sins. Forgiveness of sins, full pardon, is given to the poor sinner through the washing of regeneration, Titus 3:5. Baptism is not a mere symbol or form of initiation into the brotherhood of believers, nor is it a work by which remission of sins is earned. The water of Baptism, through the power of the Word which is in and with the water, transmits and gives the remission of sins as earned by Jesus Christ. Note: Peter uses both the Law and the Gospel, the former to work a full and proper realization of sinfulness, the latter to open the floodgates of God's mercy to the poor sinners. And there is still a third point which Peter brings out. Where repentance and faith are found in the heart, there the gift of the Holy Ghost is assured, there God freely, out of pure mercy, sheds forth the Holy Ghost. The Spirit lives in the hearts of those that are baptized and believe on the name of the Lord Jesus Christ, and His constant work is to sanctify the believers. Through the indwelling of the Spirit we are enabled to bring forth the fruits of the Spirit. This application Peter makes very emphatic, declaring that the promise of God unto salvation is unto them, has reference to them and to their children, is earnestly intended for them. Note that the Gospel promise of God, also in regard to the remission of sins as transmitted through Baptism, is not only to the adults, but also to the children; the children are very decidedly included in the command to baptize. And the promise of the Gospel was not confined to the Jews and their nation, but was intended also for all those at a distance, as many as God would call to receive the benefits and blessings of His mercy. It is the gracious work of God, to exhibit the power of His mercy also among the Gentiles, to have His Word accepted among them to their salvation, to call them unto Himself, as His own children. There is no limit to the universality of this promise nor to the beauty of its import. Here Luke closes the verbal account of Peter's discourse, merely adding that he, and undoubtedly the other apostles as well, very earnestly testified, with many additional arguments. And to his testimony he added exhortation, in order to confirm and strengthen the newborn faith of their hearts, urging them to be or become saved, to save their souls by separating themselves from the perverse, godless generation of this world. The power to do so came to them by faith, the strength of God being present in them, and they must exercise this power at once, Php_2:12 . It is necessary, that Christians at all times make use of the power of God in them which they have received by faith.

From <https://www.studylight.org/commentaries/eng/kpc/acts-2.html> accessed July 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote goes to [Acts 2:42–43](#).

Footnote for Acts 2:42 (The Christian Community Bible)

• 42. Those who have been baptized feel strongly united by the new faith and long for a communal life. As they gather in private houses and the communities are not too big, they can know each other and share everything.

Footnote for Acts 2:42 (The Christian Community Bible)

Luke tells us what they did and we must note the order of priorities:

- first the teaching of the apostles
- then comes Christian fellowship, with more attention to the weak (chap. 4)
- only then may the breaking of bread, that is, the Eucharist, be celebrated
- finally common prayers of thanksgiving to prolong the Eucharist.

In some communities today life is lacking because the first point, which is the basis for all the rest, is not given priority.

The Spirit of Jesus comes to us through the Word and the Eucharist: these are the sources of the Church's dynamism. By the word, we do not mean the study of the Bible merely to know the Bible. The Bible helps us realize how God continues to speak to us through the actual achievements of our life, the community and the world.

The expression breaking of the bread could mean any Jewish meal that began with a blessing. But very early the Christians reserved this word for reference to the Eucharist that they celebrated remembering the last supper of the Lord (Acts 20:7; 1 Cor 10:16).

Joy and simplicity of heart gave witness to the change in their lives and the authenticity of their fraternal sharing. They were deeply reconciled per sons.

It was not the naive joy that is easily found in Christian groups who have no thought for the problems of the world. Neither they nor their enemies could ignore that Jesus had taken on the problems of national reconciliation. They were enjoying the favor of the people who considered them to be concerned and responsible persons.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote came from [Acts 2:46–47](#).

Kretzmann's Commentary on Acts 2:41–47

The Word of God which had been preached with such power and followed up with such earnest exhortations, did not remain without fruit. By the working of the same Spirit whose miraculous power was exhibited before their eyes, some of the people present, a considerable number of the hearers, received the Word by faith, they accepted Jesus of Nazareth as the promised Messiah and they were baptized. The Baptism in the name of Jesus Christ served for the strengthening of their faith in the Word of the Gospel, and for the confirming and sealing of their salvation in Christ, of which Peter had testified. It is immaterial whether this great number of people that were thus added to, that joined the ranks of, the disciples, were baptized by immersion (the necessary facilities being present in Jerusalem, as the defenders of immersion declare) or not, since the mode of Baptism is not prescribed in Holy Scriptures. There are a good many arguments of probability against immersion. But be that as it may, the fact is that these people were added to, received into, the Christian Church by the Sacrament of Baptism, their number being about three thousand souls. The souls that are won for Christ are thereby added to His Church.

