

## ACTS 5

### NLET

#### ANANIAS LIES TO THE HOLY SPIRIT

1 Now, a certain man by *the* name of Ananias together with Sappheira<sup>1</sup>, the wife *that was* his, sold a piece of property.

2 And, he purloined *some money* for himself from the price, the wife *that was* his<sup>2</sup> having also lastingly known *about it*.

And, having brought some portion, he placed *it* before the feet of the Apostles.

#### PETER UNCOVERS ANANIAS' ATTEMPTED DECEPTION

3 Now, <sup>3</sup> Peter said, "Ananias, for what *reason* has the Satan<sup>4</sup> filled the Heart *that is* yours

- that you *attempted to* deceive the Spirit – *namely*, the Holy Spirit – with a lie and
- that you<sup>5</sup> purloined for yourself *some money* from the price of the property?

4 While remaining *unsold*, also did it not remain for you *to decide*?

And, having been sold, did it not exist in the situation of the authority *that is* yours?

What *is it* that placed in the Heart *that is* yours the deed, *namely*, this deed? You have not lied to people. Rather, *you have lied* to the God!"

5 Now, the Ananias, while hearing the words – *namely*, these, after having fallen, *his* psyche went out of *his body*.

And, a great fear came to be upon all those who heard these *things*<sup>6</sup>.

6 Now, having arisen, the young men shrouded him. And, having carried him out, they carried him away for burial.

#### SAPPHEIRA JOINS HER HUSBAND

#### IN HIS DECEIT AND IN HIS FATE

7 Now, it came to be *after* an interval of about three hours *that* also the wife *that was* his, not knowing the thing that had lastingly happened, entered.

8 Now, to her<sup>7</sup> the<sup>8</sup> Peter responded, "Tell me if for so much you gave up the property."

Now, the *woman* said. "Yes, for so much."

9 Now, Peter said<sup>9</sup> to her, "Why *is it* that it was harmonized between you *two* to test the Spirit of YaHWeH<sup>10</sup>?

Look! The feet of the ones who carried away the husband *that was* yours for burial *are* at the door. And, they shall carry you out."

10 Now, she fell down immediately before<sup>11</sup> the Feet *that were* his. And, *her* psyche went out of *her body*.

Now, having entered, the young men found her dead. And, having carried her out, they carried her away for burial, facing toward the husband *that was* hers.

11 And, fear – a great *fear* – came to be upon the whole Ecclesia and upon all the ones who were hearing these things.

#### THE SIGNS AND MARVELS THAT WERE HAPPENING

#### BY MEANS OF THE HANDS OF THE APOSTLES

12 Now, by means of the Hands of the Apostles signs and marvels were coming to be among the People – many of *them*<sup>12</sup>!

<sup>1</sup> 40% of the Greek manuscripts, including the best line of transmission (f35), have the spelling 'Sappheira' here instead of 'Sapphira'.

<sup>2</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the possessive pronoun translated as 'that was his' here.

<sup>3</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article 'the' here.

<sup>4</sup> 'Satan' – is the transliteration of a Hebrew word which means 'adversary' and refers to God's great angelic adversary.

<sup>5</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), include the personal pronoun 'you' here.

<sup>6</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as 'these things' here.

<sup>7</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have a dative pronoun here instead of a

prepositional phrase. They may both be translated 'to her'.

<sup>8</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article 'the' here.

<sup>9</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the verb 'said' here.

<sup>10</sup> 'YaHWeH' – This translator has noticed that, when an unarticulated Greek word for 'Lord' (here 'Κυρίου') occurs in an Old Testament passage which is being quoted in the New Testament, it invariably is the translation of the divine name 'YaHWeH'. This translator strongly suspects that this is the Name that Peter spoke on this occasion.

<sup>11</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the preposition *παρὰ* here instead of *πρὸς*. Both can mean 'before'.

<sup>12</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'among the People – many of them' here instead of 'many of them among the People'.

WHERE THE EKKLESIA WAS MEETING

And, they were all together in one accord in the Portico of Solomon<sup>13</sup>.

THE ATTITUDE OF THE OTHER CITIZENS OF JERUSALEM  
TOWARD THE DISCIPLES

13 Now, none of the rest were daring to be joining fast together with them. However, the People extolled them.

THE SAVING AND HEALING  
THAT GOD WAS DOING IN JERUSALEM

14 Now, more *than that*, those who were directing faith toward the Lord – a great number of both men and women – were being added, 15 with result that on<sup>14</sup> the broad streets they were carrying out the infirm and putting them on beds<sup>15</sup> and mattresses in order that, when the<sup>16</sup> Peter came, even the shadow might overshadow someone of them.

