

# Acts 4

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**Acts 4:1–37**

**Peter and John Before the Council**

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 4 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 4: The First Arrest**

- Peter & John arrested and threatened
- Barnabas sells property



**Preface:** The bold teaching of Jesus by the Apostles comes under official scrutiny in this chapter. Acts 4 is a continuation from the previous chapter, where Peter and John are arrested for their speaking in the **Temple** Courtyard in the previous chapter. In public, the **Jewish** council decides to simply give them a stern warning and then let them go, despite the fact that neither man indicates any remorse for speaking as they did. Peter speaks boldly before the other disciples; and the Christian movement continues. In the final verses of this chapter, the Jerusalem believers decide to hold all worldly possession in common.

*Bible Summary: They were taken before the rulers. Peter and John said, "We cannot stop speaking about Jesus." The believers prayed for boldness.<sup>1</sup>*

The “Key” & Main Points of Chapter 4 (a chart); from [Slide Player](#); accessed June 29, 2022.

This should be the most extensive examination of Acts 4 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	Judæa/Galilee	Roman Emperor
29 AD	Acts 4	Peter & John before Sanhedrin; Fellowship in Community	Pontius Pilate procurator of Judea (26/27 to 36/37 AD <sup>2</sup> ) Herod Antipas was the Tetrarch of Galilee and Perea (4 BC – 39 AD <sup>3</sup> )	Tiberius (14-37 AD)

### Time and Place as per Modern Literal Version 2020:

June 30, 30AD Temple at Jerusalem.

### Quotations:

### Outline of Chapter 4:

#### Preface

<sup>1</sup> From <https://biblesummary.info/acts> accessed April 23, 2022.

<sup>2</sup> This date from [https://en.wikipedia.org/wiki/Pontius\\_Pilate](https://en.wikipedia.org/wiki/Pontius_Pilate) accessed April 23, 2022.

<sup>3</sup> From [https://en.wikipedia.org/wiki/Herod\\_Antipas](https://en.wikipedia.org/wiki/Herod_Antipas) accessed April 23, 2022.





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Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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.

<a href="#">Definition of Terms</a>	
<a href="#">Adam's Sin ; Adam's Original Sin</a>	All people have Adam's original sin imputed to the sin nature from birth, as the sin nature is the natural home or target for the sin nature. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. It is imputed to us; to our sin nature. As a result, all children are born condemned by God, from the first breath. This is the sin which condemns the unbeliever.
<a href="#">Age of the Hypostatic Union</a>	The time period during which Jesus Christ walked upon this earth. This dispensation acted as a hinge between the Church Age and the Age of Israel. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">Age of Israel</a>	The Age of Israel 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 <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Definition of Terms	
<b>Angel, Angels, Elect Angels, and Fallen Angels</b>	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the <b>Angelic Conflict</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Apostle, Apostles, Apostleship</b>	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); L. G. Merritt ( <a href="#">Apostleship</a> ); Jack M. Ballinger ( <a href="#">Apostleship</a> ); Roy A. Cloudt ( <a href="#">Defined Apostleship</a> ), Got Questions ( <a href="#">What is an Apostle?</a> ).
<b>Bible Doctrine</b>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Chief Priest; Chief Priests</b>	The Chief Priest is a synonym for the High Priest. This would be the highest human authority over the feasts and spiritual observances of the Jews. The reference to chief priests in the New Testament is to priests understood to be in a higher class, perhaps technically in line to become the High Priest. The Mosaic Law does not necessarily cull out such a group.
<b>(The) Church ; Local Church</b>	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Doctrine.org ( <a href="#">The Church—the Body of Christ</a> ); Word of Truth Ministries ( <a href="#">Church</a> ); Grace Bible Church of Baytown ( <a href="#">The Church</a> );
<b>Church Age</b>	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 <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Client nation</b>	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers (who are called the <i>salt or the earth</i> ; or <i>pivot</i> ). This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. A client nation is also sympathetic to the Jewish people and often has a considerable Jewish population. Doctrine of the <b>Client Nation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Definition of Terms	
<b>The Cross; the Cross of Christ ; the Roman Cross</b>	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
<b>Disciple, Disciples</b>	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
<b>Dispensation, Dispensations</b>	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Filled with the Spirit; Filled with the Holy Spirit</b>	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the <b>Doctrine of the Filling of the Holy Spirit</b> ( <a href="#">Grace Bible Church of Baytown</a> ) ( <a href="#">Maranatha Church</a> ) ( <a href="#">Word of Truth Ministries</a> ) From <b>Grace Notes</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) <b>R. B. Thieme, Jr.</b> ( <a href="#">Rebound and Keep Moving</a> ) ( <a href="#">Rebound Revisited</a> ).
<b>Gospel, Gospel Message, Gospels</b>	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: <b>"Believe on the Lord Jesus Christ and you will be saved."</b> There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
<b>High Priest (the Chief Priest)</b>	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the <b>Priesthoods of God and of Man</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).



Definition of Terms	
<b>Hypostatic Union</b>	<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: <a href="#">Got questions?</a> on the Hypostatic Union; <a href="#">Theopedia</a> on the Hypostatic Union; <a href="#">VersebyVerse.org</a>: the Doctrine of the Hypostatic Union and Kenosis; <a href="#">Robert R. McLaughlin</a> on the Doctrine of Hypostatic Union. My post on the Hypostatic Union primarily comes from the Maranatha Church (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Jew, Jews, Jewish</b>	<p>Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See <a href="#">Jews, Gentiles and Christians</a>; <a href="#">Jewish Civilization</a>; <a href="#">The Jewish Religious Systems</a>; <a href="#">The Jews and Hellenism</a>; <a href="#">Jews and Judaism</a>; and <a href="#">Jews and Gentiles in Bible Times</a>.</p>
<b>Kenosis</b>	<p>During the dispensation of the hypostatic union, the doctrine of kenosis tells us that our Lord Jesus Christ voluntarily restricted the independent use of His divine attributes in compliance with the Father's plan for the Incarnation and the First Advent. This means that Jesus Christ did not use the attributes of His divine nature to benefit Himself, to provide for Himself, to glorify Himself, or to act independently of the plan of God for the Church-age by any compromise of the spiritual life. <b>Doctrine of Kenosis</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). For further reference: (<a href="#">Robert McLaughlin</a>) (<a href="#">Charles Clough</a>) (<a href="#">Josef Cherreguine</a>) (<a href="#">Herman Mattox</a>) (<a href="#">Joe Griffin</a>)</p>
<b>Legalism, Legalist, Legalistic</b>	<p>Legalism is the idea or philosophy that you might earn or gain something from God by means of your works or sincere efforts. Legalism is the polar opposite of grace. (Grace Notes on <a href="#">Legalism</a>) (Spokane Bible Church on <a href="#">Legalism</a>) The <b>Doctrine of Legalism</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Levi, Levite, Levites, Levitical</b>	<p>Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. When obeying the mandates of Scripture, the Levitical worship is legitimate. After the Lord's burial, resurrection, and ascension, Levitical worship is no longer of God. See the <b>Priesthoods of God and the Priesthoods of Man</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>



Definition of Terms	
<b>Logistical Grace</b>	<p>Logistical grace is defined as what God has planned for us, the Divine support he gives us, His Divine provision, and his Divine blessing. The result is, we as believers in Jesus Christ are able to execute the plan of God just as logistical support on the battlefield allows an army to defeat the enemy. God does not give us logistical grace because we are nice people or really good Christians; God gives us logistical support because we are believers and He gives this to us for a purpose.</p> <p>Logistical grace is Life support is provided for every Church Age believer. This explains how and why we are alive at any given moment. The only reason we are alive is because of logistical grace. We do not earn it nor do we deserve it. There is no set of spiritual works which we can accomplish to keep ourselves alive. For all intents and purposes, this is food, shelter and clothing. The principle was explained by Jesus in Matt. 6:25-33.<sup>4</sup></p> <p><b>Logistical Grace</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Messiah</b>	<p>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 <b>Messiah</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). The <b>Jewish Messiah</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). The <b>Promised Messiah</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>). (Grace Notes: <a href="#">Messiah in the Old Testament</a>) (Spokane Bible Church: <a href="#">Messiah</a>; <a href="#">Messiah's Birth was Unique</a>; <a href="#">Messianic Prophecies 1</a>; <a href="#">Messianic Prophecies2</a>)</p>
<b>The Mosaic Law; the Law of Moses</b>	<p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons.</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <a href="#">Mosaic Law</a>.) (Maranatha Church on the <a href="#">Mosaic Law</a>); <a href="#">Grace Notes</a>.</p>
<b>Passover</b>	<p>The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the <b>Passover</b>: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>); Grace Notes (<a href="#">HTML</a>) (<a href="#">PDF</a>); Grace Doctrine <a href="#">7 Feasts of Israel</a>; Maranatha Church <a href="#">Doctrine of the Passover</a>.</p>
<b>Pastor, Pastor-teacher</b>	<p>The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (<a href="#">HTML</a>) (<a href="#">PDF</a>); Jack Ballinger (<a href="#">Pastor-teacher</a>); Roy Cloudt (<a href="#">pastor-teacher</a>).</p>

<sup>4</sup> Both definitions from [http://gracebiblechurchwichita.org/?page\\_id=268](http://gracebiblechurchwichita.org/?page_id=268) accessed June 9, 2013.

Definition of Terms	
<b>Priest, Priests, Priesthood</b>	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the <b>Priesthoods of God and of Man</b>: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Rebound (Restoration to fellowship with God)</b>	<p>In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>).</p>
<b>Religion, Religious</b>	<p>Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the <b>Doctrine of Religion</b> (<a href="#">Philip. 1:21</a>) (<a href="#">Chart from Middletown Bible Church</a>) (<a href="#">Christian Ministries International</a>).</p>
<b>Sanhedrin</b>	<p>The Sanhedrin was the Supreme Court of Israel. The men called by Moses to judge the disputes of Israelites is often said to be the first Sanhedrin, although these men functions separately. By the time of the Lord, the Sanhedrin appears to be a single institution made up of 23 or 71 elders. Like any institution, its honor or dishonor rests upon the men within it. The <a href="#">Encyclopedia Britannica</a> suggests that accounts of the Sanhedrin to be <i>fragmentary, apparently contradictory, and often obscure</i>. Its duties, functions and make up likely changed throughout the years.</p>
<b>Scribe, scribes</b>	<p>A scribe is one who transcribes the Law, replacing old and worn out manuscripts with newer ones; or preparing manuscripts for distribution. Scribes also taught the Mosaic Law, and, apparently, with a legalistic bias (Matt. 7:29 17:10 23:2–3). They conspired against Jesus (Matt. 26:3, 57 27:41).</p>
<b>Septuagint, LXX</b>	<p>The Septuagint was the Greek translation made from the Old Testament sometime between 300–100 B.C. It is often called the LXX, because 70 translators were said to be employed in this task. This is the translated most often quoted by the Apostles.</p>
<b>Signs and Wonders; Signs and Miracles</b>	<p>These are unusual and observable acts which take place, often involving a change of one thing into another. God primarily employs signs and wonders during history-changing events (such as, the removal of Israel from Egypt, the incarnation of Jesus Christ, or the establishment of the Church Age). Most believers in the Church Age will never see any signs and wonders. See the <b>Doctrine of Signs, Miracles and Healings</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Spiritual Life , Spiritual Lives</b>	<p>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. (<a href="#">HTM</a>) (<a href="#">PDF</a>) (The Spiritual Life via the <b>10 problem solving devices</b>—R. B. Thieme, Jr.) (<a href="#">Walking in the Spirit</a>—Chafer) (<a href="#">Spiritual Metabolism</a>—Robert R. McLaughlin)</p>

Definition of Terms	
<b>The Temple</b>	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, <b>Description and Measurements (Grace Notes)</b> ; <b>Solomon's Temple (Redeeming Grace)</b> ; the <b>Temple (Redeeming Grace)</b> .
<b>Typology</b>	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).<sup>5</sup> See the <b>Doctrine of Typology (HTML) (PDF) (WPD)</b>.</i>
Some of these definitions are taken from <a href="https://www.gotquestions.org/">https://www.gotquestions.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

## An Introduction to Acts 4

**Introduction:** In **Acts 3 (HTML) (PDF) (WPD)**, Peter heals a crippled man who is known to all at the Temple. After this healing, Peter speaks boldly in one of the Temple's venues (the one known as Solomon's Portico). At the beginning of Acts 4, the leadership of the Temple decides to nip this thing in the bud, so they arrest Peter and John, to be publically tried the next day.

Acts 4 begins the persecution of the **Apostles** and the followers of Jesus. There are two mindsets in opposition in this chapter: the **religious** hierarchy believe that the Temple is theirs and that they get to make all of the decisions related to the Temple. The **disciples** understand that there is a close relationship between Jesus and the Temple. They may not understand **typology** at this time, but they are following Jesus' lead and teaching in the Temple courtyard. Who makes the call here? The disciples of Jesus or the entrenched religious class?

The first narrative at first appears to be oddly written. Although it begins in v. 1, we do not find out until v. 13 that the two disciples in the middle of this controversy are Peter *and* John (Peter's name, by itself, is found in v. 8). However, the context of Acts 4 is Acts 3, where Peter and John are named specifically (Acts 3:11). So the fact that they are not named together until later in Acts 4 is not really a literary problem, but a problem with the division of the chapters of Acts (which takes place hundreds of years after the book is written).

Secondly, what appears to be the controversy is the healing of the man lame from birth. This becomes clear in v. 9, where Peter says, in so many words, "We are being questioned because this man has been healed? That's your problem that you have with us?" That is certainly not their problem. The religious hierarchy would prefer to ignore that little incident, because it makes this arrest of Peter and John seem like the wrong thing to do (because it is the wrong thing to do).

The entrenched religious class tries to stop Peter and John from speaking, and Peter asks them incredulously, "You think we should not speak of the things which we have seen with our own eyes?"

<sup>5</sup> From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

In vv. 23–31, Peter and John rejoin the other disciples and tell them what happened. They pray for greater strength and David is quoted from Psalm 2. We also find out in the middle of this section that Herod (Antipas) and Pilate have also met together over what is happening. These men represent the highest levels of government (under Cæsar), and they are concerned about all that is going on.

At the end of this chapter (vv. 32–37), we find out that the people at the Jerusalem **church** continue to hold all things in common.

A title or one or two sentences which describe Acts 4.

### Titles and/or Brief Descriptions of Acts 4 (by Various Commentators)

New Matthew Bible: *The apostles are taken and brought before the council. They are forbidden to preach, but they turn themselves to prayer, and are more obedient to God than to men.*<sup>6</sup>

Kretzmann's Commentary: *Peter and John, arraigned before the Sanhedrin, defend themselves and their cause to the confusion of their judges; they report the matter to the congregation, which lays the threatening enmity before God in prayer, and is more soundly established in faith and love.*<sup>7</sup>

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

### Brief, but insightful observations of Acts 4 (various commentators)

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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 4

Some of these questions may not make sense unless you have read Acts 4. 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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<sup>6</sup> From <https://www.biblegateway.com/passage/?search=Acts%204&version=NMB> accessed August 6, 2023.

<sup>7</sup> From <https://www.studylight.org/commentaries/eng/kpc/acts-4.html> accessed August 7, 2023.

It is important to understand what has gone before.