Luke now sketches a picture of the first Christian congregation of Jerusalem, with the nucleus of the apostles and the hundred and twenty disciples, and with the three thousand Pentecost converts as the body. The growth of the Church was not only in numbers, but also in faith and charity. The members of the congregation continued, persevered, with great fidelity and devotion, in the teaching, in the doctrine of the apostles. These men, set and ordained by Christ as the teachers of all Christendom, were at that time the teachers of the

Kretzmann's Commentary on Acts 2:41–47

congregation at Jerusalem. And their doctrine was the doctrine of Christ; they taught what they had heard from Christ; their word was the Word of God. By remaining steadfastly in this Word, the disciples also preserved fellowship. They were united in the same faith and love toward their Lord and Master; they were in communion with one another and in union with Christ and the Father, a wonderful, blessed intimacy, by which they were attached more closely to one another than brothers and sisters according to the flesh. Each one felt the most solicitous concern for the joys and sorrows of the other. Their intimate fellowship was expressed in the breaking of bread. If this expression does not refer exclusively to the celebration of Holy Communion, it certainly does not exclude the Sacrament. See 1 Corinthians 10:16. It plainly does not refer to an ordinary meal, and was probably used by Luke to describe briefly the common meal which the believers connected with the celebration of the Lord's Supper in the early days of the Church. And as the believers heard the Word, as they observed the Eucharist, so they also were diligent, assiduous, in public prayer. By common prayer, praise, and thanksgiving the disciples of Jerusalem manifested their brotherly fellowship and their unity of spirit. All these facts could, of course, not remain hidden from the people of the city, even if the members of the congregation had intended it so. The Christians' mode of living was a continual confession and admonition to all the inhabitants of the city. The result was that many of the Jews, as many as came into contact with the believers, were filled with a great fear; the solemn awe which the miracles and signs of the apostles inspired was augmented by the relevance demanded by their blameless living. The presence of God and the exalted Christ, through the manifest working of the Spirit, in the midst of the congregation, had to be admitted by all that came into contact with them. And this awe served the spread of the Gospel as well; it acted as a curb upon the hatred of the Jews, hindering them from showing any open manifestation of their enmity. It was God's intention that the young plant of His Church was to enjoy a peaceful growth for a season.

Meanwhile the brotherly love of the disciples showed its power in their life and works. They were together; their hearts and minds were directed to their common cause, a fact which naturally caused them to meet as often as possible, either in the Temple or in private houses, and not only for public services, but also for social intercourse in a true Christlike spirit. And they held all things in common; they did not practice communism, they did not abrogate the right of private property. Not the possession, but the use and benefit of the goods was common. See chap. 4:32. Every member of the congregation considered his property as a talent of the Lord, with which he was to serve his neighbor. In many cases this brotherly love effected still more. Their possessions and goods, all their property, they sold and divided the proceeds among all the brethren, just as the needs demanded it. That was not a law proposed or enforced by the apostles, but a free manifestation of true charity. The well-to-do Christians were willing and eager to make these sacrifices when it was evident that this was the only way in which the needs of the brethren could be supplied. There was none of the supercilious aloofness which now characterizes the intercourse of the rich with the poor. Such expressions of love had seldom, if ever, been seen on the earth before. And all this was done without any attempt at ostentation. As a matter of course, the believers, with one accord, in full unity of the spirit, held their public meetings in the Temple, where they had an opportunity to testify to the other members of their nation concerning the hope which animated them. And not only were daily meetings held in the Temple, but they also met from house to house, mainly for the celebration of the Holy Communion and of the common meal known as the Agape, where they partook of food together with great gladness or exultation and incidentally with all simplicity of heart. The richer members were not indignant over the fact that the poorer brethren were partaking of the food provided by their bounty, nor did they deem it beneath their dignity to sit at the same table. And the poor members possessed nothing of poverty's foolish pride on account of being obliged to accept the largess of others. They were all united in that one great work, to give praise to God for all the gifts which He had bestowed upon them. No wonder that they found favor with all the people. Every honest, upright Jew would naturally esteem the believers for the simplicity, purity, and charity of their lives. And the confession of the mouth being seconded and confirmed by the evidence of works, the result was that additions to the number of the believers were daily recorded. But Luke expressly states that the Lord added such as should be saved to the congregation. The conversion of every person is the Lord's doing all alone, and is the result of His gracious and good will for the salvation of sinners. Note: The congregation at Jerusalem throughout is a shining example to the Christian congregations and to the believers of all times. If that same love for the Word of God, for the use of the Sacrament, if that same unselfish charity toward the brethren were evident in our days, every congregation would stand out in the same way. And such

