

ACTS 4

NLET

PETER AND JOHN ARE ARRESTED

1 Now, while they were speaking to the People, the Priests and the Captain of the Temple Guard and the Sadducees came upon them *suddenly*, 2 working hard because they were teaching the People and proclaiming in connection with Jesus the Resurrection of the¹ Dead Ones. 3 And they laid the Hands upon them, and they put them into safe keeping until the next day. For, *it* was evening already.

THE RESULT

OF PETER AND JOHN'S PROCLAMATION OF THE FAITH

4 Now, many of those who had heard the Word believed. And, the number of the men came to be about² five thousand.

THE JEWISH LEADERS QUESTION PETER AND JOHN

5 Now, *it* came about on the next day *that* the Chief Priests, and elders and scribes in Jerusalem, 6 and Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were from high priestly descent were gathered together. 7 And, having stood them in *their*³ midst, they were inquiring, "By what power, or by what name did you yourselves do these things?"

PETER'S INSPIRED REPLY

8 Then, Peter, having been filled with *the* Holy Spirit⁴, said to them, "Rulers of the People and elders of the *descendants of Israel*⁵, 9 If we, *for our part*, are being interrogated today for a good deed *done* to a feeble man, by what this one was lastingly saved, 10 let *it* be known to all of you and to all the People Israel, that by the Name of

➤ Jesus,

- an anointed One,
 - the Natzarene,
 - Whom you, *for your part*, crucified,
 - Whom God raised from among dead ones,
- by this *Name* this *man* lastingly stands in front of you sound *in body*.

11 This *Name* is "**the Stone which was treated with contempt by you, the ones who are building⁶, the One Who has become Chief Cornerstone**"⁷

12 And, the Salvation is not by any other. For, *there* is no other name under the Heaven which has been lastingly given in connection with people by which it is necessary *that* we be saved."

THE REACTION OF THE JEWISH LEADERS

TO PETER'S REPLY AND THE SITUATION

13 Now, while they were observing the freedom of the Peter's speech – and of John, and having grasped that they were unlettered and common men, they were marveling. And, they were recognizing them – that they were together with the *famous* Jesus.

14 Now,⁸ while they were looking at the man who was lastingly standing together with them, the one who had been lastingly healed, they had nothing to say against *them*.

15 Now, having ordered them to leave the Sanhedrin, they were tossing *comments* around to one another, 16 saying, "What shall we do⁹ with these men? Because, on the one hand, a well-known sign has lastingly come about by means of them, apparent to all the ones who are inhabiting Jerusalem. And, we are not able to deny¹⁰ *it*.

17 Rather, *on the other hand*, in order that it might not be spread abroad any further among the People, with threats¹¹ let us threaten them no longer to speak in

¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have 'of the' (a genitive definite article) here instead of 'that is, the (resurrection) from among' (an accusative definite article and a preposition).

² 96% of the Greek manuscripts, including the best line of transmission (f35), have 'about' here. On the basis of 2% the NU has 'thus'.

³ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here. Adding the word 'their' only makes the prepositional phrase more comfortable in English.

⁴ 'the Holy Spirit' – has no definite article before it here. Yet, it likely does refer to 'the Holy Spirit' here

⁵ 97.3% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase translated as 'the

descendants of Israel' here. On the basis of 1.8% the NU has omits it.

⁶ 95% of the Greek manuscripts, including the best line of transmission (f35), have 'ones who are building' (a present participle) here instead of 'builders' (a noun).

⁷ A reference to Psalm 118:22

⁸ 75% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'Now,' here.

⁹ 70% of the Greek manuscripts, including the best line of transmission (f35), have 'shall we do' (a future tense verb) here instead of 'should we do (a subjunctive verb).

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have 'to deny' (an aorist middle infinitive) here instead of 'to keep on denying' (a present middle infinitive).

¹¹ 97% of the Greek manuscripts, including the best line of

reference to the Name – *namely*, this *Name* – to not even one man¹².”

18 And, having called *for* them, they commanded them¹³ *that* they neither utter a sound at all nor teach in reference to the Name of the Jesus.

19 Now, the Peter and John, responding to them, said¹⁴, “Whether *it* is righteous before God to listen to you rather than to God, you judge. 20 For, we, *for our part*, are not able to not speak what *things* we have seen and what *things*¹⁵ we have heard.”