### The Prequel to Acts 4

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

### The Principals of Acts 4

**Characters**

**Biographical Material**

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

### The Places of Acts 4

**Place**

**Description**

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### By the Numbers

**Item**

**Date; duration; size; number**

By the Numbers	
Item	Date; duration; size; number

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

A Synopsis of Acts 4	

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The ESV (capitalized) is used below:

Outlines and Summaries of Acts 4 (Various Commentators)
Kretzmann's Commentary: <sup>8</sup>
<i>Verses 1-4</i> <b>Peter and John before the Council of the Jews.</b> The arrest of the apostles: <i>Verses 5-7</i> The Sanhedrin is convened: <i>Verses 8-12</i> Peter's speech of defense: <i>Verses 13-17</i> The consultation of the Sanhedrin: <i>Verses 18-22</i> The resolution announced to Peter and John: <i>Verses 23-28</i> <b>The Prayer and the Further Establishment of the Congregation.</b> The report of the apostles and the prayer: <i>Verses 29-31</i> The conclusion of the prayer and its answer: <i>Verses 32-37</i> The unity and charity of the Church:

<sup>8</sup> From <https://www.studydrive.org/commentaries/eng/kpc/acts-4.html> accessed August 7, 2023.



## Outlines and Summaries of Acts 4 (Various Commentators)

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

## A Synopsis of Acts 4 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 4 (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 <b>filled with the Holy Spirit</b> , he does signs and wonders, and the council brings him in and parades in a number of false witnesses against him.

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**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).

When I began the 2<sup>nd</sup> 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.

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 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.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Peter and John Are Arrested by the Sanhedrin and the Temple Guards

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 a speaking of them face to face with the people, stood by them the chief priests and the officer of the Temple and the Sadducees. They were being greatly disturbed by the teaching to the people and proclaiming through the Jesus the resurrection of the \_\_\_ from dead ones. And they laid upon them the hands and they set into custody into the next day, for was the evening now.**

Acts  
4:1-3

Kukis nearly literal translation:

**While [Peter] was speaking directly to the people, the chief priests, the officer of Temple [guard] and the Sadducees stood [by]. [These men] were greatly disturbed by [Peter, who was] teaching the people and proclaiming, by means of Jesus, the resurrection of [Jesus] from the dead. They laid hands upon them and placed [them] into custody for the next day, because it was now evening.**

Kukis paraphrase

**While Peter was speaking directly to the people, the chief priests, the Temple guard and the Sadducees stood by, deciding what to do about this situation. They were very upset because of Peter's teaching and the fact that he proclaimed the resurrection of Jesus from the dead. They suddenly laid hands upon Peter and John and placed them into a holding cell until the next day, as it was now evening and too late to hold court.**

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 test 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 translation<sup>9</sup> 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 a speaking of them face to face with the people, stood by them the chief priests and the officer of the Temple and the Sadducees. They were being greatly disturbed by the teaching to the people and proclaiming through the Jesus the resurrection of the ___ from dead ones. And they laid upon them the hands and they set into custody into the next day, for was the evening now.
Complete Apostles' Bible	Now while they were speaking to the people, the priests, the captain of the temple, and the Sadducees came upon them, being greatly disturbed because they were teaching the people and proclaiming in Jesus the resurrection of the dead. And they laid hands on them, and put them in custody until the next day, for it was already evening.
Douay-Rheims 1899 (Amer.)	And as they were speaking to the people the priests and the officer of the temple and the Sadducees came upon them, Being grieved that they taught the people and preached in Jesus the resurrection from the dead: And they laid hands upon them and put them in hold till the next day: for it was now evening.
Holy Aramaic Scriptures	And when they were speaking these words unto the Ama {the People}, there arose against them Kahne {Priests}, and Zaduqaye {Sadducees}, and Rulers of The Haykla {The Temple},

<sup>9</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

when they were angered against them that they were teaching the Ama {the People}, and were Proclaiming in Meshikha {The Anointed One} concerning The Resurrection which is from the place of the dead, and they placed their hands upon them, and they kept them unto the next day, because, it was near unto the evening.

James Murdock's Syriac NT And while they were speaking these words to the people, the priests and the Sadducees and the rulers of the temple rose up against them; being angry with them, that they taught the people, and preached a resurrection from the dead by the Messiah.

And they laid hands on them, and kept them until the next day; because evening was drawing near.

Original Aramaic NT<sup>10</sup> And when they were speaking these words to the people, The Priests and The Sadducees and the Rulers of The Temple rose up against them, As they were angered with them that they taught the people in their preaching about the resurrection from among the dead by The Messiah.

And they laid hands upon them and kept them to the next day, because evening was approaching.

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 while they were talking to the people, the priests and the captain of the Temple and the Sadducees came up to them, Being greatly troubled because they were teaching the people and preaching Jesus as an example of the coming back from the dead.

Bible in Worldwide English And they took them and put them in prison till the morning, for it was now evening. Peter and John were talking to the people. The priests, and the captain of the temple, and the Sadducees came to them.

They were angry at Peter and John because they taught the people. They were angry because they told them that Jesus was brought back from death.

They caught them and put them in prison until the next day, because it was already evening.

Easy English **The priests put Peter and John in prison**

Peter and John were still speaking to the crowd in the yard of the temple. Then some priests, the leader of the police in the temple and some Sadducees came to them. They were angry because of the things that Peter and John were teaching the people there. They were teaching that Jesus had become alive again after his death. The Jewish leaders did not agree that dead people could become alive again. So they took hold of Peter and John. They put them in prison, because by then it was evening time. They put them in the prison until the next day.

Easy-to-Read Version–2008 While Peter and John were speaking to the people, some Jewish leaders came up to them. There were some priests, the captain of the soldiers that guarded the Temple, and some Sadducees. They were upset because of what Peter and John were teaching the people. By telling people about Jesus, the apostles were teaching

<sup>10</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

God's Word™	that people will rise from death. The Jewish leaders arrested Peter and John and put them in jail. It was already night, so they kept them in jail until the next day. Some priests, the officer in charge of the temple guards, and some Sadducees approached Peter and John while they were speaking to the people. These religious authorities were greatly annoyed. Peter and John were teaching the people and spreading the message that the dead will come back to life through Jesus. So the temple guards arrested them. Since it was already evening, they put Peter and John in jail until the next day.
Good News Bible (TEV)	Peter and John were still speaking to the people when some priests, the officer in charge of the Temple guards, and some Sadducees arrived. They were annoyed because the two apostles were teaching the people that Jesus had risen from death, which proved that the dead will rise to life. So they arrested them and put them in jail until the next day, since it was already late.
J. B. Phillips	<b>The first clash with Jewish authorities</b> While they were still talking to the people the priests, the captain of the Temple guard and the Sadducees moved towards them, thoroughly incensed that they should be teaching the people and should assure them that the resurrection of the dead had been proved through the rising of Jesus. So they arrested them and, since it was now evening, kept them in custody until the next day.
The Message	<b>Nothing to Hide</b> While Peter and John were addressing the people, the priests, the chief of the Temple police, and some Sadducees came up, indignant that these upstart apostles were instructing the people and proclaiming that the resurrection from the dead had taken place in Jesus. They arrested them and threw them in jail until morning, for by now it was late in the evening.
NIRV	<b>Peter and John Are Taken to the Sanhedrin</b> Peter and John were speaking to the people. The priests, the captain of the temple guard, and the Sadducees came up to the apostles. They were very upset by what the apostles were teaching the people. The apostles were saying that people can be raised from the dead. They said this can happen because Jesus rose from the dead. So the temple authorities arrested Peter and John. It was already evening, so they put them in prison until the next day.
New Life Version	<b>Peter and John Are Put in Prison</b> The religious leaders and the leader of the house of God and some of the religious group who believe no one will be raised from the dead came to Peter and John while they were talking to the people. They were angry because Peter and John had been teaching the people and preaching that Jesus had been raised from the dead. So they took them and put them in prison until the next day because it was evening.

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

Casual English Bible<sup>11</sup>

**ACTS 4**

**PETER GOES ON TRIAL**

**ARRESTED BY A SECURITY GUARD**

While Peter and John were talking to the crowd, a group of Jewish leaders interrupted them: some priests, Sadducees, [1] and the Temple's top security guard. [2] The Jewish leaders were royally ticked because the disciples were teaching that people would rise from the dead if they had faith in Jesus. So the leaders had security arrest the two and lock them up until the next day, since it was already evening.

<sup>11</sup> From <https://www.casualenglishbible.com/>

<sup>1</sup>4:1 Sadducees “were Jews who taught there was no such thing as a resurrection” (Luke 20:27).

<sup>2</sup>4:1 The security guard was not a Roman soldier. The top security guard, sometimes identified as the captain of the Temple police, was a member of the high priest’s family—a Levite. He and his men kept the peace at the sprawling Temple complex that dominated the cityscape.

Contemporary English V.

The apostles were still talking to the people, when some priests, the captain of the temple guard, and some Sadducees arrived. These men were angry because the apostles were teaching the people that the dead would be raised from death, just as Jesus had been raised from death. It was already late in the afternoon, and they arrested Peter and John and put them in jail for the night.

Goodspeed New Testament

As they were talking in this way to the people, the high priests, the commander of the Temple, and the Sadducees came up to them, greatly disturbed because they were teaching the people and declaring that in the case of Jesus there had been a resurrection from the dead. They arrested them, and as it was already evening, they shut them up until next morning.

The Living Bible

While they were talking to the people, the chief priests, the captain of the Temple police, and some of the Sadducees [who were members of a Jewish religious sect that denied the resurrection of the dead.] came over to them, very disturbed that Peter and John were claiming that Jesus had risen from the dead. They arrested them and since it was already evening, jailed them overnight.

New Berkeley Version  
New Living Translation

#### **Peter and John before the Council**

While Peter and John were speaking to the people, they were confronted by the priests, the captain of the Temple guard, and some of the Sadducees. These leaders were very disturbed that Peter and John were teaching the people that through Jesus there is a resurrection of the dead. They arrested them and, since it was already evening, put them in jail until morning.

The Passion Translation

The teaching and preaching of Peter and John angered the priests, the captain of the temple police, and representatives of the Jewish sect of the Sadducees. They were furious that the people were being taught that in Jesus there is a resurrection from the dead. So while Peter and John were still speaking, the Jewish authorities came to the temple courts to oppose them. They had them arrested, and since it was already evening they kept them in custody until the next day.

Plain English Version<sup>12</sup>

#### **Soldiers grabbed Peter and John**

Peter and John were still talking to the people there, then some Jewish boss men came to them. Those bosses were the men that look after the Jewish ceremonies, and the boss over the soldiers that looked after God’s ceremony house, and some men called Sadducees, that didn’t believe that anyone will ever come alive again. They all came to Peter and John. They heard Peter and John teaching the people and saying that God will make people alive, just like he made Jesus alive. And those boss men were really angry, so they grabbed Peter and John. Those boss men wanted to take them to court, but it was already late in the afternoon, so the soldiers locked up Peter and John in jail, to wait until the next day.

Radiant New Testament

#### **Peter and John Are Arrested**

While Peter and John were still speaking to the people, the priests, the captain of the temple guard, and the Sadducees came up to them. The Sadducees were a group that didn’t believe people could be raised from the dead, so they were very upset that the apostles were teaching that Jesus had risen from the dead. The temple leaders arrested Peter and John, and because it was already evening, they put them in prison until the next day.

<sup>12</sup> From <https://www.bible.com/versions/2530-PEV-plain-english-version>



- UnfoldingWord Simplified T. Meanwhile, there were some priests in the temple courtyard. There was also the officer in charge of the temple guard, and some members of the Sadducee group. All these men came to Peter and John while the two of them were speaking to the people. These men were very angry because the two apostles were teaching the people about Jesus. What they were telling them was that God caused Jesus to become alive again after he had been killed. So these men arrested Peter and John and put them in jail. The Jewish council had to wait until the next day to question Peter and John, because it was already evening.
- Williams' New Testament<sup>13</sup> While they were talking to the people, the high priests, the military commander of the temple, and the Sadducees came down upon them, because they were very much disturbed over their continuing to teach the people and to declare in the case of Jesus the resurrection from the dead. So they arrested them and put them into prison until next morning, for it was already evening.

### Partially literal and partially paraphrased translations:

- American English Bible Well, as Peter and John were talking to the people, the Chief Priests, the Temple captains, and the **SadDucees** came up to them, and were very annoyed by the fact that [Peter and John] were teaching the people and telling them how Jesus had been resurrected from the dead... So they had them arrested and held until the next day (since it was already evening).
- Beck's American Translation .  
Breakthrough Version As they spoke to the group, the priests, the captain of the temple grounds, and the Sadducees stood over them being thoroughly anguished because of the *fact* for them to be teaching the group and to be announcing in Jesus, the return back to life from the dead. And they put *their* hands on them and put them in a holding cell for the next day. You see, it was already evening.
- Common English Bible **Peter and John questioned**  
While Peter and John were speaking to the people, the priests, the captain of the temple guard, and the Sadducees confronted them. They were incensed that the apostles were teaching the people and announcing that the resurrection of the dead was happening because of Jesus. They seized Peter and John and put them in prison until the next day. (It was already evening.)
- A. Campbell's Living Oracles And while they were speaking to the people, the priests, the captain of the temple guard, and the Sadducees, came upon them; being grieved that they taught the people, and announced, through Jesus, the resurrection from the dead. And they laid hands on them, and committed them into custody to the next day; for it was now evening.
- New Advent (Knox) Bible Before they had finished speaking to the crowd, they were interrupted by the chief priests, the temple superintendent, and the Sadducees. These, indignant at their teaching the multitude and proclaiming the resurrection of Jesus from the dead, laid hands on them, and put them in prison (for it was already evening) until the next day.
- NT for Everyone **Resurrection Plus the Name of Jesus Equals Trouble**  
As they were speaking to the people, along came the priests, the chief of the Temple police, and the Sadducees. They were thoroughly annoyed that they were teaching the people and proclaiming that 'the resurrection of the dead' had begun to happen in Jesus. They seized them and put them under guard until the next day, since it was already evening.
- 20<sup>th</sup> Century New Testament While Peter and John were still speaking to the people, the Chief Priest, with the Officer in charge at the Temple and the Sadducees, came up to them, Much annoyed because they were teaching the people, and because, through Jesus, they

<sup>13</sup> William's New Testament - 1937 by Charles B. Williams.

were preaching the resurrection from the dead. They arrested the Apostles and, as it was already evening, had them placed in custody till the next day.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p><b>Peter and John Arrested</b> While they were speaking to the people, the priests, the captain of the temple police, and the Sadducees confronted them, because they were annoyed that they were teaching the people and proclaiming in Jesus the resurrection of the dead. So they seized them and took them into custody until the next day since it was already evening.</p>
Conservapedia Translation	<p>While they were talking to the people, the priests, the skeptics, and the temple captain came to them. They were upset that they were teaching the people and preaching Jesus' doctrine that the dead would be resurrected. It was evening, and they seized them and imprisoned them until the following day. Sadducees were an inherently skeptical group, rejecting Pharisee beliefs such as resurrection of the dead, which is of key importance.</p>
Ferrar-Fenton Bible	<p><b>The Apostles Arrested.</b> But while they were speaking to the people, the priests, and the commander of the temple, and the Sadducees, made their appearance; being very indignant because they were teaching the people, and announcing in Jesus the resurrection from the dead. They accordingly arrested them, and took them into custody until the following morning; for it was now evening.</p>
Free Bible Version <sup>14</sup>	<p>While they were talking to the people, the priests, the captain of the temple guard, and the Sadducees came up to them. They were angry that they were teaching the people, telling them that through Jesus there is resurrection from the dead. They arrested them and placed them under guard until the following day since it was already evening.</p>
God's Truth (Tyndale)	<p>As they spoke unto the people, the Priests and the ruler of the temple, and the Saduces came upon them taking it grievously that they taught the people and preached in Jesus the resurrection from death. And they laid hands on them and put them in hold until the next day: for it was now even tide.</p>
International Standard V	<p><b>Peter and John are Tried before the Jewish Council</b> While they were speaking to the people, the priests, the commander of the Temple guards, and the Sadducees came to them. They were greatly disturbed that Peter and John [Lit. they] were teaching the people and announcing that Jesus had been resurrected [Lit. that in the case of Jesus there had been a resurrection] from the dead. So they arrested them and placed them in custody until the next day, since it was already evening.</p>
Riverside New Testament	<p>WHILE they were speaking to the people, the priests and the commandant of the Temple and the Sadducees came upon them, being offended because they were teaching the people and proclaiming in the case of Jesus the resurrection from the dead. They laid hands on them and placed them in custody until the next day, for it was already evening.</p>
UnfoldingWord Literal Text	<p>As Peter and John were speaking to the people, the priests and the captain of the temple and the Sadducees came up to them. They were deeply troubled because Peter and John were teaching the people and proclaiming in Jesus the resurrection from the dead. So they laid hands on them and put them in custody until the next day, since it was already evening.</p>
Urim-Thummim Version	<p>And as they spoke to the people, the priests, and the captain of the Temple, and the Sadducees came upon them, being offended that they taught the people and</p>

<sup>14</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

declared through Jesus the resurrection from the dead. And they seized them and put them in prison until the next day: for it was now nightfall.