Kretzmann's Commentary on Acts 2:41–47

is the will of Christ, the Head of the Church.

From <https://www.studylight.org/commentaries/eng/kpc/acts-2.html> accessed July 31, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Bear in mind that man sees one set of events as important, and God sees another as important.

The dates have been added in.

Josephus' History of this Time Period

Antiquities of the Jews - Book XVIII

Containing the Interval of 32 Years.

From the banishment of Archelaus to the departure of the Jews from Babylon..

Sedition of the Jews against Pontius Pilate. Concerning Christ. And what befel Paulina, and the Jews at Rome.

Chapter 3

1. [A.D. 27.] But now Pilate, the procurator of Judea, removed the army from Cesarea to Jerusalem: to take their winter quarters there; in order to abolish the Jewish laws. So he introduced Cesar's effigies, which were upon the ensigns, and brought them into the city: whereas our law forbids us the very making of images.⁶ On which account the former procurators were wont to make their entry into the city with such ensigns as had not those ornaments. Pilate was the first who brought those images to Jerusalem, and set them up there. Which was done without the knowledge of the people; because it was done in the night time. But as soon as they knew it, they came in multitudes to Cesarea, and interceded with Pilate many days, that he would remove the images. And when he would not grant their requests, because this would tend to the injury of Cesar; while yet they persevered in their request; on the sixth day he ordered his soldiers to have their weapons privately; while he came and sat upon his judgment seat. Which seat was so prepared, in the open place of the city, that it concealed the army that lay ready to oppress them. And when the Jews petitioned him again, he gave a signal to the soldiers to encompass them round; and threatened that their punishment should be no less than immediate death, unless they would leave off disturbing him, and go their ways home. But they threw themselves upon the ground, and laid their necks bare, and said they would take their death very willingly, rather than the wisdom of their laws should be transgressed. Upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable: and presently commanded the images to be carried back from Jerusalem to Cesarea.

2. [A.D. 28.] But Pilate undertook to bring a current of water to Jerusalem; and did it with the sacred money: and derived the origin of the stream from the distance of two hundred furlongs. However, the Jews (7) were not pleased with what had been done about this water: and many ten thousands of the people got together, and made a clamour against him; and insisted that he should leave off that design. Some of them also used reproaches, and abused the man; as crowds of such people usually do. So he habited a great number of his soldiers in their habit; who carried daggers under their garments; and sent them to a place where they might surround them. So he bid the Jews himself go away. But they boldly casting reproaches upon him, he gave the soldiers that signal which had been before-hand agreed on. Who laid upon them much greater blows than Pilate had commanded them; and equally punished those that were tumultuous, and those that were not. Nor did they spare them in the least. And since the people were unarmed, and were caught by men prepared for what they were about, they were a great number of them slain by this means: and others of them ran away wounded. And

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thus an end was put to this sedition.

3. Now there was about this time Jesus, a wise man; if it be lawful to call him a man. For he was a doer of wonderful works; a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross;⁷ those that loved him at the first did not forsake him. For he appeared to them alive again, the third day;⁸ as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.