16 Now also, throngs from the cities all around were coming together to<sup>17</sup> Jerusalem, carrying infirm ones and those being troubled by unclean spirits.

And,<sup>18</sup> they were being healed – every one of *them*!

THE JEWISH LEADERSHIP IMPRISONS THE APOSTLES

17 Now, having arisen, the High Priest and all those with him – the existing sect of the Sadducees – were filled with zealous jealousy. 18 And, they laid the Hands *that were theirs*<sup>19</sup> upon the Apostles. And, they put them in the public jail.

A MESSENGER OF THE LORD RELEASES THE APOSTLES

19 Now, during the<sup>20</sup> night a messenger<sup>21</sup> of YaHWeH<sup>22</sup> opened<sup>23</sup> the door of the guardhouse. Then, having led them out, he said, 20 “Keep on going! And, having been made to stand *there*, keep on speaking in the Temple to the People all the utterances of the Life – *namely*, this Life.”

THE APOSTLES RESUME THEIR TEACHING

21 Now, having heard *this*, they entered just about daybreak into the Temple. And, they were teaching.

THE HIGH PRIEST'S SERVANTS DISCOVER  
THAT THE APOSTLES ARE NOT IN THE PRISON

The High Priest and those with him called together the Sanhedrin and all the Council of Elders from the sons of Israel. And, they dispatched *servants* to the prison *that* they be brought.

22 Now, the servants, ones who attended *the High Priest*, did NOT find them in the guardhouse.

Now, the ones who were bringing back a report were 23 ones who were saying, “On the one hand,<sup>24</sup> we found the prison having been lastingly shut up in keeping with all security and the guards lastingly standing in front of<sup>25</sup> the doors.

On the other hand, having opened *it*, inside we found no one!”

24 Now, as they heard the words – *namely*, these – the Priest and the<sup>26</sup> Commander of the Temple Guard and the Chief Priests were quite at a loss concerning them *and* whatever would become of this.

<sup>13</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Solomon’ here instead of ‘Solomont’.

<sup>14</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the preposition translated as ‘on’ here instead of the preposition translated as ‘into’.

<sup>15</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘beds’ here instead of ‘little beds’ or ‘cotts’.

<sup>16</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>17</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ‘to’ here. On the basis of 2% the NU omits a preposition here.

<sup>18</sup> 20% of the Greek manuscripts, including the best line of transmission (f35), have the conjunction ‘And,’ here instead of the indefinite relative pronoun ‘Whoever’.

<sup>19</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), include possessive pronoun translated as ‘that were theirs’ here.

<sup>20</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>21</sup> ‘heavenly messenger’ – a transliteration of the Greek word used here is ‘angel.’ The meaning is ‘messenger.’ These might be human or heavenly. Here, the latter.

<sup>22</sup> ‘YaHWeH’ – This translator has noticed that, when an unarticulated Greek word for ‘Lord’ (here ‘Κυρίου’) occurs in an Old Testament passage which is being quoted in the New Testament, it is invariably the translation of the divine name ‘YaHWeH’. This translator strongly suspects that this is the Name that Peter spoke on this occasion.

<sup>23</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the active verb ‘opened’ here instead of the participle ‘having opened’.

<sup>24</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the particle translated here as ‘On the one hand,’ here.

<sup>25</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the preposition translated as ‘in front of’ here instead of one translated as ‘at’.

<sup>26</sup> 85.7% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Priest and the’ here. On the basis of 9.3% the NU omits them.

THE APOSTLES ARE BROUGHT  
BEFORE THE JEWISH LEADERS

25 Now, a certain one who attended *them* reported to them, "Look! The men whom you placed in the guardhouse are in the Temple, having lastingly taken a stand and are teaching the People!"

26 Then, having gone away, the Commander together with the servants lead them – without force. For, they were fearing for themselves the People, lest they might be stoned<sup>27</sup>.

27 Now, having led *them*, they stood them in the Sanhedrin. And, the Chief Priest inquired of them, 28 saying, "Did we not order you with an order *that you* not teach in reference to the Name – *namely*, this *Name*?"

And, look! You have lastingly made the *city* of Jerusalem full of the Teaching *that is* yours! And, you mean to bring upon us the Blood of the Man, *namely*, this *Man*."