Weymouth New Testament

While they were saying this to the people, the Priests, the Commander of the Temple Guard, and the Sadducees came upon them, highly incensed at their teaching the people and proclaiming in the case of Jesus the Resurrection from among the dead. They arrested the two Apostles and lodged them in custody till the next day; for it was already evening.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)<sup>15</sup> **Peter and John are arrested**

- While Peter and John were still speaking to the people, the priests, the captain of the temple guard and the Sadducees came up to them. They were greatly disturbed because the apostles were teaching the people and proclaiming that resurrection from the dead had been proved in the case of Jesus. Since it was already evening, they arrested them and put them in custody until the following day. 23:6; Lk 20:27

The **footnote** associated with v. 1 is placed in the **Addendum**.

The Heritage Bible

And as they were speaking to the people, the priests, and the commander of the temple, and the Sadducees came upon them,

Being distressed because of their teaching the people, and preaching in Jesus the resurrection out of the dead.

And they threw hands on them, and placed *them* to be guarded until the next day because it was now evening.

New American Bible (2011)

While they were still speaking to the people, the priests, the captain of the temple guard, and the Sadducees\* confronted them, disturbed that they were teaching the people and proclaiming in Jesus the resurrection of the dead.<sup>a</sup> They laid hands on them and put them in custody until the next day, since it was already evening.

\* [4:1] The priests, the captain of the temple guard, and the Sadducees: the priests performed the temple liturgy; the temple guard was composed of Levites, whose captain ranked next after the high priest. The Sadducees, a party within Judaism at this time, rejected those doctrines, including bodily resurrection, which they believed alien to the ancient Mosaic religion. The Sadducees were drawn from priestly families and from the lay aristocracy.

a. [4:2] 23:6–8; 24:21.

New Catholic Bible

**First Phase of the Trial: A Warning.**<sup>[a]</sup> While they were still speaking to the people, the priests, the captain of the temple guard,<sup>[b]</sup> and the Sadducees came over to them, greatly annoyed that they were teaching and proclaiming to the people the resurrection of the dead through Jesus. Therefore, they arrested them and placed them in custody until the next day, for it was already evening.

[a] The religious authorities understand very well the main points of Peter's discourse: Jesus has been raised; therefore, he has entered the sphere of God. Christians are not healers possessed of some secret or magical art; they act and teach with an authority that does not belong to a group of people. They do it in the name of Jesus Christ. When the Jewish authorities ask Peter and John why they are still preaching in the name of Jesus even though they have been told not to do so anymore, Peter and John answer, "You be the judges about whether it is right in the sight of God to listen to you rather than to God. We cannot possibly refrain from speaking about what we have seen and heard."

Concerning the name of Jesus, Peter says, "There is no salvation in anyone else, nor is there any other name under heaven given to men by which we can be saved." This is a call to salvation. To act in the name of Jesus, or to invoke him, means that

<sup>15</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

every action of God is done through Jesus. God's role in the last times announced by Joel (3:5) is fulfilled through Jesus alone. If the Jewish authorities accept the fact that the movement of the History of Salvation lies in this new initiative of Jesus, they would signal the failure of their mandate and their institutions. As it is, they seek to escape embarrassment by cutting short the interrogation. But they cannot withstand the assurance of the apostles.

[b] *Captain of the temple guard*: a priest who oversaw the activities of the police within the temple. *Sadducees*: a religious sect of the Jews that insisted upon human free will but denied immortality, the resurrection, and the existence of angels.

New Jerusalem Bible

While they were still talking to the people the priests came up to them, accompanied by the captain of the Temple and the Sadducees. They were extremely annoyed at their teaching the people the resurrection from the dead by proclaiming the resurrection of Jesus. They arrested them, and, as it was already late, they kept them in prison till the next day.

Revised English Bible–1989

They were still addressing the people when the chief priests, together with the controller of the temple and the Sadducees, broke in on them, annoyed because they were proclaiming the resurrection from the dead by teaching the people about Jesus. They were arrested and, as it was already evening, put in prison for the night.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Kefa and Yochanan were still speaking to the people when the cohanim, the captain in charge of the Temple police, and the *Tz'dukim* came upon them, very annoyed that they were teaching the people the doctrine of resurrection from the dead and offering Yeshua as proof. The Temple police arrested them; and since it was already evening, they put them in custody overnight.

Hebraic Roots Bible

And as they were speaking to the people, the priests, and the sanctuary leaders and the Sadducees stood near them, while they were being furious at them, because they taught the people concerning the resurrection by the Messiah, that is from the dead. And they laid hands on them, and put them into custody until the morrow, for it was already evening.

Holy New Covenant Trans.

While Peter and John were speaking to the people, some men came to them. There were some Jewish priests, the officer of the temple police, and some Sadducees. They were upset because the two delegates were teaching the people. Peter and John were preaching that people can rise from death through the power of Jesus. They arrested Peter and John and put them in jail. It was already evening so they kept Peter and John in jail until the next day.

The Scriptures 2009

And as they were speaking to the people, the priests and the captain of the Set-apart Place, and the Sadducees, came upon them, being annoyed because they taught the people and announced the resurrection from the dead in עשוהי. And they arrested them, and put them in jail until the next day, for it was already evening.

Tree of Life Version

As Peter and John were speaking to the people, the kohanim and the captain of the Temple and the Sadducees came up to them. They were indignant because Peter and John were teaching the people and announcing in Yeshua the resurrection of the dead. So they grabbed them and put them in jail until the next day, for it was already evening.

#### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament <sup>16</sup>	...speaking but them to the people stand [to] them The Priests and The Captain [of] the temple and The Sadducees Worrying because of the+ to teach them the people and to announce in the Jesus the standing (up) the [one] from [men] dead and [They] lay [on] them the hands and [They] place {them} to guard to the [one] tomorrow was for Evening already...
Awful Scroll Bible	Moreover, they speaking, with regards to the people, the priests and the army-commander of the temple, and the Sadducees stood-before them, thoroughly-distressing, because they are to teach the people, and to herald-along-down by-within Jesus, the rising-up out of the dead. And they put- their hands -upon them, and themselves placed them in a ward for tomorrow, for it was assuredly-then evening.
Concordant Literal Version	Now at their speaking to the people, the priests and the officer of the sanctuary and the Sadducees stand by them, being exasperated because of their teaching the people and announcing in Jesus the resurrection from among the dead. And they laid hands on them, and they were placed in custody for the morrow, for it was already dusk."
exeGesés companion Bible	<b><u>THE FIRST PERSECUTION</u></b> And as they speak to the people, the priests and the strategos of the priestal precinct and the Sadoqiym stand by them, grieved - because they doctriinate the people and evangelize that the resurrection from the dead is in Yah Shua: and they lay hands on them and put them in guard to the morrow - already being evening.
Orthodox Jewish Bible	Now while they were speaking to the people, the kohanim and the Sar Tzeva HaHeikhal, and the Tzedukim (Sadducees), approached them, Being greatly annoyed, because they were teaching HaAm and preaching in Yehoshua the Techiyas HaMesim. And they took them with their hands, and put them in the beis hasohar until the next day, for it was already erev.
Rotherham's Emphasized B.	§ 6. <i>The Arrest of Peter and John.</i> <b>Chapter 4.</b> But   as they were speaking' unto the people   the High-priests <sup>d</sup> and the Captain of the temple and the Sadducees_ came upon them. being tired out because of their teaching the people_ and announcing  in Jesus  the resurrection from among the dead; and they thrust on them their hands_ and put them in custody for the morrow, for it was evening  already . <sup>d</sup> Or (WH): "the priests."

### Expanded/Embellished Bibles:

#### *The Amplified Bible*

#### **Peter and John Arrested**

And while Peter and John were talking to the people, the priests and the captain [who was in charge of the temple area and] of the temple *guard* and the Sadducees came up to them, being extremely disturbed *and* thoroughly annoyed because they were teaching the people and proclaiming in [the case of] Jesus the resurrection of the dead. So they arrested them and put them in jail until the next day, because it was evening.

<sup>16</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [www.lookhigher.com](http://www.lookhigher.com)



An Understandable Version	As they were speaking to the [crowd of] people, the [Jewish] priests, the captain of the Temple [guard] and the Sadducees [i.e., a sect of the Jewish religion] approached them and were greatly disturbed because they were teaching the people and proclaiming that Jesus had been raised from the dead. So, these [Jewish] leaders arrested Peter and John and put them in jail until the next day because it was [already] evening.
The Expanded Bible	<p><b>Peter and John at the Council</b></p> <p>While Peter and John were speaking to the people, they were approached by priests, the captain of the soldiers that guarded the Temple, and Sadducees [C Jewish religious party with most influence in the Jewish high court (Sanhedrin) and among the Temple leadership]. They were ·upset [annoyed; disturbed] because the two apostles were teaching the people and were ·preaching [proclaiming] ·that people will rise from the dead through the power of Jesus [·the resurrection of the dead in Jesus; C Sadducees did not believe in the afterlife]. They ·grabbed [seized; arrested] Peter and John and put them in ·jail [custody]. Since it was already ·night [evening], they kept them in jail until the next day.</p>
Jonathan Mitchell NT	<p>Now during their continued speaking to the people, the chief (or: ranking) priests, the officer of the Temple guard (= the Controller of the Temple), and the Sadducees stood near them, in opposition, and at last took a stand upon [the scene], being progressively annoyed, exasperated, vexed through and through, and in a thoroughly worthless and knavish attitude because of their continuing to teach the people, and to be bringing down the announcement and be fully proclaiming in [the case of] Jesus (or: in union with Jesus; in the sphere [or: authority] of Jesus) the resurrection from out of the midst of dead folks.</p> <p>And so they thrust [their] hands on them and they were placed into custody (in ward) overnight, since it was already evening.</p>
Syndein/Thieme	<p>{The Church is tested}</p> <p>And as they {Peter and John} kept on speaking to the people, the priests, and the captain of the temple, and the Sadducees, came upon them . . . being indignant/upset that they taught the people, and preached through Jesus the resurrection from the dead.</p> <p>And, they seized them violently, and put them in prison until the next day for it was now eventide.</p>
Translation for Translators	<p><b>Jewish leaders arrested Peter and John, but many people became believers.</b></p> <p style="text-align: center;"><i>Acts 4:1-4</i></p> <p><i>Meanwhile, in the temple courtyard, there were some priests, the officer who was in charge of the temple police, and also some [SYN] Sadducee sect members. These men came to Peter and John while the two of them were speaking to the people. These men were very angry, because the two apostles were teaching the people about Jesus. What they were telling the people was that because ‘God caused Jesus to become alive again/God raised Jesus from the dead’, God would cause other people who had died to become alive again. So those officials seized Peter and John. Then they put them in jail. They had to wait until the next day to question Peter and John, because it was already evening and it was contrary to their Jewish law to question people at night.</i></p>
The Voice	<p>The conversation continued for a few hours there in Solomon’s porch. Suddenly, the head of the temple police and some members of the Sadducean party interrupted Peter and John. They were annoyed because Peter and John were enthusiastically teaching that in Jesus, resurrection of the dead is possible—an idea the Sadducees completely rejected. So they arrested Peter, John, and the man who was healed and kept them in jail overnight.</p>



Lexham Bible

**Peter and John Arrested**

**And while** [\*Here “while ” is supplied as a component of the temporal genitive absolute participle (“were speaking”)] **they were speaking to the people, the priests and the captain of the temple and the Sadducees approached them, greatly annoyed because they were teaching the people and proclaiming in Jesus the resurrection from the dead. And they laid hands on them and put them** [\*Here the direct object is supplied from context in the English translation] **in custody until the next day, because it was already evening.**

NET Bible®

**The Arrest and Trial of Peter and John**

While Peter and John<sup>1</sup> were speaking to the people, the priests and the commander<sup>2</sup> of the temple guard<sup>3</sup> and the Sadducees<sup>4</sup> came up<sup>5</sup> to them, angry<sup>6</sup> because they were teaching the people and announcing<sup>7</sup> in Jesus the resurrection of the dead. So<sup>8</sup> they seized<sup>9</sup> them and put them in jail<sup>10</sup> until the next day (for it was already evening).

<sup>1</sup>tn Grk “While they”; the referents (Peter and John) have been specified in the translation for clarity.

<sup>2</sup>tn Or “captain.”

<sup>3</sup>tn Grk “the official of the temple,” a title for the commander of the Jewish soldiers guarding the temple (thus the translation, “the commander of the temple guard”). See L&N 37.91.

<sup>sn</sup> The commander of the temple guard was the title of the officer commanding the Jewish soldiers responsible for guarding and keeping order in the temple courts in Jerusalem.

<sup>4sn</sup> The Sadducees controlled the official political structures of Judaism at this time, being the majority members of the Sanhedrin. They were known as extremely strict on law and order issues (Josephus, J. W. 2.8.2 [2.119], 2.8.14 [2.164-166]; Ant. 13.5.9 [13.171-173], 13.10.6 [13.293-298], 18.1.2 [18.11], 18.1.4 [18.16-17], 20.9.1 [20.199]; Life 2 [10-11]). See also Matt 3:7; 16:1-12; 22:23-34; Mark 12:18-27; Luke 20:27-38; Acts 5:17; 23:6-8.

<sup>5</sup>tn Or “approached.” This verb often denotes a sudden appearing (BDAG 418 s.v. ἐφίστημι 1).

<sup>6</sup>tn Or “greatly annoyed,” “provoked.”

<sup>7</sup>tn Or “proclaiming.”

<sup>8</sup>tn Grk “And” Here καί (kai) has been translated as “so” to indicate the logical sequence of events.

<sup>9</sup>tn Or “they arrested”; Grk “they laid hands on.”

<sup>10</sup>tn Or “prison,” “custody.”

The Spoken English NT<sup>17</sup>**Peter and John are Arrested and Brought in Front of the High Council**

Now, as they were speaking to the people, the priests<sup>a</sup> and the Temple Guard and the Sadducees<sup>b</sup> came up to them. They were all upset-because Peter and John were teaching the people, and because they were proclaiming in Jesus the resurrection from among the dead. They grabbed Peter and John and threw them in prison until the next day-because it was already evening.

a. Some mss have, “chief priests.”

b. Prn. sadd-yoo-seez.

Wilbur Pickering’s New T.

**Peter and John arrested**

Now as they were speaking to the people, the priests, the captain of the temple and the Sadducees came at them, being upset because they were teaching the people and proclaiming in Jesus the resurrection from the dead.<sup>1</sup> And they laid hands on them and put them in custody until the next day, because it was already evening.

(1) The high priest and family were Sadducees; they did not believe in resurrection (for anybody). So they were doubly disturbed, because the Apostles were affirming that Jesus had already done it, and in consequence others would too.