4. [A.D. 33.] About the same time also another sad calamity put the Jews into disorder: and certain shameful practices happened about the temple of Isis that was at Rome. I will now first take notice of the wicked attempt about the temple of Isis; and will then give an account of the Jewish affairs. There was at Rome a woman whose name was Paulina: one who on account of the dignity of her ancestors, and by the regular conduct of a virtuous life, had a great reputation. She was also very rich. And although she were of a beautiful countenance, and in that flower of her age; wherein women are the most gay; yet did she lead a life of great modesty. She was married to Saturninus: one that was every way answerable to her in an excellent character. Decius Mundus fell in love with this woman: who was a man very high in the equestrian order. And as she was of too great dignity to be caught by presents; and had already rejected them; though they had been sent in great abundance; he was still more inflamed with love to her. Insomuch that he promised to give her two hundred thousand Attick drachmæ for one nights lodging. And when this would not prevail upon her, and he was not able to bear this misfortune in his amours, he thought it the best way to famish himself to death, for want of food: on account of Paulina's sad refusal. And he determined with himself to die after such a manner. And he went on with his purpose accordingly. Now Mundus had a freed woman, who had been made free by his father, whose name was Ide: one skilful in all sorts of mischief. This woman was very much grieved at the young man's resolution to kill himself: (for he did not conceal his intentions to destroy himself from others:) and came to him, and encouraged him by her discourse, and made him to hope, by some promises she gave him, that he might obtain a night's lodging with Paulina. And when he joyfully hearkened to her intreaty, she said, she wanted no more than fifty thousand drachmæ for the entrapping of the woman. So when she had encouraged the young man, and gotten as much money as she required, she did not take the same methods as had been taken before: because she perceived that the woman was by no means to be tempted by money. But as she knew that she was very much given to the worship of the goddess Isis, she devised the following stratagem. She went to some of Isis's priests: and upon the strongest assurances [of concealment,] she persuaded them by words; but chiefly by the offer of money: of twenty five thousand drachmæ in hand; and as much more when the thing had taken effect: and told them the passion of the young man: and persuaded them to use all means possible to beguile the woman. So they were drawn in to promise so to do, by that large sum of gold they were to have. Accordingly the oldest of them went immediately to Paulina: and, upon his admittance, he desired to speak with her by her self. When that was granted him, he told her, that "He was sent by the God Anubis, who was fallen in love with her, and enjoined her to come to him." Upon this she took the message very kindly; and valued herself greatly upon this condescension of Anubis: and told her husband, that she had a message sent her, and was to sup and lie with Anubis. So he agreed to her acceptance of the offer: as fully satisfied with the chastity of his wife. Accordingly she went to the temple: and after she had supped there, and it was the hour to go to sleep, the priest shut the doors of the temple: when in the holy part of it the lights were also put out. Then did Mundus leap out: for he was hidden therein: and did not fail of enjoying her: who was at his service all the night long: as supposing he was the God. And when he was gone away; which was before those priests who knew nothing of this stratagem were stirring; Paulina came early to her husband, and told him how the God Anubis had appeared to her. Among her friends also she declared how great a value she put upon this favour. Who partly disbelieved the thing, when they reflected on its nature: and partly were amazed at it; as having no pretence for not believing it, when they considered the modesty and the dignity of the person. But now on the third day after what had been done, Mundus met Paulina, and said, "Nay Paulina, thou hast saved me two hundred thousand drachmæ: which sum thou mightest have added to thy own family. Yet hast thou not failed to be at my service in the manner I invited thee. As for the reproaches thou hast laid upon Mundus, I value not the business of names: but I rejoice in the pleasure I reaped by what I did, while I took to myself the name of Anubis." When he had said this, he went his way. But now she began to come to the sense of the grossness of what she had done: and rent her garments, and told her husband of the horrid nature of this wicked

Josephus' History of this Time Period

contrivance, and prayed him not to neglect to assist her in this case. So he discovered the fact to the Emperor. Whereupon Tiberius enquired into the matter thoroughly, by examining the priests about it: and ordered them to be crucified; as well as Ide, who was the occasion of their perdition; and who had contrived the whole matter, which was so injurious to the woman. He also demolished the temple of Isis: and gave order that her statue should be thrown into the river Tiber. While he only banished Mundus; but did no more to him, because he supposed that what crime he had committed was done out of the passion of love. And these were the circumstances which concerned the temple of Isis, and the injuries occasioned by her priests. I now return to the relation of what happened about this time to the Jews at Rome; as I formerly told you I would.

5. There was a man who was a Jew; but had been driven away from his own country by an accusation laid against him for transgressing their laws, and by the fear he was under of punishment for the same: but in all respects a wicked man. He then living at Rome, professed to instruct men in the wisdom of the laws of Moses. He procured also three other men, intirely of the same character with himself, to be his partners. These men persuaded Fulvia, a woman of great dignity; and one that had embraced the Jewish religion, to send purple and gold to the temple at Jerusalem. And when they had gotten them, they employed them for their own uses, and spent the money themselves: on which account it was that they at first required it of her. Whereupon Tiberius, who had been informed of the thing by Saturninus, the husband of Fulvia, who desired inquiry might be made about it; ordered all the Jews to be banished out of Rome. At which time the consuls listed four thousand men out of them, and sent them to the island Sardinia: but punished a greater number of them, who were unwilling to become soldiers: on account of keeping the laws of their forefathers. (8) Thus were these Jews banished out of the city by the wickedness of four men.