THE RESPONSE OF THE APOSTLES TO THE HIGH PRIEST

29 Now, responding, Peter and the Apostles were saying, "*It is necessary to obey the authority of God, rather than the authority of men.*"

30 The God of the Fathers *that are* ours raised Jesus, Whom you, *for your part*, laid hands on for yourselves, having hung *Him* up on timber.

31 The God – Originator and Savior – has lifted THIS ONE high to the Right *Hand which is* His to<sup>28</sup> give a change of thinking to Israel and acquittal of moral failures<sup>29</sup>.

32 And, we, *for our part*, are HIS<sup>30</sup> witnesses of the Utterances – *namely*, these.

<sup>27</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'lest they might be stoned' here instead of 'in order that they might not be stoned'.

<sup>28</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have an infinitive 'to give' here instead of having Greek construction consisting of a genitive definite article followed by an infinitive. Both grammatical constructions can mean either purpose or result.

<sup>29</sup> 'failures' – or 'missings of the mark'

<sup>30</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun 'His' here. The NU omits it.

<sup>31</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include conjunction translated here as 'Now'. The NU omits it.

<sup>32</sup> 32% of the Greek manuscripts, including the best line of transmission (f35), have 'ones who were hearing' here instead of 'ones who heard'.

Now<sup>31</sup>, also, the Spirit – *namely*, the Holy Spirit, Whom the God gave to those who are obeying Him – *is His witness*."

THE EFFECT AND RESPONSE OF THE JEWISH LEADERS  
TO THE APOSTLES' WORDS

33 Now, the ones who were hearing<sup>32</sup> were being sawn asunder. And, they were deliberating *among themselves*<sup>33</sup> to annihilate them.

GAMALIEL'S COUNSEL

34 Now, having arisen, a certain *man* in the Sanhedrin –

- a Pharisee by the name of Gamaliel,
- a teacher of the Law,
- held in honor by all the People,

gave an order *that* for some<sup>34</sup> little while the Apostles<sup>35</sup> be put outside.

35 Then, he said to them. "Men, Israelites, for your own sake, pay close attention to what you are about to do to the men – *namely*, these.

36 For, before these days Theudas arose, saying *that* he himself was something, toward whom a number of men – about<sup>36</sup> four hundred – were inclined. He, *for his part*, was killed. And, all such as were being persuaded by him parted from one another. And, it came to nothing.

37 After this, Judas the Galilean arose in the days of the Registration *for taxation*. And, he drew away a considerable *number of*<sup>37</sup> people after him. This one also perished. And, all such as were being persuaded by him were scattered abroad.

38 And, *concerning* the things *happening* now, I say to you, keep away from the men – *namely*, these. And, leave them alone<sup>38</sup>, because, if ever the determination

<sup>33</sup> 80% of the Greek manuscripts, including the best line of transmission (f35), have 'were deliberating among themselves' here instead of 'were intending'.

<sup>34</sup> 60% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as 'some' here.

<sup>35</sup> 98.7% of the Greek manuscripts, including the best line of transmission (f35), have 'Apostles' here instead of 'men'.

<sup>36</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'a number of men – about' here instead of 'men – that is, a number about'.

<sup>37</sup> 86% of the Greek manuscripts, including the best line of transmission (f35), include the adjective translated as 'a considerable number of' here. On the basis of 9% the NU omits it.

<sup>38</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'leave them alone' here instead of 'let them go'.

<sup>39</sup> or the work – *namely*, this one – might be from men, it shall be put down.

39 Now, if it is from God, you shall not be able to put it<sup>40</sup> down, lest you might even be found *to be* ones warring against God!"

Now, they were persuaded by him.

*THE JEWISH LEADERS RELEASE THE APOSTLES*

40 And, the ones who had summoned the Apostles, having thrashed them, gave them orders not to speak in reference to the Name of the Jesus.

And, they released them<sup>41</sup>.

*THE APOSTLES REJOICE*

41 So then, the *Apostles*, on the one hand, were going from the presence of the Sanhedrin rejoicing; because, they had been considered worthy to be dishonored for defense of the Name of the Anointed One.

*THE APOSTLE CONTINUE TO TEACH*

*AND PROCLAIM THE EXCELLENT ANNOUNCEMENT*

42 And, every day in the Temple and from house to house they did not stop teaching and proclaiming the Excellent Announcement *which is* the Anointed One, Jesus!

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<sup>39</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the demonstrative pronoun which would be translated as '– namely, this one –' in this translation.

<sup>40</sup> 92% of the Greek manuscripts, including the best line of

transmission (f35), have 'it' here instead of 'them'.

<sup>41</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun 'them' here. The NU omits it.