<sup>17</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

**Literal, almost word-for-word, renderings:**

A Faithful Version	Now as they were speaking to the people, the priests and the captain of the temple and the Sadducees came upon them, Being dismayed because they were teaching the people, and preaching through Jesus the resurrection from the dead. And they arrested them and put them in the hold until the morning; for it was already evening.
Benjamin Brodie’s trans.	Now while they [both Peter and John] were speaking face-to-face to the people [a distinctive OT covenant term for Israel], the priests and captain of the temple police and Sadducees approached and were ready to attack them, Being greatly disturbed [annoyed, indignant] because they themselves were teaching the people and were proclaiming in the case of Jesus the resurrection out from the dead ones. Consequently, they laid hands upon [seized] them and placed them in custody [jail, detention] until the next day, for it was already evening.
Charles Thomson NT	Now while they were speaking to the people; the priests, and the captain of the temple, and the Sadducees, displeased at their teaching the people and promulgating by Jesus the resurrection from the dead, came on them, and laid hands on them, and put them in prison till the next day. For it was now evening.
Context Group Version	And as they spoke to the people, the priests and the magistrate of the temple and the Sadducees came on them, being very troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in prison to the next day: for it was now evening.
Far Above All Translation <sup>18</sup>	But while they were speaking to the people, the priests and the head guard of the temple and the Sadducees confronted them, and were exasperated at them teaching the people, and proclaiming the resurrection of the dead in Jesus, and they laid hands on them and had them put in custody until the following day, for it was already evening.
Modern Literal Version 2020	Now while speaking to the people, the priests and the magistrate of the temple and the Sadducees stood by them, being pained, because they teach the people and proclaim the resurrection of the dead in Jesus. And they put hands upon them and they themselves placed them in jail to the next-day; for* it was already dusk.
New European Version	<b>Jewish opposition to the preaching of the Gospel</b> And as they spoke to the people, the priests and the captain of the temple guard and the Sadducees came upon them, being greatly annoyed because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they arrested them and jailed them until the next day; for it was now evening.
New Matthew Bible	As they spoke to the people, the priests and the chief warden of the temple and the Sadducees came upon them, taking it grievously that they taught the people and preached in Jesus the resurrection from death. And they laid hands on them and put them in custody until the next day, for it was now evening.

**The gist of this passage:** Peter and John had been teaching the **gospel** of Jesus Christ in the Temple courtyard. The officials of the Temple took them and placed them in jail.

1-3

Acts 4:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
Ιαλέω (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

<sup>18</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

Acts 4:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
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
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
laos (λαός) [pronounced <i>lah-OSS</i> ]	<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:** While [Peter] was speaking directly to the people,...

There is no actual new chapter here. This chapter picks up where Acts 3 left off. In Acts 3, Peter healed a lifelong cripple in the Temple courtyard, and people are quite amazed by this. They give Peter a hearing, and that takes place in Acts 3:11–26.

Most of the time, the sermons which we read are much longer than what we read. How long would it take to simply read vv. 11–26? Less than five minutes? We may reasonably assume that Peter spoke for a longer time. We do not know even John also stood up and taught about Jesus, as I don't believe that we have an actual sermon by John recorded anywhere.

None of the other disciples are named in Acts 3, so this appears to be Peter and John alone in the Temple courtyard along with a large crowd who gathered to hear them (as a result of the healing in chapter 3).

I inserted Peter's name into this verse, as we are simply continuing Acts 3.

Acts 4:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ephistēmi (ἐφίτημι) [pronounced <i>ehf-ISS-tay-mee</i> ]	<i>to stand [before, by, near, over], to take a stand; to be present; to come [to, upon, near]; to assault</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2186

Acts 4:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine plural noun, nominative case	Strong's #749
Thayer: <i>The high priests, these comprise in addition to one holding the high priestly office, both those who had previously discharged it and although disposed, continued to have great power in the State, as well as the members of the families from which high priest were created, provided that they had much influence in public affairs..</i>			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
stratēgós (στρατηγός) [pronounced strat-ay-GOSS]	<i>officer of the temple, temple guard; pretor; a general, (by implication or analogy) a (military) governor (prætor), the chief (prefect) of the (Levitical) temple-wardens, captain, magistrate</i>	masculine singular noun, nominative case	Strong's #4755
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
hieron (ἱερόν) [pronounced hee-er-OM]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; genitive/ablative case	Strong's #2411
kaí (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
Saddoukaïos (Σαδδουκαῖος) [pronounced sad-doo-KAH-yoss]	<i>the righteous; follower of a certain heretical Israelite cult; transliterated, Sadducee, a Sadducæan, Tsadokian</i>	proper masculine singular noun; nominative case	Strong's #4523

**Translation:** ...the chief priests, the officer of Temple [guard] and the Sadducees stood [by].

To understand what is involved here, there are two sets of people who appear to have their own claim to the Temple. The disciples of Jesus saw the Temple as the place where Jesus taught when He was in Jerusalem. They see themselves as the natural heirs to the Temple and Temple functions. As far as the disciples are concerned, they believed that they can walk into the Temple courtyard and simply start teaching. And, just as Jesus did, they drew a crowd.

At the same time, the religious hierarchy believed that they held claim to the Temple. They had been given charge of the Temple, according to the **Law of Moses**. In point of fact, they had changed a number of things, due to their traditions; but they had always had charge of the Temple. Therefore, in their minds, what they said ought to be defacto law.

Now, the Temple itself is actually irrelevant in the **Church Age**, but God had not yet weighed in, in order to explain that. At this point in time, it is unlikely that anyone truly appreciated that the Temple was representative of Jesus Christ in His **hypostatic union**.

For the few week before the crucifixion, Jesus came into the Temple courtyard and taught. He probably had several hundred disciples who would come to listen to Him. He was left undisturbed while teaching because He did have such a following, and the religious class feared the people.

At first, the crucifixion appeared to solve this problem. The disciples of Jesus began to sneak out of town; their lives were lived on the down low (this changed as the Lord's disciples began to interact with Jesus in His resurrected body).

Now, after the resurrection and ascension, the disciples of Jesus were emboldened. They had no worries. They came and began to teach in the Temple courtyard as if it were their own (well, it is). But the religious class saw things differently. They came as a group. They were going to make their move.

Three groups of officials joined together to shut Peter's sermon down. There are the **chief priests**. There was no such thing as the *chief priests* in the Law of Moses. There was the **High Priest**, and then there were other **priests**. Apparently, those lined up to assume power as High Priest were now being called the chief priests. There was the head of the Temple security detachment. He went along with them, being ready to call upon those under him if necessary. Then there are the Sadducees. They formed a large religious/political sect. They only recognized the books of Moses as being Scripture. They did not believe in the resurrection; and they did not believe in **angels**.

There is no such thing as the *Sadducees* in the Old Testament. It is like the *Baptists* or the *Episcopalians*—there is no such defined group in the New Testament. Two of the primary groups that we find in the **gospels** (and in Acts) are the Sadducees and the Pharisees. Although they were united against the Lord and against the Apostles, these were primarily diametrically opposed factions of **Jews**. There is additional material on the **Sadducees** in the **Addendum**.

Acts 4:1 **While [Peter] was speaking directly to the people, the chief priests, the officer of Temple [guard] and the Sadducees stood [by].** (Kukis mostly literal translation)

Peter is continuing his sermon from Acts 3, but he is cut short by this imposing group of men.



Acts 4:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diaponéō (διαπονέω) [pronounced dee-ap-on-EH-oh]	<i>being (greatly) disturbed, being worried, being grieved, being troubled, being , being offended, being worked up</i>	masculine plural, present (deponent) middle/passive participle, nominative case	Strong's #1278
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
didaskō (διδάσκω) [pronounced did-AS-koh]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	present active infinitive	Strong's #1321
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:** [These men] were greatly disturbed by [Peter, who was] teaching the people...

They did not like what Peter was teaching to the people. It made them upset. As far as they were concerned, they were partially in charge of the Temple (the pharisees would have been a part of this ruling group). As far as they are concerned, regardless of the rumors, Jesus is dead and buried in their minds (the Sadducees did not believe in the resurrection). Few things could be more disturbing that Peter speaking to this very large group of people about the resurrection of Jesus.

Acts 4:2b			
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
katangéllō (καταγγέλλω) [pronounced kat-ang-GHEHL-low]	<i>to proclaim, declare, to preach, to show, to speak of, to teach</i>	present active infinitive	Strong's #2605
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722



Acts 4:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (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
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i> ]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, dative, locative or instrumental case	Strong's #2424
tên (τῆν) [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)
anastasia (ἀνάστασις) [pronounced <i>an-AS-tas-is</i> ]	<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; accusative case	Strong's #386
tên (τῆν) [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)
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekros (νεκρός) [pronounced <i>nehk-ROSS</i> ]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective, genitive/ablative case	Strong's #3498

**Translation:** ...and proclaiming, by means of Jesus, the resurrection of [Jesus] from the dead.

Peter, and the others, by the power that they had in Jesus, they proclaimed that the Lord was risen. The disciples were all in Christ, even though they did not know what that meant, theologically speaking.

Acts 4:2 [These men] were greatly disturbed by [Peter, who was] teaching the people and proclaiming, by means of Jesus, the resurrection of [Jesus] from the dead. (Kukis mostly literal translation)

Acts 4:3a			
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

Acts 4:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiballô (ἐπιβάλλω) [pronounced ep-ee-BALL-low]	<i>to throw upon; to cast upon, to lay upon; to fall; used of seizing one to lead him off as a prisoner; to put [one's hand or mind] upon a thing; to reflect; to belong to</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #1911
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheir (χείρ) [pronounced khire]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine plural noun; accusative case	Strong's #5495

**Translation:** They laid hands upon them...

The religious class suddenly grabbed Peter and John. Peter was clearly observed as the speaker; it is not clear whether John spoke or not. They were probably the only two disciples who were there. They would have been known as the leaders of this new cult. And when I say *new*, I mean it. Probably on Sunday, the Church Age began. It did not start in the Temple, but where the disciples were staying. There were 3000 new believers who joined them that day. I am referring back to **Acts 2** ([HTML](#)) ([PDF](#)) ([WPD](#)).

We don't know if this religious group waited until Peter was completed, and the crowd dissipated, or if they simply took Peter and John with everyone looking on. I lean toward them taking Peter and John while the ones watching them and listening to them look on. Taking them publically might be understood to be a warning to all those there.

Acts 4:3b			
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
tithêmi (τίθημι) [pronounced TITH-ā-mee]	<i>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)</i>	3 <sup>rd</sup> person plural, aorist middle indicative	Strong's #5087
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Acts 4:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
têrēsis (τήρησις) [pronounced TAY-ray-sis]	<i>custody; keeping, a hold, a watching, (figuratively) observance, or (concretely) prison, jail</i>	feminine singular noun, accusative case	Strong's #5084
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
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)
aurion (αὔριον) [pronounced OW-ree-ohn]	<i>tomorrow, on the morrow, the next day</i>	adverb	Strong's #839

**Translation:** ...and placed [them] into custody for the next day,...

There was some place where they could hold the Apostles. We don't know for certain how many. Probably just Peter and John. But they had a way of keeping them locked up or set aside.

Once it became evening, then it was time to stop.

Acts 4:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #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
hespéra (ἑσπέρα) [pronounced hes-PEHR-ah]	<i>evening, eventide, sunset</i>	feminine singular noun, nominative case	Strong's #2073
êdê (ἤδη) [pronounced AY-day]	<i>[even] now, already, by this time</i>	adverb of time, immediacy	Strong's #2235

**Translation:** ...because it was now evening.

The fact that it is evening suggests that Peter and John were grabbed up after their speaking had been completed. There were probably fewer people around them when this takes place.

I was previously speculating, when, point of fact, we can determine pretty much the entire time line. Peter and John approach the Temple at 3 pm and Peter heals this lifelong crippled man (Acts 3:1). Peter would have gained a hearing within, I would say, 15 or 20 minutes (because this crippled man would have been well-known to everyone there). Peter and John are put into prison around dusk (say, 6 pm); so Peter has had two hours during which to speak. In other words, this group did not come in to shut down Peter as soon as he began to speak.

One thing I will speculate on is this: there was like a meeting of those at the Temple, including these three groups, and they decided what to do. That meeting might have taken an hour to call and to have.

Even though it is nearly dusk when Peter and John are grabbed up, that would in nowise suggest that most of those listening to them had picked up and gone home. As an evangelist in the power of the Spirit, the people would have been held there, not spellbound, but paying attention.

Acts 4:3 **They laid hands upon them and placed [them] into custody for the next day, because it was now evening.** (Kukis mostly literal translation)

Acts 4:1–3 **While [Peter] was speaking directly to the people, the chief priests, the officer of Temple [guard] and the Sadducees stood [by]. [These men] were greatly disturbed by [Peter, who was] teaching the people and proclaiming, by means of Jesus, the resurrection of [Jesus] from the dead. They laid hands upon them and placed [them] into custody for the next day, because it was now evening.** (Kukis mostly literal translation)

Acts 4:1–3 **While Peter was speaking directly to the people, the chief priests, the Temple guard and the Sadducees stood by, deciding what to do about this situation. They were very upset because of Peter's teaching and the fact that he proclaimed the resurrection of Jesus from the dead. They suddenly laid hands upon Peter and John and placed them into a holding cell until the next day, as it was now evening and too late to hold court.** (Kukis paraphrase)

**But many of those hearing the word believed and it came to be a number of the males [was] about a thousand five.**

Acts  
4:4

**Many of those who heard the teaching believed, and it came to pass [that] the number of men [believing was] approximately 5000.**

**Many of those there listening to Peter and John's teaching believed the things that they said about Jesus. By the end of the day, there were 5000 males who had believed.**

Here is how others have translated this verse:

#### **Ancient texts:**

Westcott-Hort Text (Greek)	But many of those hearing the word believed and it came to be a number of the males [was] about a thousand five.
Complete Apostles Bible	However, many of those who heard the word believed; and the number of the men came to be about five thousand.
Douay-Rheims 1899 (Amer.)	But many of them who had heard the word believed: and the number of the men was made five thousand.
Holy Aramaic Scriptures	And many who had heard The Miltha {The Word}, were believing, and they were in number as to {i.e. about} five thousand men.
James Murdock's Syriac NT	And many who had heard the word, believed; and they were, in number, about five thousand men.
Original Aramaic NT	And many who heard the word believed, and they were in number about five thousand men.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	But a number of those who gave hearing to the word had faith; and they were now about five thousand.
Bible in Worldwide English	But many of the people who heard them speak the word of God, believed what they said. The number of men who believed was about five thousand.
Easy English	But many of the people who had heard Peter's message believed what he said. There were now about 5,000 men who believed in Jesus.
Easy-to-Read Version—2008	But many of the people who heard the apostles believed what they said. There were now about 5000 men in the group of believers.
<i>God's Word</i> <sup>TM</sup>	But many of those who had heard the message became believers, so the number of men who believed grew to about 5,000.
J. B. Phillips	Nevertheless, many of those who had heard what they said believed, and the number of men alone rose to about five thousand.
<i>The Message</i>	But many of those who listened had already believed the Message—in round numbers about five thousand!
New Life Version	But many of those who heard what Peter and John said put their trust in Christ. The group of followers was now about 5,000 men.

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

Casual English Bible	More and more people started believing what the followers of Jesus were saying. Their numbers swelled to about 5,000 souls. [3] <sup>3</sup> 4:4Many Bible experts say the Greek word refers only to men. Others say women are implied, since they show up in later references, including Acts 5:14.
Contemporary English V.	But a lot of people who had heard the message believed it. So by now there were about five thousand followers of the Lord.
Goodspeed New Testament	But many of those who had heard what they said believed it, and their number grew to be about five thousand.
New Berkeley Version	.
New Living Translation	But many of the people who heard their message believed it, so that the number of believers now reached a new high of about five thousand men!
The Passion Translation	Yet there were many in the crowd who believed the message, bringing the total number of men who believed to nearly five thousand!
Plain English Version	Some people already heard Peter and John's message, and a lot of them believed it, so they started to follow Jesus. More and more people started to follow Jesus. There were about 5,000 men following him at that time.
Radiant New Testament	But many of the people who heard their message put their trust in Jesus. The total number of men who were believers grew to about 5,000.
UnfoldingWord Simplified T.	However, many people who had heard Peter speak put their faith in Jesus. The number of men who believed in Jesus increased to about five thousand.