Apparently, there are two sets of footnotes, neither of which comes from Josephus.

⁶ Law forbids making of images: See on VIII.7.5.

(7) These Jews, as they are here called, whose blood Pilate shed on this occasion, may very well be those very Galilean Jews whose blood Pilate had mingled with their sacrifices, Luke 13:1, 2. These tumults being usually excited at some of the Jews great festivals, when they slew abundance of sacrifices; and the Galileans being commonly much more busy in such tumults than those of Judea and Jerusalem: as we learn from the history of Archelaus, Antiq. XVII.9.3. and Chap. 10. § 2, 9.; Tho' indeed Josephus's present copies say not one word of those 18, upon whom the tower in Siloam fell and slew them: which the fourth verse of the same 13th chapter of St. Luke informs us of. But since our gospel teaches us, Luke 23:6, 7. that when Pilate heard of Galilee, he asked whether Jesus were a Galilean? And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod. And 12. The same day Pilate and Herod were made friends together: for before they had been at enmity between themselves. Take the very probable key of this matter in the words of the learned Noldius, de Herod. N°. 249. "The cause of the enmity between Herod and Pilate, says he, seems to have been this; that Pilate had intermeddled with the tetrarch's jurisdiction; and had slain some of his Galilean subjects: Luke 13:1. And as he was willing to correct that error, he sent Christ to Herod at this time."

N.B. Whereas Ottius, in his Annotations upon Josephus, printed in Havercamp's second Volume, pag. 305–323. all along supposes that Josephus had read our books of the New Testament, when he wrote his known works; and that he gives many, though obscure intimations thereof; this no way appears to me, upon the perusal of his observations, to be true. He indeed, as then an Ebionite, must have read and believed the Nazarene gospel; as my 1st Dissertation shews, § 71. but not the books of our New Testament.

⁷ A.D. 33, Apr. 3.

⁸ Apr. 5.

(8) Of the banishment of these 4000 Jews into Sardinia by Tiberius, see Suetonius in Tiber. § 36. But as for Mr. Reland's note here, which supposes that Jews could not, consistently with their laws, be soldiers; it is contradicted by one branch of the history before us; and contrary to innumerable instances of their fighting and proving excellent soldiers in war: and indeed many of the best of them, and even under heathen Kings themselves did so: those I mean who allowed them their rest on the sabbath day, and other solemn festivals, and let them live according to their own laws: as Alexander the great, and the Ptolemies of Egypt did. 'Tis true they could not always obtain those privileges: and then they got excused, as well as they could; or sometimes absolutely refused to fight: which seems to have been the case here, as to the major part of the Jews now

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banished: but nothing more. See several of the Roman decrees in their favour, as to such matters, XIV.10.

From: <http://penelope.uchicago.edu/josephus/ant-18.html> accessed August 20, 2023. Josephus *Antiquities*; Book XVIII, Chapter 3.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 2

The Kukis Reasonably Literal Translation

Kukis Paraphrase

The 120 disciples receive the Holy Spirit and are given foreign languages to speak

And when the day of Pentecost had come, all [of the disciples] were together with the same [mind]. Suddenly, from the heavens, a violent wind was being carried, and it came down upon all who were dwelling in the building.

When the day of Pentecost has come, all of the disciples were in the same place and of the same mind. Suddenly, from the heavens, came a violent wind. It came down upon all who were staying in this building.

Tongues, as if of fire, appeared to them, being divided up and they remained upon each one of the disciples [lit., *them*]. They are all filled with the Holy Spirit. And [the disciples] began to speak with other languages [and dialects] [lit., *tongues*], according as the Spirit was permitting them to speak out.

Tongues of fire appeared to the 120 disciples, which tongues were divided up among the disciples, each one having a tongue/language rest upon them. At the same time, they are filled with God the Holy Spirit. Then the disciples began to speak with other languages and dialects, according as the Spirit permitted them to speak out.