21 Now, those who had threatened them further released them, having nothing as to how they *could* punish them. *It was* on account of the People. Because, all were glorifying God in reference to the thing that had lastingly come about. 22 For, the man for whom the Sign – *namely*, this *Sign* of the Healing – had come about¹⁶ was MORE THAN FORTY YEARS OLD!

THE PRAYER OF THE DISCIPLES IN JERUSALEM

23 Now, having been released, they went to their own. And, they announced as much as the High Priests and the Elders said to them.

24 Now these, having heard, with one accord raised a voice to God and said:

“Master, You, the God,¹⁷ the One having made

- the Heaven, and
- the Earth, and
- the Sea, and
- all the *things* in them,

25 the ¹⁸ *One Who* by means of a ¹⁹ mouth of David, a child *that is* Yours was, saying, ‘**In order that what did an ethnicity neigh like a proud horse? And, a people care about empty things?**’ 26 Now, the **Kings of the Earth stood by to help, and the Rulers**

were gathered together for the same purpose against the Lord and against the Anointed One that is His.²⁰

27 For, they were gathered together in truth ²¹ against the Holy Child *Who is* Yours, Jesus, Whom You anointed – both Herod and Pontius Pilate together with ethnicities and *the* People Israel – 28 to do such as the Hand *that is* Yours and the Will *that is* Yours predetermined to come about.

29 And, *concerning the things happening* now, Lord, look upon the threats *that are* theirs. And, give to the slaves *that are* Yours

- *that* with freedom of speech we are speaking the Word *that is* Yours 30 and
- *that* in the circumstance of the *speaking* You stretch out the Hand *that is* Yours to result in
 - healing, and
 - signs, and
 - wonders
- coming about by means of the Name the Holy Child *Who is* Yours – *that is*, Jesus!”

GOD’S ANSWER TO THEIR PRAYER

31 And, after they had begged *such favor*, the place in which they – ones who had been gathered together – were was shaken to and fro.

And, they were speaking the Word of God with freedom of speech.

THE AMAZING UNITY, ABILITY, AND GENEROSITY OF THE EKKLESIA IN JERUSALEM

32 Now, the²² heart and the²³ psyche of the throng of those who had believed was one.

And, not one was saying *that* any of the things belonging to him was his own. Rather, all *things* were to them common *property*.

transmission (f35), include the dative noun translated as ‘with threats’ here.

¹² 35% of the Greek manuscripts, including the best line of transmission (f35), have ‘to not even one man’ here instead of ‘to no one of men’.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ‘them’ here.

¹⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘responding to them, said’ here instead of ‘responding, said to them,’.

¹⁵ 20% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ‘what things’ here.

¹⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘had come about’ (a pluperfect) here instead of ‘had lastingly come about’ (a perfect verb).

¹⁷ 98% of the Greek manuscripts, including the best line of

transmission (f35), include the noun phrase ‘the God,’ here.

¹⁸ 91.9% of the Greek manuscripts, including the best line of transmission (f35), do not include the words ‘of the Father that is ours’ here.

¹⁹ 91.3% of the Greek manuscripts, including the best line of transmission (f35), do not include the noun phrase translated as ‘of a holy spirit’ here.

²⁰ A reference to Psalm 2:1,2

²¹ 90% of the Greek manuscripts, including the best line of transmission (f35), do not include the prepositional phrase ‘in the city – that is, this one’ here.

²² 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

²³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

33 And with power – *that is*, great *power* – the Apostles were rendering the Testimony of the Resurrection of the Lord, Jesus.

And, grace – *that is*, great *grace* – was upon all of them.

34 For, *there* was not even any needy *person* among them. For, as many as already existed as owners of properties or buildings, selling *them*, were carrying the price of the things being sold; 35 and, they were placing *it* at the feet of the Apostles. And. they were distributing *it* to each one wherever anyone had a need.

AN OUTSTANDING EXAMPLE OF GENEROSITY –

BARNABAS

36 Now, Joses²⁴ -

- the one who was called Barnabas by the Apostles, which *name*, being translated, is 'Son of Encouragement.'
- a Levite,
- a Cyprian by birth,
- 37 one to whom was belonging a piece of property,
- having sold *it*,

brought the *large* sum of money and placed *it* near²⁵ the feet of the Apostles.

²⁴ 95% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Joses' here instead of 'Joseph'.

²⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have 'near' here instead of 'against' or 'toward'.