### Partially literal and partially paraphrased translations:

American English Bible	However, many of those who listened to them started believing, and their numbers grew until there were about 5,000 <b>men</b> .
Beck's American Translation	.
Breakthrough Version	Many of the people after hearing the message trusted, and the number of the men became about five thousand.
New Advent (Knox) Bible	(Meanwhile, many of those who had listened to their preaching had joined the believers, so that their numbers had now risen to five thousand men.)



NT for Everyone	But a large number of the people who had heard the message believed it, and the number of men grew to five thousand.
20 <sup>th</sup> Century New Testament	Many, however, of those who had heard the Apostles' Message became believers in Christ, the number of the men alone amounting to about five thousand.

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	But many of those who heard the message believed, and the number of the men [Or <i>people</i> ] came to about five thousand.
Conservapedia Translation	Nonetheless, many of the listeners opened their minds and believed, about five thousand men.
Free Bible Version	But many who had heard the message believed it, and the total number of believers grew to about five thousand.
Weymouth New Testament	But many of those who had listened to their preaching believed; and the number of the adult men had now grown to be about 5,000.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But despite this, many of those who heard the Message believed and their number increased to about five thousand.
New Catholic Bible	However, many of those who had listened to their message became believers, their total approaching five thousand.
New Jerusalem Bible	But many of those who had listened to their message became believers; the total number of men had now risen to something like five thousand.
Revised English Bible—1989	But many of those who had heard the message became believers, bringing the number of men to about five thousand.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	However, many of those who heard the message trusted; the number of men alone was about five thousand.
Holy New Covenant Trans.	But many of the people, who had heard Peter and John preach, believed the things that they said. There were now about 5,000 men in the called out people.

### Weird English, ©ldε English, Anachronistic English Translations:

Accurate New Testament	...Many [Men] but [of] the [men] hearing the word believe and becomes The Number [of] the men as Thousands five...
Awful Scroll Bible	And many of them hearing the Word confide, and the number of men, comes to be if-as five thousand.
exeGesēs companion Bible	Howbeit many of them who hear the word trust - the number of the men being about five thousand.
Orthodox Jewish Bible	And many of the ones having listened to the dvar Hashem had emunah; and the number of the men came to be lav davka (approximately) chameshet alafim.
Rotherham's Emphasized B.	Howbeit   many of them that heard the word   believed; and the number of the men became about five thousand.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But many of those who heard the message [of salvation] believed [in Jesus and accepted Him as the Christ]. And the number of the men came to be about 5,000.
An Understandable Version	But many of the people who heard the message [of God] believed [in Jesus] and the number of men [alone] came to be about five thousand.



The Expanded Bible	But many of those who had heard Peter and John preach believed the things they said [message; <sup>L</sup> word]. There were now about five thousand in the group of believers [or The number of men grew to about five thousand; <sup>C</sup> probably referring to adult males and so household units].
Jonathan Mitchell NT	However, many of the folks presently hearing the word (message) trusted and believed, and so the number of the adult men came to be about five thousand.
P. Kretzmann Commentary	Howbeit, many of them which heard the word believed; and the number of the men was about five thousand. Kretzmann's <b>commentary</b> for Acts 4:1–4 has been placed in the <b>Addendum</b> .
Translation for Translators	However, many people who had heard the message <i>from Peter</i> believed <i>in Jesus</i> . (OR, But many people had <i>already</i> believed <i>in Jesus</i> , because they had heard the message <i>from Peter</i> .) So the number of men <i>who believed in Jesus</i> increased to about five 5,000.
The Voice	<i>But during these few afternoon hours between the man's miraculous healing and their arrest, Peter and John already had convinced about 5,000 more people to believe their message about Jesus!</i>

### Bible Translations with Many Footnotes:

NET Bible®	But many of those who had listened to <sup>11</sup> the message <sup>12</sup> believed, and the number of the men <sup>13</sup> came to about five thousand. <sup>11tn</sup> Or "had heard." <sup>12tn</sup> Or "word." <sup>13tn</sup> In the historical setting it is likely that only men are referred to here. The Greek term ἀνὴρ (anhr) usually refers to males or husbands rather than people in general. Thus to translate "of the people" would give a false impression of the number, since any women and children were apparently not included in the count.
The Spoken English NT	But lots of people who heard their message became believers. <sup>c</sup> And the number of the men who believed got to be about five thousand. <sup>c</sup> Or simply, "believed."
Wilbur Pickering's New T.	(However, many of those who heard the message believed; the number of the men <sup>2</sup> came to be about five thousand.) (2) The word used refers exclusively to males, so with women and children the total number of believers would have been several times larger. In 2:41 it was 3,000 'souls', which presumably included everybody. The total number has probably grown 4-5 times since Pentecost.

### Literal, almost word-for-word, renderings:

A Faithful Version	But many of those who had heard the message believed, and the number of men was about five thousand.
Benjamin Brodie's trans.	However, many of those who heard the Word [kingdom gospel] believed and the number of men established was [as part of the remnant of believing Israel] approximately five thousand .
Bond Slave Version	Howbeit many of them which heard the word believed; and the number of the men was about five thousand.
Green's Literal Translation	But many of those hearing the Word believed; and the number of the men came to be about five thousand.
Literal New Testament	BUT MANY OF THOSE WHO HAD HEARD THE WORD BELIEVED, AND BECAME THE NUMBER OF THE MEN ABOUT THOUSAND FIVE.
Modern Literal Version 2020	But many of the ones who heard the word believed, and the number of the men happened to be approximately five thousand.
New American Standard	But many of those who had heard the message [Lit word] believed; and the number of the men came to be about five thousand.

Revised Young's Lit. Trans. *And as they are speaking unto the people, there came to them the priests, and the magistrate of the temple, and the Sadducees -- being grieved because of their teaching the people, and preaching in Jesus the rising again out of the dead -- and they laid hands upon them, and did put them in custody unto the morrow, for it was evening already; and many of those hearing the word did believe, and the number of the men became, as it were, five thousand. Vv. 1–3 are included for context.*

**The gist of this passage:** The number of men who believed in Jesus grew to about 5000.

Acts 4:4a			
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>	masculine 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
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
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; genitive/ablative case	Strong's #191
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
logos (λόγος, ου, ό) [pronounced LOHG-ohss]	<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
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4100

**Translation:** *Many of those who heard the teaching believed,...*

What was taking place in the Temple courtyard would have been a code red emergency to the religious hierarchy, Therefore, they likely held a meeting while Peter was speaking, and then came out to shut things down.

Acting right before sunset suggests that they were hoping for the number of people listening to Peter had died down, but I don't think that was the case.

When Peter was making his case, many of the people there believed. Even though the heavy-handed Temple preservationists came out to get Peter, this would not necessarily have altered anyone's faith (furthermore, once you believe in Jesus, you cannot lose you salvation).

Acts 4:4b			
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
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 <sup>rd</sup> 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>			
arithmós ( ἀριθμός) [pronounced <i>ar-ith-MOSS</i> ]	<i>number; a fixed and definite number; an indefinite number, a multitude</i>	masculine singular noun, nominative case	Strong's #706
tôn ( τῶν) [pronounced <i>tohn</i> ]	<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
anêr ( ἀνὴρ) [pronounced <i>ah-NAIR</i> ]	<i>man, male; adult male; noble man; husband, betrothed; [a group of] men and women [generic use]</i>	masculine plural noun, genitive/ablative case	Strong's #435
hōs ( 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
chilias ( χιλιάς) [pronounced <i>khih-lee-ASS</i> ]	<i>a thousand, one thousand</i>	feminine plural noun; nominative case	Strong's #5505
pentē ( πέντε) [pronounced <i>PEHN-teh</i> ]	<i>five</i>	Indeclinable noun	Strong's #4002

**Translation:** ...and it came to pass [that] the number of men [believing was] approximately 5000.

In the Greek, there are words translated *men* which are generic and include women (anthopos); but the word here (**aner**) refers specifically to males. If 5000 men is the size of the male population who have believed; there are probably just as many children and females.

The NET Bible speaks to this: *In the historical setting it is likely that only men are referred to here. The Greek term ἀνρ (anhr) usually refers to males or husbands rather than people in general. Thus to translate “of the people” would give a false impression of the number, since any women and children were apparently not included in the count.*<sup>19</sup>

So, the 3000 who have believed on day one is now 10,000. This is how many in Jerusalem have believed in less than a week's time.

<sup>19</sup> From <https://bible.org/netbible/index.htm?act4.htm> (footnote); accessed August 7, 2023.

What the Apostles are able to do is **signs and wonders**, which includes healings. They teach the Old Testament Scriptures (there is no such thing as a New Testament at this time), concentrating on the prophecies of the **Messiah**. These disciples are now fearless in the face of opposition in their witness for Jesus Christ, which is a marked behavioral change from two months ago.

Among the people, they are moved by the testimonies, by the signs and healings; but this is accompanied by the clear delineation of the Word, which they do believe. I am certain that some of these converts were among the crowd who, a few months earlier, had called for the crucifixion of Christ Jesus. I would think that there are some from that crowd who have overwhelming guilt for their participation. There would also be people who have seen the despicable actions of this religious hierarchy and naturally compare this to the teaching of Jesus Christ (which they have likely seen as well).

**Illustration:** If a person attends an antifa demonstration and a Trump gathering, the differences in the people and what they believe is stark. There would have been this same stark difference between what had become of the Jewish hierarchy and the disciples of Jesus.

Acts 4:4 **Many of those who heard the teaching believed, and it came to pass [that] the number of men [believing was] approximately 5000.** (Kukis mostly literal translation)

Acts 4:4 **Many of those there listening to Peter and John's teaching believed the things that they said about Jesus. By the end of the day, there were 5000 males who had believed.** (Kukis paraphrase)

[Chapter Outline](#)

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## Peter and John Are Publically Questioned

Peter and John were taken into custody—probably for causing a disturbance on Temple grounds—but this took place close to dusk, so they could not be questioned until the next day.

Interestingly enough, their trial takes place exactly a week after Pentecost (and the giving of the Holy Spirit).

Let me suggest that the two disciples showing up at the Temple and speaking was a surprise to the religious leadership of the Temple, and it caught them off guard. Possibly one reason to seize them at dusk was to be able to gather all of their legal experts.

**And it came to pass, at the next day, to gather of them, the rulers, and the elders, and the scribes, in Jerusalem. And Annas the High Priest, and Caiaphas, and John and Alexander, and as many as were from a lineage of [the] high priestly [office].**

Acts  
4:5–6

**And it was, on the next day, a gathering of these [men]: the rulers, the elders and the scribes in Jerusalem. Also [in attendance were] Annas, the High Priest, Caiaphas, and John and Alexander, and however many as were from the lineage of the high priestly [office].**

**It came to pass, on the next day, that there was a gathering of Jewish authorities to consider what to do about Peter and John. There were local rulers, elders and scribes who gathered in Jerusalem. Annas the High Priest, was also in attendance. With him were Caiaphas, John, Alexander and anyone else who was ranked high in the high priestly office.**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And it came to pass, at the next day, to gather of them, the rulers, and the elders, and the scribes, in Jerusalem. And Annas the High Priest, and Caiaphas, and John and Alexander, and as many as were from a lineage of [the] high priestly [office].
Complete Apostles Bible	Now it came to pass, on the next day, that their rulers, elders, and scribes were gathered together at Jerusalem, as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of high priestly descent.
Douay-Rheims 1899 (Amer.)	And it came to pass on the morrow, that their princes and ancients and scribes were gathered together in Jerusalem. And Annas the high priest and Caiaphas and John and Alexander: and as many as were of the kindred of the high priest.
Holy Aramaic Scriptures	And the next day, the Rulers gathered, and the Elders, and the Scribes, and even Khanan {Annas} the Rab Kahne {the Priest's Chief}, and Qayapha {Caiaphas}, and Yukhanan {John}, and Aleksandrus {Alexander}, and those who are from the family of the Rabay Kahne {the Priest's Chiefs}.
James Murdock's Syriac NT	And the next day, the rulers and the Elders and the Scribes assembled; and also Annas the high priest, and Caiaphas, and John, and Alexander, and they who were of the kindred of the high priests.
Original Aramaic NT	And the next day the Rulers and the Elders and The Scribes assembled, And also Hannan The High Priest, Kaypha, Yohannan, Alexandraus and those who were from the family of The Chief Priests.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And on the day after, the rulers and those in authority and the scribes came together in Jerusalem; And Annas, the high priest, was there, and Caiaphas and John and Alexander, and all the relations of the high priest.
Bible in Worldwide English	The next day their rulers, leaders, and scribes met in Jerusalem. Annas the high priest, Caiaphas, John, Alexander, and all of the high priests family were there also.
Easy English	<b>The Jewish leaders ask Peter and John questions</b> The next day, the Jewish rulers and other important Jews met together in Jerusalem. The teachers of God's Law met together with them. They met with Annas who was the most important priest. Caiaphas, John and Alexander were also there. Other men from the family of the most important priest were with them too.
Easy-to-Read Version–2008	The next day the Jewish rulers, the older Jewish leaders, and the teachers of the law met in Jerusalem. Annas the high priest, Caiaphas, John, and Alexander were there. Everyone from the high priest's family was there.
<i>God's Word™</i>	The next day the Jewish rulers, leaders, and scribes met in Jerusalem. The chief priest Annas, Caiaphas, John, Alexander, and the rest of the chief priest's family were present.
Good News Bible (TEV)	The next day the Jewish leaders, the elders, and the teachers of the Law gathered in Jerusalem. They met with the High Priest Annas and with Caiaphas, John, Alexander, and the others who belonged to the High Priest's family.
J. B. Phillips	<b>Peter's boldness at formal questioning</b> Next day the leading members of the council, the elders and scribes, met in Jerusalem with Annas the High Priest, Caiaphas, John, Alexander and the whole of the High Priest's family.



*The Message*

The next day a meeting was called in Jerusalem. The rulers, religious leaders, religion scholars, Annas the Chief Priest, Caiaphas, John, Alexander—everybody who was anybody was there.

New Life Version

**Peter Speaks to the Religious Leaders' Court**

The next day the leaders of the court and the leaders of the people and the teachers of the Law came together in Jerusalem. Annas the head religious leader was there. Caiaphas and John and Alexander were there also and all who were in the family of the head religious leader.

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

Casual English Bible

**APOSTLES ORDERED TO SHUT UP ABOUT JESUS**

The next day, Jewish leaders met in Jerusalem to hear the case against the two men. The council included rulers, elders, and scholars known as scribes, along with Annas the high priest, Caiaphas, John, Alexander, and relatives of the high priest.

[4]

<sup>4</sup>4:6Annas was actually more like the high priest emeritus. He was also the family patriarch. People addressed him by his most honored title in the same way we might address a former president as "Mr. President" or a former secretary of state as "Madame Secretary." His son-in-law, Caiaphas, served as high priest during the entire time Pilate ruled the region as governor, from AD 18 to AD 36. John may refer to Jonathan who replaced Caiaphas in AD 37. No one seems to know which Alexander is referred to here.

Contemporary English V.

The next morning the leaders, the elders, and the teachers of the Law of Moses met in Jerusalem. The high priest Annas was there, as well as Caiaphas, John, Alexander, and other members of the high priest's family.