Those who had come for Pentecost heard the disciples speak their own language and dialects

There were Jews—religious men—residing [temporarily] in Jerusalem, [who had come] from every nation under the heavens. This [loud] sound had occurred [so] a (large) multitude had gathered [themselves to the place where the disciples were]. They were confused (as a group) because each one of them heard their own dialect being spoken by the disciples [lit., *them*].

A massive number of devout Jews had gathered themselves to Jerusalem for Pentecost. They had come from every nation under the heavens. A large multitude of these men had gathered themselves to the place where the disciples were because of the great sound that they heard. These pious Jews found themselves confused, because they were hearing these disciples speaking their own peculiar dialects.

They kept on being astonished and they were being struck with amazement, saying [to one another], "Listen, by no means are all these Galileans [the ones] speaking. How do we each keep on hearing our own dialect of the [place] we were born?"

The people who had gathered near the building where the disciples were staying were astonished by what they were hearing. In amazement, they kept on saying to one another, "Listen, these simply cannot be Galileans who are speaking. Galileans are not known for their language skills. Yet how is it possible that we keep on hearing our own dialect from the place that we were born spoken by them?"

A Complete Translation of Acts 2

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>[The men making these observations are] Parthians, Medes and Elamites; and residents of Mesopotamia, Judæa, Cappadocia, Pontus and Asia; Phrygia and Pamphylia; Egypt and the districts of Libya and the [districts] of Cyrene; and [other] visitors. [This crowd included] Romans, Jews, and [their] converts; Cretans and Arabs. [They keep on saying,] “We continue hearing the [disciples of Jesus] speaking in our languages [about] the great works of God.”</p>	<p>The men who had gathered there were Parthians, Medes and Elamites; as well as residents of Mesopotamia, Judæa, Cappadocia, Pontus and Asia; Phrygia and Pamphylia; Egypt and various districts of Libya and Cyrene; and other visitors coming from all over the Roman Empire. There are Jews and converts; Cretans and Arabs. The people who gathered there were saying this: “We keep hearing these disciples of Jesus speaking to us in our own languages about the great works of God.”</p>
The response of positive and negative people	
<p>All of them are standing outside of themselves and they are thoroughly perplexed. One says to another [of the same kind], “What is the purpose of this thing?” Yet others [of a different kind] were scoffing [at these words] [and] they said, “They keep on being filled with new wine.”</p>	<p>All of the people there are momentarily shocked and confused by what they see and hear. Those positive towards the plan of God turn to one another and ask, “What does this mean? How should we understand the purpose of this event?” However, those who were negative to the plan of God said, “Listen, these guys are simply drunk; they have been drinking new wine.”</p>
Peter refutes the charge of drunkenness, quoting Joel	
<p>Peter, standing up among the eleven, lifts up his voice and he keeps on proclaiming [these things] to them: “Men, Judæans and all of those living in Jerusalem: know this and listen to my words: these [men] are not intoxicated as you [all] keep on supposing, for it is the third hour of the day [that is, 9 am].</p>	<p>Peter stood up among the eleven, and he lifted up his voice and spoke loudly and clearly to this crowd, saying, “Men, Judæans, and all of you who live in Jerusalem: listen carefully to what I am about to say and know these things to be factual: you suppose that these men are drunk, but they are not. It is only 9 in the morning.</p>
<p>But this is the [thing] having been declared by the prophet Joel: <i>‘It will be in the last days, says the God, [that] I will pour out My Spirit upon all humanity. [As a result,] your sons and your daughters will prophesy. Your young men will see visions and your elders will dream dreams. Indeed, I will pour out My Spirit upon My male servants and My female servants, and they will prophesy. I will place wonders in the skies above and [put] signs on the earth below—[there will be] blood, fire and billows of smoke. The sun will become dark and the moon [will turn] to blood. [All of this will take place] before the great and glorious day of the Lord comes. And it will come to pass that, if anyone invokes the name of the Lord, [then] he will be saved.’</i></p>	<p>God, through His Word, continues to hold up this prophesy, spoken by Joel: <i>‘It will come to pass in the last days, says God, that I will pour out My Spirit upon all humanity. As a result, your sons and your daughters will speak My truths. Your young men will see visions and your older men will dream dreams. Without a doubt, I will pour out My Spirit upon My male and female servants, and they will speak My words. I will place great wonders in the skies above and signs upon the earth below. All of these things will take place before that great and glorious day of the Lord comes to be. Furthermore, any person who invokes the name of the Lord at that time, he will be delivered and ultimately saved.’</i></p>
Just as God will pour out His Spirit on all mankind, He also sent His Son Jesus to us	

A Complete Translation of Acts 2

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>Men [and] Israelites, hear these words: Jesus the Nazarene, a Man approved from the source of God for your sake, with powers and wonders and signs, [all of] which God did through Him in your midst, according as you [all] have seen them. This [One], having been predetermined by the plan and foreknowledge of God, was given over into the hand of lawless [men] who crucified [Him, but] you [all] [were the ones who really] killed [Him]. [This is the One] Whom God raised up, [Him] having been loosed [from] the anguish of death, as it was not possible for Him to be held by death [lit., <i>it</i>].</p>	<p>Men [and] Israelites, hear these words about Jesus the Nazarene. He was approved by God on your behalf, with powers, wonders and signs, all of which God did through Him in your midst. In fact, you yourselves have seen these signs and miracles. This Same One was predetermined by the plan and foreknowledge of God to be given over to lawless men by you. They crucified Him, but you were the ones who killed Him! This Same One, God raised up, loosening Him from the bonds of death, as it was not possible for death to hold Him.</p>
<p>Peter quotes David, who prophesied this same Jesus</p>	
<p>For David continues speaking about the Lord [lit., <i>Him</i>] [saying], ‘I keep seeing [into the future] the Lord before Me throughout all [time], for He continues to be on My right hand, so that I cannot be shaken. Because of this, My heart is made glad and My tongue rejoices. Because of this, My flesh will live on confidence that You will not abandon My soul in Hades; neither will You permit Your Righteous One to see decay. You have made known to Me the ways of life; You will fill Me with inner joy with Your Presence.’ (Psalm 16:8–11)</p>	<p>David speaks to us about the Lord in Psalm 16:8–11: I can see the Lord before Me throughout all time, for in life, He continues to be at My right hand, so that I cannot be knocked off balance. For these reasons, My thinking is stabilized with a relaxed mental attitude and I am often moved to rejoice out loud. Because of all this, as a man I will live with the confidence that You will not abandon My soul in Hades; nor will You permit Your Righteous One to see decay. You have made the ways of life known to Me; and Your Presence continues to fill Me with inner joy.</p>
<p>Peter notes that David wrote about the Messiah; not about himself</p>	
<p>Men [and] brothers, [because it is] lawful to speak with frankness directly to you [all] concerning the patriarch David, [to say that] he has died and was buried, and [that] his tomb is with us until this day. Being a prophet, therefore, and recognizing [lit., <i>seeing</i>] that an oath [which] the God swore to him, that [one] from the fruit of his loins [according to <i>the</i> flesh to raise up the Christ] to sit upon his throne. Foreseeing [this], he [also] wrote about the resurrection of the Messiah, that [God] would not abandon [Him or His soul] in Sheol nor would His flesh see corruption.</p>	<p>Men and brothers, it is certainly lawful for me to speak clearly and frankly with you all about the patriarch David. We all know that he has died and was buried, and that his tomb is with us to this very day. David was clearly a prophet; and he recognized God’s oath to him that his Greater Son would sit upon his throne. Realizing this, David also wrote about the resurrection of the Messiah, noting that God would not abandon Him in Hades nor would His flesh see corruption.</p>
<p>God raised up this Jesus, which [resurrection] we all keep on being witnesses [to]. Jesus was, therefore, exalted to the right hand of God. And the promise of the Holy Spirit was then sent [lit., <i>received</i>] from the Father. He poured out this [Spirit], [the results of] which you [all] keep on seeing and hearing.</p>	<p>God raised Jesus from the dead, which resurrection we continue to be eyewitnesses to. We also saw Jesus ascend to the Father, being exalted over at being at God’s right hand. Once Jesus ascended to the Father, the promise of the Holy Spirit was given to us from the Father. He poured out the Spirit on us, the results of which you have seen and heard.</p>