The Living Bible

The next day it happened that the Council of all the Jewish leaders was in session in Jerusalem— Annas the High Priest was there, and Caiaphas, John, Alexander, and others of the High Priest's relatives.

New Berkeley Version  
New Living Translation

The next day the council of all the rulers and elders and teachers of religious law met in Jerusalem. Annas the high priest was there, along with Caiaphas, John, Alexander, and other relatives of the high priest.

The Passion Translation

The next day many Jewish leaders, religious scholars, and elders of the people convened a meeting in Jerusalem. Annas the high priest was there with Caiaphas, John, Alexander, and others who were members of the high priest's family.

Plain English Version

The next day, all the Jewish leaders met together in Jerusalem city to judge Peter and John in court. They were the Jewish bosses, and the elders, and the men that taught the Jewish law. The big boss of all the Jewish ceremonies was there. His name was Annas. And 3 men of his family were there. Their names were Cayafas, and John, and Alexander. And there were some other people from his family there too.

UnfoldingWord Simplified T.

The next day the high priest called the other chief priests, the teachers of the Jewish laws, and the other members of the Jewish council, and they gathered together in one place in Jerusalem. Annas, the former high priest, was there. Also there were Caiaphas the new high priest, John and Alexander, and other men who were related to the high priest.

William's New Testament

On the next day the leading members of the council, the elders, and the scribes, met in Jerusalem, including Annas the high priest, Caiaphas, John, Alexander, and all that were members of the high priest's family.

**Partially literal and partially paraphrased translations:**



American English Bible	Then the next day, a meeting was held in JeruSalem that included the rulers, elders, and scribes, along with <b>AnNas</b> the Chief Priest, <b>CaiAphas</b> , John, Alexander, and all the rest of the Chief Priest's relatives.
Beck's American Translation Breakthrough Version	It happened on the next day for their head people, older men, and Old Testament transcribers to be gathered together in Jerusalem, and Annas (the head priest), Caiaphas, John, Alexander, and as many as were from <i>the</i> head priest's family.
Common English Bible	The next day the leaders, elders, and legal experts gathered in Jerusalem, along with Annas the high priest, Caiaphas, John, Alexander, and others from the high priest's family.
Len Gane Paraphrase	Then on the next day their rulers, elders, scribes, Annas, the high priest, Caiaphas, John, Alexander, and many of the high priest's relatives were gathered together at Jerusalem.
A. Campbell's Living Oracles	And the next day their rulers, elders, and scribes, gathered together at Jerusalem: both Annas, the high priest, and Caiaphas; also John, and Alexander, and as many as were of the high priest's kindred.
New Advent (Knox) Bible	On the next day, there was a gathering of the rulers and elders and scribes in Jerusalem; the high priest Annas was there, and Caiaphas, and John, and Alexander, and all those who belonged to the high-priestly family.[1] [1] It was Caiaphas, not Annas, who was high priest at this time; but St Luke seems to have regarded Annas as somehow associated with his son-in-law in the exercise of the office; cf. Lk. 3.2.
NT for Everyone	On the next day their rulers, the elders and the scribes gathered in Jerusalem, 6 along with Annas the high priest, Caiaphas, John, Alexander and all the members of the high-priestly family.
20 <sup>th</sup> Century New Testament	The next day, a meeting of the leading men, the Councillors, and the Teachers of the Law was held in Jerusalem. There were present Annas the High Priest, Caiaphas, John, Alexander, and all who were of High-Priestly rank.

#### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<b>Peter and John Face the Jewish Leadership</b> The next day, their rulers, elders, and scribes assembled in Jerusalem with Annas the high priest, Caiaphas, John, Alexander, and all the members of the high-priestly family.
Free Bible Version	The next day, the rulers, elders, and religious leaders met together in Jerusalem. They included the high priest Annas, Caiaphas, John, Alexander, and others of the high priest's family.
God's Truth (Tyndale)	And it chanced on the morrow that their rulers and elders and Scribes, as Annas the chief Priest and Caiaphas and John and Alexander and as many as were of the kindred of the high Priests gathered together at Jerusalem, and set the other before them, and asked: by what power or what name have you done this, sirs? V. 7 is included for context.
International Standard V	The next day, their rulers, elders, and scribes met in Jerusalem with Annas the high priest, Caiaphas, John, [Other mss. read Jonathan] Alexander, and the rest of the high priest's family.
Lexham Bible	<b>Peter and John on Trial Before the Sanhedrin</b> And it happened that on the next day, their rulers and elders and scribes came together in Jerusalem, and Annas the high priest, and Caiaphas and John and Alexander, and all those who were from the high priest's family.
Montgomery NT	There was held in Jerusalem, next morning, a meeting of their rulers, the elders and scribes, and Annas, the high priest, Caiaphas, John, Alexander, and all the members of the high priests family were present.

Riverside New Testament	On the next day there was a gathering of their rulers and elders and scribes in Jerusalem, with Annas the High Priest and Caiaphas and John and Alexander and all who were of high priestly race.
Leicester A. Sawyer's NT	And on the next day the rulers, and elders, and scribes assembled at Jerusalem, and Annas the chief priest, and Caiaphas, and John, and Alexander, and all that were of the family of the chief priesthood, and placing them in the midst, asked, By what power, or by what name, have you done this? V. 7 is included for context.
Urim-Thummim Version	And it came to pass on the next day that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The next day, the Jewish leaders, elders and teachers of the Law assembled in Jerusalem. Annas, the High Priest, Caiaphas, John, Alexander, and all who were of the high priestly class were there. Lk 3:2; Jn 18:13
New American Bible (2011)	<b>Before the Sanhedrin.</b> On the next day, their leaders, elders, and scribes were assembled in Jerusalem, with Annas the high priest, Caiaphas, John, Alexander, and all who were of the high-priestly class.
New Catholic Bible	On the next day, their rulers, elders, and scribes assembled in Jerusalem, 6 with Annas the high priest, Caiaphas, John, [ <i>John and Alexander: not otherwise known.</i> ] Alexander, and all who belonged to the high priestly family.
New Jerusalem Bible	It happened that the next day the rulers, elders and scribes held a meeting in Jerusalem with Annas the high priest, Caiaphas, Jonathan, Alexander and all the members of the high-priestly families.
NRSV (Anglicized Cath. Ed.)	The next day their rulers, elders, and scribes assembled in Jerusalem, with Annas the high priest, Caiaphas, John, [ <i>Other ancient authorities read Jonathan</i> ] and Alexander, and all who were of the high-priestly family.
Revised English Bible—1989	Next day the Jewish rulers, elders, and scribes met in Jerusalem. There were present Annas the high priest, Caiaphas, John, Alexander, and all who were of the high-priestly family.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The next day, the people's rulers, elders and <i>Torah</i> -teachers assembled in Yerushalayim, along with 'Anan the <i>cohen hagadol</i> , Kayafa, Yochanan, Alexander and the other men from the family of the <i>cohen hagadol</i> .
Hebraic Roots Bible	And it happened on the morrow that the rulers and elders and scribes assembled into Jerusalem; also Annas the high priest, and Caiaphas, and John, and Alexander and as many as were of the high priestly family line.
Holy New Covenant Trans.	The next day the Jewish leaders, the elders, and the teachers of the law met in Jerusalem. Annas (who was the high priest), Caiaphas, John, Alexander and everyone from the high priest's family were there.
The Scriptures 2009	And it came to be, on the next day, that their rulers and elders and scribes assembled in Yerushalayim, as well as Hanan the high priest, and Qayapha, and Yoḥanan, and Alexander, and as many as were of high priestly descent.
Tree of Life Version	On the next day, the rulers and elders and Torah scholars were gathered together in Jerusalem. Annas the kohen gadol was there, and Caiaphas and John and Alexander, and all those who were of high-priestly descent.

### Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...becomes but to the [one] tomorrow to be gathered [of] them the rulers and the [men] older and the clerics in Jerusalem and Annas The Priest (Chief) and Caiaphas and John and Alexander and Who* {ever} were from offspring priestly...
Awful Scroll Bible	Moreover, it happened on tomorrow, their rulers and elders and scribes, and Annas, the chief-priest, and Caiaphas and John and Alexander, and as many as were of the offspring of the chief-priestly, are to be gathering-together at Jerusalem.
Concordant Literal Version	Now it occurred on the morrow that their chiefs and the elders and the scribes gathered in Jerusalem, and Hannas, the chief priest, and Caiaphas and John and Alexander, and whoever were of the chief priestly race."
exeGesese companion Bible	<b><u>THE THIRD MESSAGE OF PETROS</u></b> And being the morrow, their archs and elders and scribes and Hanan Yah the archpriest and Caiaphas and Yahn and Alexander and as many as are of the genos of the archpriest gather together at Yeru Shalem.
Orthodox Jewish Bible	And it came about on the next day their manhigim and Zekenim and the Sofrim were gathered together in Yerushalayim, And also Anan the Kohen Gadol and Caiapha and Yochanan and Alexander and as many as were of the mishpochah of the Kohen Gadol.
Rotherham's Emphasized B.	And it came to pass upon the morrow, that there were gathered together of them, the rulers and the elders and the scribes, in Jerusalem; also Annas, the high-priest, and Caiaphas, and John, and Alexander, and as many as were of high-priestly descent;—...

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	On the next day, their magistrates and elders and scribes (Sanhedrin, Jewish High Court) were gathered together in Jerusalem; and <sup>[a]</sup> Annas the high priest <i>was there</i> , and <sup>[b]</sup> Caiaphas and <sup>[c]</sup> John and Alexander, and all others who were of high-priestly descent. a. Acts 4:6 Annas served as high priest A.D. 6-15. He was removed from the position by Rome, but continued to be extremely influential and was regarded by the Jews as de facto high priest even though others (his sons and son-in-law) officially held the office. b. Acts 4:6 Caiaphas (Annas' son-in-law) served as high priest A.D. 18-36. c. Acts 4:6 Perhaps this is Jonathan, one of Annas' sons.
An Understandable Version	And the next day the [ <i>Jewish</i> ] rulers, elders and teachers of the Law of Moses gathered together in Jerusalem. [ <i>They were</i> ]: Annas, the head priest, Caiaphas, John, Alexander, and all the head priest's family [ <i>members</i> ].
The Expanded Bible	The next day the rulers, the elders, and the teachers of the law [scribes] met [assembled] in Jerusalem. Annas the high priest, Caiaphas [ <sup>C</sup> Annas was the former high priest and father-in-law of Caiaphas, the official high priest; Luke 3:2], John, and Alexander [ <sup>C</sup> perhaps sons of Annas] were there, as well as everyone [or others] from the high priest's family.
Jonathan Mitchell NT	Now it happened on the next day [that] their rulers and the elders, along with the Torah scholars (scribes; theologians; doctors of the Law) were to be gathered together in Jerusalem. And Annas, the chief (or: ranking) priest, as well as Caiaphas, John, Alexander and as many folks who were of the chief priest's family (kinsfolk) [were also present].

Syndein/Thieme

And it came to pass on the morrow, that their rulers, and elders, and scribes and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

{Note: From Luke 3:3, we know Annas and Caiaphas are the high priests. Annas was the head of a gangster/ Mafia type organization which included his relatives. Caiaphas was his son-in-law. Their gang included bandits in the caves and the moneychangers in the temple. The moneychangers actually were people who 'sold' offerings at inflated prices - "if you sacrifice this lamb God will really bless you" type thing. The syndicate's future is now at risk and they are worried and have a meeting. A smart gang tries to control local law and 'influence' the temple leaders.}

Translation for Translators

**Jewish leaders questioned Peter and John about healing the lame man.**

*Acts 4:5-7*

The next day *the supreme priest summoned the other chief priests, the teachers of the Jewish laws, and the other members of the Jewish Council, and they gathered together in one place* in Jerusalem. Annas, the former supreme priest, Caiaphas who was the new supreme priest, two other former supreme priests whose names were John and Alexander, and other men who were related to the supreme priest were there.

The Voice

The next morning, *the Jewish leaders*—their officials, elders, and scholars—called a meeting in Jerusalem presided over by Annas (the patriarch of the ruling priestly clan), along with Caiaphas (*his son-in-law*), John, Alexander, and other members of their clan.

### Bible Translations with Many Footnotes:

NET Bible®

On the next day,<sup>14</sup> their rulers, elders, and experts in the law<sup>15</sup> came together<sup>16</sup> in Jerusalem.<sup>17</sup> Annas the high priest was there, and Caiaphas, John, Alexander, and others who were members of the high priest's family.<sup>18</sup>

<sup>14tn</sup> Grk "It happened that on the next day." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

<sup>15tn</sup> Or "and scribes." The traditional rendering of γραμματεὺς (grammateu) as "scribe" does not communicate much to the modern English reader, for whom the term might mean "professional copyist," if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus "expert in the law" comes closer to the meaning for the modern reader.

<sup>sn</sup> Experts in the law would have been mostly like the Pharisees in approach. Thus various sects of Judaism were coming together against Jesus.

<sup>16tn</sup> Or "law assembled," "law met together."

<sup>17map</sup> For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>18sn</sup> The high priest's family. This family controlled the high priesthood as far back as A.D. 6. Annas, Caiaphas, and Alexander were all high priests at one time (though Alexander held that office after this event).

The Spoken English NT

The next morning, the leaders, elders and scripture experts got together in Jerusalem. Annas the high priest was there; so were Caiaphas<sup>d</sup> and John and Alexander-everyone in the high priest's family.<sup>e</sup>

<sup>d.</sup> Prn. kay-a-fuss.

<sup>e.</sup> Lit. "—and whoever was of high-priestly descent."

Wilbur Pickering's New T.

So the next day an assembly of their rulers, both elders and scribes, occurred in Jerusalem,<sup>3</sup> along with Annas the high priest,<sup>4</sup> and Caiaphas, John and Alexander, and as many as were of high-priestly descent.

(3) The impression one gets is that they were called in from surrounding areas.

(4) Annas was the real high priest—once installed, the office was for life.

**Literal, almost word-for-word, renderings:**

A Faithful Version	Now it came to pass in the morning that their rulers and elders and scribes were assembled together in Jerusalem, And Annas, the high priest, and Caiaphas and John and Alexander, and as many as were of the high priest's lineage.
Benjamin Brodie's trans.	Now it came to pass on the next day, after their ruling authorities and official elders and legal scholars had come together [sometimes referred to as the 70] in Jerusalem, Including Annas, the high priest, and Caiaphas and John and Alexander and as many as were relatives of the high priest, ...
Charles Thomson NT	And on the morrow their rulers, and elders, and Scribes at Jerusalem assembled, with Annas the chief priest, and Caiaphas, and John, and Alexander, and as many as were of the pontifical family; and having set them in the midst, they asked by what power, or by what name, have you done this? V. 7 is included for context.
Context Group Version	On the next day, their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest [was there], and Caiaphas, and John, and Alexander, and as many as were from the family of the high priest.
Legacy Standard Bible	Now it happened that on the next day, their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas and John and Alexander, and all who were of high-priestly descent.
Modern Literal Version 2020	Now it happened upon the next-day for their rulers and the elders and scribes to be gathered together in Jerusalem; and Annas the high-priest was there and Caiaphas and John and Alexander and as many as were from the high-priestly race.
New King James Version	<b>Addressing the Sanhedrin</b> And it came to pass, on the next day, that their rulers, elders, and scribes, as well as Annas the high priest, Caiaphas, John, and Alexander, and as many as were of the family of the high priest, were gathered together at Jerusalem.
New Matthew Bible	And it happened on the next day that their rulers and elders and scribes, as Annas the chief Priest, and Caiaphas and John and Alexander, and as many as were of the kindred of the high priests, gathered together at Jerusalem, and set the apostles before them and asked, By what power or in what name have you done this, Sirs? V. 7 is included for context.
World English Bible	In the morning, their rulers, elders, and scribes were gathered together in Jerusalem. Annas the high priest was there, with Caiaphas, John, Alexander, and as many as were relatives of the high priest.

**The gist of this passage:** 4-5 There was a large assembly, particularly of leaders and law experts the next day.

Acts 4:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number

γίνομαι (vίvoμαι) [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 <sup>rd</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
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Sometimes, when there is no specific subject, this can be translated, *and it came to pass, and it was, and so it was; and here is what happened next.*



Acts 4:5a			
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
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
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)
aurion (αὔριον) [pronounced OW-ree-ohn]	<i>tomorrow, on the morrow, the next day</i>	adverb	Strong's #839
sunagô (συνάγω) [pronounced soon-AG-oh]	<i>to collect, to assemble (selves, together), to gather (selves together, up, together); to convene; specifically to entertain (hospitably); to bestow, to come together, to lead into, to resort, to take in</i>	aorist passive infinitive	Strong's #4863
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** And it was, on the next day, a gathering of these [men]:...

The problem of Jesus, something which these men believed that they had solved, continued. The Temple courtyard was infested with followers of Jesus. They should not be growing in size as they are. These people had overrun the Temple grounds, and the religious hierarchy could not abide by that.

They have two of the top disciples in custody. They are going to gather and decide what to do about this situation.

Acts 4:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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 4:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archôn (ἄρχων, ἄρχοντας, ὁ) [pronounced AHR- khohn]	<i>ruler, commander, chief, leader, first- in-rank; prince, magistrate</i>	masculine plural noun; accusative case	Strong's #758 (present participle of Strong's #757)

**Translation:** ...the rulers,...

Various local rulers had come. These would be men who had political power; but they would be, of course, subject to the overruling of Rome.

Acts 4:5c			
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
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
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; accusative case	Strong's #4245

**Translation:** ...the elders...

There were older men of this community who might be 50 and older. These would be the elders or the wise men of the Jewish people.

Acts 4:5d			
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
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

Acts 4:5d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
grammateus (γραμματεὺς) [pronounced <i>gram-mat-YOOCE</i> ]	<i>scribe; writer; secretary; religious teacher/expert; town-clerk</i>	masculine plural noun, nominative case	Strong's #1122

**Translation:** ...and the scribes...

There are also the **scribes**. This, to me, is what is most tragic. These are men who handled the Word of God. They had a closer association with the Word of God than almost every other person or group. They made certain that there were good, readable copies of the Old Testament books. How sad to be so closely associated with the truth, and yet, miss it entirely.

Acts 4:5e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Even though Jerusalem is indeclinable, it would make sense for it to be understood as a dative, locative or instrumental case.			
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i> ]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

**Translation:** ...in Jerusalem.

These have all gathered in Jerusalem, where the *problem* of the Jesus followers is occurring. Actually, this *problem* is reoccurring.

Acts 4:5 **And it was, on the next day, a gathering of these [men]: the rulers, the elders and the scribes in Jerusalem.** (Kukis mostly literal translation)

Acts 4:6a			
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
Annas (Ἄννας) [pronounced <i>AN-nass</i> ]	<i>humble; transliterated, Annas</i>	masculine singular proper noun; genitive/ablative case	Strong's #452

Acts 4:6a			
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
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	<i>chief priest, high priest</i>	masculine singular noun, nominative case	Strong's #749

**Translation:** Also [in attendance were] Annas, the High Priest,...

Annas was appointed High Priest a long time ago. It appears that the power is very much still vested with him. However, what appears to be the case (and this is somewhat speculative) is that Rome did not want to have any single man wield too much power among the Jewish people. Therefore, they changed out the High Priest office each year. This is clearly not something which is prescribed in the Old Testament. Therefore, it is logical that this would be a result of an edict from Rome.

Nevertheless, given Annas being named here first and given his presence at the crucifixion of the Lord, we may assume that he has the greatest power and influence. This is true, despite his not having a specific office.

Acts 4:6b			
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
Kaiaphas (Καϊάφας) [pronounced kah-ee-AF-as]	<i>as comely; the dell; transliterated, Caiaphas</i>	masculine singular proper noun; genitive/ablative case	Strong's #2533

He was the high priest of the Jews appointed to that office by Valerius Gratus, governor of Judaea, after removal of Simon, son of Camith, A.D. 18, and was removed A.D. 36 by Vitellius, governor of Syria, who appointed Jonathan, son of Ananus (Annus, father-in-law of Caiaphas), his successor.

**Translation:** ...Caiaphas,...

Caiaphas was the son-in-law of Annas. He was probably still holding this office, but he is likely beholden to his father-in-law for direction. I would assume that with most matters, these two men would be on the same side; and if anyone gave in, it would be Caiaphas.

Acts 4:6c			
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

## Acts 4:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iōannês ('Ιωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver;</i> transliterated, <i>John, Yoḥanan,</i> <i>Joḥanan</i>	proper singular masculine noun; nominative case	Strong's #2491
<p>1) John the Baptist was the son of Zacharias and Elisabeth, the forerunner of Christ. By order of Herod Antipas he was cast into prison and afterwards beheaded.</p> <p>2) John the apostle, the writer of the Fourth Gospel, son of Zebedee and Salome, brother of James the elder. He is that disciple who</p> <p>3) John surnamed Mark, the companion of Barnabas and Paul. Acts 12:12</p> <p>4) John a certain man, a member of the Sanhedrin Acts 5:6. Thayer and Strong definitions only.</p>			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that;</i> <i>indeed, but, along with</i>	conjunction	Strong's #2532
Aléxandros (Ἀλέξανδρος) [pronounced al-EHX-an-dros]	<i>man defender; transliterated,</i> <i>Alexander</i>	masculine singular proper noun person, nominative case	Strong's #223

From Thayer:

- 1) son of Simon of Cyrene who carried Jesus's cross, Mark 15:21
- 2) a certain man of the kindred of the high priest, Acts 4:6
- 3) a certain Jew, Acts 19:33
- 4) a certain coppersmith who opposed the Apostle Paul, 1Tim. 1:20

**Translation:** ...and John and Alexander,...

In some manuscripts, this is *Jonathan*. It is possible that he will be the successor to Caiaphas.

Alexander is another man who could potentially become the High Priest.

It is likely that these are all men from the family of Annas (and they could have married into the family).

## Acts 4:6d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that;</i> <i>indeed, but, along with</i>	conjunction	Strong's #2532
hosos (ὅσος) [pronounced HOS-os]	<i>as great as, as far as, as much [many,</i> <i>long] as; all that; inasmuch as; how</i> <i>much, how many, whoever</i>	masculine plural, correlative pronoun; nominative case	Strong's #3745
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed;</i> <i>to have stayed; had occurred, took</i> <i>place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Acts 4:6d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
génos (γένος) [pronounced GEHN-oss]	<i>offspring, posterity, family, lineage, kindred; nation, people; kind, sort, species</i>	neuter singular noun, genitive/ablative case	Strong's #1085
archieratikós (ἀρχιερατικός) [pronounced ar-khee-er-at-ee-KOSS]	<i>high-priestly, of the high priest; pontifical</i>	neuter singular adjective, genitive/ablative case	Strong's #748

**Translation:** ...and however many as were from the lineage of the high priestly [office].

The High Priest comes from the line of Aaron, generally from one of two lines of Aaron. Obviously, given normal marriages and the number of children in any marriage, there would be far more potential high priests than the office requires. So, usually there is a preference given to one line of Aaron or the other (which may be influenced by day and time). As time goes on, these men are evaluated, and some may be considered better candidates than others.

It seems doubtful that anyone of this or that line of Aaron would show up. However, any of them who is thought to have some power and influence and potential will come. He just may provide the right suggestion (right in the eyes of this Jewish gathering) to move him ahead of the pack.

Acts 4:6 Also [in attendance were] Annas, the High Priest, Caiaphas, and John and Alexander, and however many as were from the lineage of the high priestly [office]. (Kukis mostly literal translation)

Acts 4:5–6 And it was, on the next day, a gathering of these [men]: the rulers, the elders and the scribes in Jerusalem. Also [in attendance were] Annas, the High Priest, Caiaphas, and John and Alexander, and however many as were from the lineage of the high priestly [office]. (Kukis mostly literal translation)

We should keep in mind the mindset of the people who have gathered; and the atmosphere. Nearly two months have passed since the crucifixion of Jesus. The disciples had been laying low. And suddenly, out of nowhere (it would have seemed) they are in the Temple courtyard proclaiming Jesus.

For the people who had gathered, this was a problem *solved* two months ago. How could it be taking place right now?

Let me suggest that some of these would have been aware of what took place on Pentecost. They may not have all the details, but this Christ-movement was again on their radar (prior to this Temple incident).

Acts 4:5–6 It came to pass, on the next day, that there was a gathering of Jewish authorities to consider what to do about Peter and John. There were local rulers, elders and scribes who gathered in Jerusalem. Annas the High Priest, was also in attendance. With him were Caiaphas, John, Alexander and anyone else who was ranked high in the high priestly office. (Kukis paraphrase)

**And standing them in the middle, they were asking, “In what power or in what name have you [all] done this [thing] you [all]?”**

Acts  
4:7

**Standing them in [their] midst, they continued asking, “By what power or by what have you [both] done this thing?”**

**Having stood the Apostles in their midst, the religious types began asking them, “By whose power or in whose name have you done this thing?”**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And standing them in the middle, they were asking, “In what power or in what name have you [all] done this [thing] you [all]?”
Complete Apostles Bible	And they brought them forward and began to inquire, "By what power or by what name have you done this?"
Douay-Rheims 1899 (Amer.)	And setting them in the midst, they asked: By what power or by what name, have you done this?
Holy Aramaic Scriptures	And when they had stood them in the middle, they were asking them, “By what power, or by what name have you done this?”
James Murdock’s Syriac NT	And when they had set them in the midst, they interrogated them: By what power or what name, have ye done this?
Original Aramaic NT	And when they set them in the midst, they were asking them, "By what power or in what name do you do this?"

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	Then sending for Peter and John, they said, By what power and in whose name have you done this?
Bible in Worldwide English	Peter and John were brought before them. They asked the apostles, By what power or in what name have you done this?
Easy English	The Jewish leaders made Peter and John stand in front of them. They began to ask them questions. They said, ‘How did you cause that man's legs to become strong? Who gave you the power and the authority to do it?’
Easy-to-Read Version–2008	They made Peter and John stand before all the people. They asked them over and over, "How did you make this crippled man well? What power did you use? By whose authority did you do this?"
Good News Bible (TEV)	They made the apostles stand before them and asked them, "How did you do this? What power do you have or whose name did you use?"
J. B. Phillips	They had the apostles brought in to stand before them and they asked them formally, “By what power and in whose name have you done this thing?”
<i>The Message</i>	They stood Peter and John in the middle of the room and grilled them: “Who put you in charge here? What business do you have doing this?”
NIRV	They had Peter and John brought to them. They wanted to question them. “By what power did you do this?” they asked. “And through whose name?”
New Life Version	They put the missionaries in front of them and asked, “By what power or in whose name have you done this?”
New Simplified Bible	They stood them in their presence and asked: »By what power or by what name do you do this?«

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

Casual English Bible	The two men were led to the hearing. Council members asked them, “Where did you get the power to do this? If you invoked someone’s name, who was it?”
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Contemporary English V.	They brought in Peter and John and made them stand in the middle while they questioned them. They asked, "By what power and in whose name have you done this?"
The Living Bible	So the two disciples were brought in before them. "By what power, or by whose authority have you done this?" the Council demanded.
New Berkeley Version	.
The Passion Translation	They made Peter and John stand in front of the council as they questioned them, saying, "Tell us, by what power and authority have you done these things?"
Plain English Version	Those Jewish leaders got Peter and John to stand there in the middle of them, and they said, "This man couldn't walk. He was crippled. What power did you use to make this man better? And who told you to do that?"
UnfoldingWord Simplified T.	They commanded guards to bring Peter and John into the room, and then they asked Peter and John, "Who gave you power to heal the man that could not walk?"
William's New Testament	They had the men stand before them and repeatedly inquired of them, "By what sort of power and authority have you done this?"

### Partially literal and partially paraphrased translations:

American English Bible	They stood [Peter and John] in their midst and asked them: 'Who authorized you? And who told you that you could do these things?'
Beck's American Translation	.
Breakthrough Version	And when they stood them in the middle, they were inquiring, "In which ability or in which name did you do this?"
NT for Everyone	They stood them in the midst. 'How did you do this?' they asked them. 'What power did you use? What name did you invoke?'
20 <sup>th</sup> Century New Testament	They had Peter and John brought before them, and questioned them. "By what power," they asked, "Or in whose name have men like you done this thing?"

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	They had Peter and John brought in and began to question them: "By what power or what name did you do this?"
Conservapedia Translation	Bringing them out where all could see, they asked, "By whose authority, and in whose name have you been acting?"
Revised Ferrar-Fenton Bible	Then on the following day, they collected at Jerusalem their own magistrates, elders, and professors, and Annas the High Priest, and Caiaphas, and John, and Alexander, together with as many as were relatives of the High Priest; and placing them in the centre, they inquired: "By the authority of what power, or by the appointment of whose Name, have you done this?" Vv. 5–6 are included for context.
International Standard V	They made Peter and John [Lit. them] stand in front of them and began asking, By what power or by what name did you do this?
Montgomery NT	Then they made the men stand before them and demanded, "By what power, or in what name, have you fellows done this?"
Weymouth New Testament	So they made the Apostles stand in the centre, and demanded of them, "By what power or in what name have you done this?"

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They brought Peter and John before them and began to question them, "How did you do this? Whose name did you use?" 3:12; Lk 20:2
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New Catholic Bible	They then brought the apostles before them and asked, "By what power or by what name have you done this?"
New Jerusalem Bible	They made the prisoners stand in the middle and began to interrogate them, 'By what power, and by whose name have you men done this?'
Revised English Bible–1989	They brought the apostles before the court and began to interrogate them. "By what power", they asked, "or by what name have such men as you done this?"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They had the emissaries stand before them and asked, "By what power or in what name did you do this?"
Holy New Covenant Trans.	They made Peter and John stand in the center. The Jewish leaders asked them again and again, "How did you make this crippled man well? What name did you use? By whose authority did you do this?"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	....and Standing them in the [thing] middle asked in whom? power or in what? name make this You*..
Alpha & Omega Bible	WHEN THEY HAD PLACED THEM IN THE CENTER, THEY ASKED, BY WHAT POWER, OR IN WHAT NAME, HAVE YOU DONE THIS?
Awful Scroll Bible	And standing them from-within their midst, they were inquiring, "By-within what-sort-of power -then, or by-within what-sort- of name -then, yous do this?"
Concordant Literal Version	And, standing them in the midst, they inquired to ascertain, "By what power or in what name do you do this?"
exeGesés companion Bible	And they set them among them, and ask, In what dynamis or in what name do you this?
Orthodox Jewish Bible	And when they had placed the Moshiach's Shlichim in their midst, they were inquiring, "By what ko'ach or in what Shem have you done this?"
Rotherham's Emphasized B.	...and [setting them in the midst] they began to enquire—   In what manner' of power_ or in what manner' of name   did   ye   do this?