A Complete Translation of Acts 2

The Kukis Reasonably Literal Translation	Kukis Paraphrase
For David did not ascend into the heavens, yet he himself keeps on saying, 'The Lord said to my Lord, <i>Sit at My right hand until I make Your enemies a footstool for Your feet.</i> ' Let all the house of Israel continue knowing, with certainty that God made Him both the Lord and the Messiah, this [same] Jesus Whom you [all] have crucified!"	David clearly did not ascend into heaven, yet, in Psalm 110:1, he writes, "The Lord said to my Lord, <i>Sit here at My right hand while I make Your enemies Your footstool.</i> ' Let all the house of Israel keep on knowing without any doubt that God made Jesus both your Lord and your Christ, the same One you have crucified!"
The response of the people who heard Peter's Pentecost message	
Those hearing [this] were pierced through the heart, and they said directly to Peter and the other Apostles, "What should we do, men [and] brothers?"	Those taking Peter's message to heart, were moved and concerned for their actions and attitudes. They said directly to Peter and to the remaining Apostles, "What should we do, my brothers?"
Peter said directly to them, "Change your thinking [about Jesus] and be baptized, each one of you [all], in the name of Jesus Christ for the forgiveness of your sins. You [all] will also [as a result] receive the gift of the Holy Spirit. For [this] is a divine pledge to you [all], [which is also made] to your children and to those who are far off—as many [people] as our Lord God calls."	Peter answered them directly. "You need to change your thinking about Christ Jesus. Then as a result, you need to be individually baptized in the name of Jesus Christ regarding the forgiveness of your sins. As a result of this change of mind, you will receive the gift of God the Holy Spirit. The Holy Spirit is Jesus' rock solid pledge to you, to your children, and to those are a distance away. This promise is for as many people as the Lord God calls."
[Peter] both testified with other and greater arguments [lit., words] and he continued exhorting them, saying, "Be saved from this perverse generation."	Peter then presented additional arguments and he continued encouraging them, saying, "Be rescued from this perverse generation."
Indeed, the [people] therefore were receiving his teaching [and] they were baptized. Approximately 3000 souls were added [to the church] that day.	Indeed, the people heard and were positive towards Peter's teaching and they were baptized. Approximately 3000 people were added to the church on that day.
The aftermath of Pentecost; the sharing of possessions	
They continued with the doctrine of the Apostles and with [their] fellowship, [which was] by the breaking of bread and the prayers [that they all engaged in]. But fear/respect [also] came to every soul, [because of] the many wonders and signs done [or, (which) come to pass] by the Apostles.	These new converts continued remaining with the teaching of the Apostles and being a part of their fellowship (which includes observing the Eucharist and praying as a group). The people there developed a healthy respect for the power of God, seeing the many signs and wonders which were done by the hand of the Apostles.
All the believing ones were [of] the same [mind] [and] they were having all things in common. They were selling their properties and possessions and then dividing the proceeds [lit., them] to all, according as anyone had need.	Those who believed in the Jerusalem church had a similar mindset, so they considered all possessions to be in common. From time to time, when needed, they would sell possessions or even properties and then divide the proceeds from that sale to any of those who had need.

A Complete Translation of Acts 2	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>Each day, they are both continuing with one mind in the Temple [courtyard] and breaking bread in the house. They are eating food with joy and with a single-mindedness of heart. They are praising God and adhering to grace with all the people [of God]. The Lord is adding the saved each day on top of the number [lit., <i>him, it</i>] [who are already there] [or, <i>each day to the church</i>].</p>	<p>Each day, these disciples continue with one mind in the Temple courtyard and they observe the Eucharist in the house which they had rented. They are enjoying food together and they are single-minded in their understanding of Jesus. They continue to praise God and to adhere to His grace, as they understood it, along with all the people of God. Their numbers are increased by God, Who continued to add believers to church in Jerusalem.</p>
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 16 110

Doctrinal Teachers Who Have Taught Acts 2			
	Series	Lesson (s)	Passage
	1965 Acts (#402)	#5–11	Acts 2:1–47
R. B. Thieme, Jr.	1985 Ephesians (#412)	#384	Acts 2:24, 27, 31
	1977 Romans (#458)	#673	Acts 2:21–24
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Rev. Thomas Tyree, Jr.	http://www.egracebiblechurch.org/acts.htm		Acts 1–28
Drue Freeman	https://tbcokc.org/DOCS/Acts-Complete-Publish.pdf		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 2:1–47
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studylight.org/commentaries/eng/dcc/Acts.html		Acts 2:1–47
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28

Doctrinal Teachers Who Have Taught Acts 2

	Series	Lesson (s)	Passage
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm		Acts 1–14

Steve Ellis and Newbold have both posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

These two graphics should be very similar; this means that the exegesis of Acts 2 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Acts	