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When they had put the men in front of them [The Sanhedrin sat in a semi-circle.], they repeatedly asked, "By what sort of power, or in what name [that is, by what kind of authority], did you do this [healing]?"
An Understandable Version	And when these men had Peter and John brought before them, they asked, whose authority or in what name have you done this thing [ <i>i.e., healed the crippled man</i> ]?
The Expanded Bible	They made Peter and John stand before them and then asked [questioned; interrogated] them, "By what power or authority [ <sup>L</sup> in/by what name] did you do this?"
Jonathan Mitchell NT	So then, standing [Peter and John] in their midst [note: the Sanhedrin sat in a semicircle], they began by inquiry to investigate and ascertain: "Within, or in union with, what sort of power or ability or in what kind of name (= in whose authority or invoking whose power) did you people do this?"
P. Kretzmann Commentary	And when they had set them in the midst, they asked, By what power or by what name have ye done this? Kretzmann's <b>commentary</b> for Acts 4:5–7 has been placed in the <b>Addendum</b> .
Syndein/Thieme	And when they had set them in the midst, they asked, "By what power, or by what name, have you done this?" {Note: Who gave you a 'permit' to preach?}
Translation for Translators	They <i>commanded guards</i> to bring Peter and John into the courtroom [MTY] and have them stand in front of them. <i>Then one of the leaders questioned the two of</i>

The Voice them, saying, “Who do you two claim gave you the power to heal this man? And who authorized [MTY] you to do this [DOU]?”  
 They made their prisoners stand in the middle of the assembly and questioned them.  
**Jewish Leaders:** Who gave you the authority to create that spectacle in the temple yesterday?

**Bible Translations with Many Footnotes:**

Lexham Bible **And they made them stand in their** [\*Literally “the”; the Greek article is used here as a possessive pronoun] **midst and** [\*Here “and ” is supplied because the previous participle (“stand”) has been translated as a finite verb] **began to ask,** [\*The imperfect tense has been translated as ingressive here (“began to ask”)] **“By what power or by what name did you do this?”**

NET Bible® **After**<sup>19</sup> **making Peter and John**<sup>20</sup> **stand in their midst, they began to inquire, “By what power or by what name**<sup>21</sup> **did you do this?”**  
<sup>19</sup>tn Grk “And after.” Because of the length and complexity of the Greek sentence, καί (kai) has not been translated here. Instead a new sentence is begun in the translation at the beginning of v. 7.  
<sup>20</sup>tn Grk “making them”; the referents (Peter and John) have been specified in the translation for clarity.  
<sup>21</sup>sn By what name. The issue of the “name” comes up again here. This question, meaning “by whose authority,” surfaces an old dispute (see Luke 20:1-8). Who speaks for God about the ancient faith?

The Spoken English NT **And they stood Peter and John in front of them all<sup>f</sup> and started asking them, “By what power, or by what name, have you done this?”**  
 f. Lit. “in the middle.”

Wilbur Pickering’s New T. **And having placed them in the middle [of the assembly] they started questioning: “By what power, or by what name did you do this?”<sup>5</sup>**  
 (5) “This” suggests that the healed man was present, as verse 10 confirms.

**Literal, almost word-for-word, renderings:**

Analytical-Literal Translation **And having placed them in the middle [or them], they began inquiring, “By what power or in what kind of name did you do this?”**

Benjamin Brodie’s trans. **And having stood [placed, escorted] them [Peter and John] in their midst, they asked by way of inquiry: “By what kind of authority or by what name did you do this [healing of a lame man]?”**

Green’s Literal Translation **And standing them in the midst, they were inquiring, By what sort of power, or by what sort of name did you do this?**

Modern English Version **When they had stood them in the midst, they asked, “By what power or by what name have you done this?”**

World English Bible **When they had stood Peter and John in the middle of them, they inquired, “By what power, or in what name, have you done this?”**

**The gist of this passage:** After the **Sanhedrin** had assembled, Peter and John are brought up, placed in their midst, and questioned.

Acts 4:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532

Acts 4:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histēmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine plural, aorist active participle; nominative	Strong's #2476
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</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
mesos (μέσος) [pronounced MEH-soss]	<i>middle, midst, in the middle, center; among</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #3319

**Translation:** Standing them in [their] midst,...

We find out in v. 13 that they had seized Peter and John. Peter, as he has done in the past, will take the lead in answer their questions.

Apparently the members of the Sanhedrin sit in a semicircle, and they place Peter and John in the middle of them, perhaps for the maximum intimidation value.

There are quite a number of Jewish authorities there, and they stand Peter and John up in their midst. They are going to question them.

The fundamental problem here among these men is, they have already assumed Peter and John to be guilty. They are questioning them to find out exactly how and why they are guilty.

Acts 4:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
punthánomai (πυνθάνομαι) [pronounced poon-THAHN-om-ahee]	<i>to ask, to question, to ascertain by inquiry (as a matter of information merely)</i>	3 <sup>rd</sup> person plural, imperfect (deponent) middle/passive indicative	Strong's #4441
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 4:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poios (ποῖος) [pronounced POY-os]	<i>of what sort, of what nature; which [one]; what manner of</i>	feminine singular pronoun; interrogative of character; dative, locative or instrumental case	Strong's #4169
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
poios (ποῖος) [pronounced POY-os]	<i>of what sort, of what nature; which [one]; what manner of</i>	neuter singular pronoun; interrogative of character; dative, locative or instrumental case	Strong's #4169
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
poieô (ποιέω) [pronounced poi-EH-oh]	<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>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #4160
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)
humeis (ὕμεις) [pronounced hoo-MICE]	<i>you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771

**Translation:** ...they continued asking, “By what power or by what have you [both] done this thing?”

The imperfect tense means, generally speaking, that these men have begun to ask questions in the past and they continue asking them. Or, in the alternative, this can mean that they begin to ask questions. I would understand this to mean that they kept on asking this question. This would have seemed like a good question to ask them. “You both walked into our Temple courtyard and began to teacher—who gave you the authority to do this?”



They ask the disciples, “By what power have you done this?” And they ask, “By what name have you done this?”

Many translations specify that the thing that they did was heal the man. However, I would think that the Sanhedrin would like to downplay that fact, and focus on Peter and John speaking publically in the Temple courtyard. Peter, through the power of God, cured the man who was a long-time cripple. If they dwell on this specifically, Peter and John will appear to be empowered by God (as they were). Therefore, I think the focus is upon them coming onto the Temple grounds and giving a sermon (which, interestingly enough, the authorities allowed to continue for at least two hours).

Acts 4:7 **Standing them in [their] midst, they continued asking, “By what power or by what have you [both] done this thing?”** (Kukis mostly literal translation)

Lawyers very carefully state their questions. There are two things which I believe that they would want to avoid: (1) any mention of the lame man who was cured; and (2) the fact that Peter (and possibly John) spoke undisturbed in the courtyard for at least two hours.

Acts 4:7 **Having stood the Apostles in their midst, the religious types began asking them, “By whose power or in whose name have you done this thing?”** (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Peter Answers, Proclaiming the Gospel

**Then Peter, being filled with a Spirit Holy, said face to face with them, “Rulers of the people and elders, if we today keep on being examined for something beneficial of a man infirm, by which he has been saved. Known is everything to you [all] and to the people of Israel, that, by the name of Jesus Christ the Nazarene, Whom you [all] crucified, Whom the God raised out from the dead (ones). By Him, this [man] stands before you [all] healthy.**

Acts  
4:8–10

**At that time, Peter, having been filled with the Holy Spirit, spoke directly to them, [saying], “Rulers of the people and elders, are [lit., if] we being cross-examined today for [doing that which] benefitted [this previously] sickly man—through which [benefit] he has been saved? Everything [about this situation] is [already] known to you [all] and to the people of Israel, that, by the name of Jesus Christ the Nazarene, Whom you [all] crucified, Whom God raised from the dead. By Him, this (man) stands before you [all] [completely] healed.**

**Peter was filled with the Holy Spirit at this moment, and he spoke forcefully to these men: “Rulers of the people and elders, are we really being carefully examined today for doing good to this man? You already know everything about this situation, as does all of Israel. He stands before you both healed and saved by Jesus of Nazareth, the Messiah, the Man you crucified, but the Man God raised up from the dead. By Jesus, this man stands before you completely healed.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) **Then Peter, being filled with a Spirit Holy, said face to face with them, “Rulers of the people and elders, if we today keep on being examined for something beneficial of a man infirm, by which he has been saved. Known is everything to you [all] and to**



	the people of Israel, that, by the name of Jesus Christ the Nazarene, Whom you [all] crucified, Whom the God raised out from the dead (ones). By Him, this [man] stands before you [all] healthy.
Complete Apostles Bible	Then Peter, having been filled with the Holy Spirit, said to them, "Rulers of the people and elders of Israel: If we today are being judged for a good work to a weak man, by what means he has been made well, let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead, by this name this man stands here before you whole.
Douay-Rheims 1899 (Amer.)	Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people and ancients, hear. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole: Be it known to you all and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him, this man standeth here before you, whole.
Holy Aramaic Scriptures	Then, Shimeun Kepha {Simeon, The Rock} was filled with The Rukha d'Qudsha {The Spirit of Holiness}, and said unto them, "Rulers of the Ama {the People}, and Qashishe {Elders} of Beth Iysralyl {The House of Israel}, listen! If today we are being judged, we from you, concerning the good which has happened to this infirm son of man, that by what this one was healed, this be known unto you, and unto all the Ama d'Iysralyl {the People of Israel}: That in The Name of Eshu Meshikha Natsraya {Yeshua, The Anointed One, The Nazarene}, He whom you had crucified, that One Whom Alaha {God} raised up from the place of the dead, by that One Himself, look! This one stands before you, while healthy!
James Murdock's Syriac NT	Then Simon Cephas was filled with the Holy Spirit, and said to them: Ye rulers of the people, and Elders of the house of Israel, hear ye. If we are judged by you this day, respecting the good deed done to the infirm man, by what means he was healed; be it known to you, and to all the people of Israel, that by the name of Jesus Messiah the Nazarean, whom ye crucified, and whom God hath raised from the dead, lo, by him, doth this [man] stand here before you recovered.
Original Aramaic NT	Then Shimeon Kaypha was filled by The Spirit of Holiness, and he said to them, "Rulers of the people and Elders of the house of Israel, listen." "If we today are judged by you for the beautiful thing which happened to an ill man, by what means this man was healed", "Let this be known to you and to all the people of Israel, that in the name of Yeshua The Messiah, the Nazarene, him whom you have crucified, whom God has raised from among the dead, behold, by him this man stands before you whole."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Then Peter, being full of the Holy Spirit, said to them, O you rulers of the people and men of authority, If we are questioned today about a good work done to a man who was ill, as to how he has been made well, Take note, all of you, and all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you put to death on the cross, whom God gave back from the dead, even through him is this man now before you completely wel.
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Bible in Worldwide English	Then Peter, filled with the Holy Spirit, said to them, Rulers of the people and leaders of Israel, have you brought us to court today because of the good thing that was done to the lame man? Do you want to find out how he was healed? Well, let it be known by all the people of Israel. This man standing before you is healed by the name of Jesus Christ of Nazareth. He has done this. You nailed him to a cross, but God raised him from death.
Easy English	Then Peter became full with the Holy Spirit and he said to them, 'All you men are rulers of the people and important Jews. Today you are asking us questions about the good thing that we did for this man. Before that, he could not walk. You are asking us how we caused his legs to become strong. Now I need to tell you and all the people of Israel what is true. Then you will know how this happened. This man is standing here in front of you and he is well. His legs are strong because of Jesus Christ of Nazareth and his authority. You fixed Jesus to a cross so that he died. But after that, God caused him to become alive again.
Easy-to-Read Version—2008	Then Peter was filled with the Holy Spirit and said to them, "Rulers of the people and you older leaders, are you questioning us today about what we did to help this crippled man? Are you asking us what made him well? We want all of you and all the people of Israel to know that this man was made well by the power of Jesus Christ from Nazareth. You nailed Jesus to a cross, but God raised him from death. This man was crippled, but he is now well. He is able to stand here before you because of the power of Jesus!
God's Word™	Then Peter, because he was filled with the Holy Spirit, said to them, "Rulers and leaders of the people, today you are cross-examining us about the good we did for a crippled man. You want to know how he was made well. You and all the people of Israel must understand that this man stands in your presence with a healthy body because of the power of Jesus Christ from Nazareth. You crucified Jesus Christ, but God has brought him back to life.
Good News Bible (TEV)	Peter, full of the Holy Spirit, answered them, "Leaders of the people and elders: if we are being questioned today about the good deed done to the lame man and how he was healed, then you should all know, and all the people of Israel should know, that this man stands here before you completely well through the power of the name of Jesus Christ of Nazareth---whom you crucified and whom God raised from death. At this Peter, filled with the Holy Spirit, spoke to them, "Leaders of the people and elders, if we are being called in question today over the matter of a kindness done to a helpless man and as to how he was healed, it is high time that all of you and the whole people of Israel knew that it was done in the name of Jesus Christ of Nazareth! He is the one whom you crucified but whom God raised from the dead, and it is by his power that this man at our side stands in your presence perfectly well.
<i>The Message</i>	With that, Peter, full of the Holy Spirit, let loose: "Rulers and leaders of the people, if we have been brought to trial today for helping a sick man, put under investigation regarding this healing, I'll be completely frank with you—we have nothing to hide. By the name of Jesus Christ of Nazareth, the One you killed on a cross, the One God raised from the dead, by means of his name this man stands before you healthy and whole.
NIRV	Peter was filled with the Holy Spirit. He said to them, "Rulers and elders of the people! Are you asking us to explain our actions today? Do you want to know why we were kind to a man who couldn't walk? Are you asking how he was healed? Then listen to this, you and all the people of Israel! You nailed Jesus Christ of Nazareth to the cross. But God raised him from the dead. It is through Jesus' name that this man stands healed in front of you.
New Life Version	Then Peter, having been filled with the Holy Spirit, said, "You who are leaders of the people, are you asking us today about the good work we did to a man who needed help? Are you asking how he was healed? You and all the Jews must know that it

was by the name of Jesus Christ of Nazareth, the One you nailed to a cross and God raised from the dead. It is through Him that this man stands in front of you well and strong.

New Simplified Bible

Then Peter, filled with the Holy Spirit, said: »You rulers of the people, and elders of Israel, »If we are on trial for a good deed done to a sick man, concerning how this man was made well; »Let it be known to you and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you impaled and whom God raised from the dead, even by him this man stands before you healed.

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

Casual English Bible

Peter, Spirit-filled and inspired, addressed the council, "Rulers and respected elders of our people, if we're being interrogated for doing the good deed of healing this lame man who stands here today, and if you're asking us where we got the power to do it, I'll tell you and everyone in Israel. This man stands here healed and healthy because of the name of Jesus Christ of Nazareth. That's right, Jesus, whom you crucified but whom God raised from the dead.

Contemporary English V.

Peter was filled with the Holy Spirit and told the nation's leaders and the elders: You are questioning us today about a kind deed in which a crippled man was healed. But there is something we must tell you and everyone else in Israel. This man is standing here completely well because of the power of Jesus Christ from Nazareth. You put Jesus to death on a cross, but God raised him to life.

Goodspeed New Testament

Then Peter, filled with the holy Spirit, said to them, "Leaders of the people and members of the council, if it is for a benefit conferred upon a helpless man, and as to how he was cured, that we are called to account here today, you and the people of Israel must all know that it is through the power of Jesus Christ of Nazareth whom you crucified but whom God raised from the dead, that he stands here before you well.

New Berkeley Version  
New Living Translation

.  
Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of our people, are we being questioned today because we've done a good deed for a crippled man? Do you want to know how he was healed? Let me clearly state to all of you and to all the people of Israel that he was healed by the powerful name of Jesus Christ the Nazarene, [*Or Jesus Christ of Nazareth.*] the man you crucified but whom God raised from the dead.

The Passion Translation

Peter, filled with the Holy Spirit, answered, "Respected elders and leaders of the people, listen. Are we being put on trial today for doing an act of kindness by healing a frail, crippled man? Well then, you and everyone else in Israel should know that it is by the power of the name of Jesus that the crippled man stands here today completely healed! You crucified Jesus Christ of Nazareth, but God raised him from the dead.

Plain English Version

The Holy Spirit was in Peter, and he told Peter what to say. Peter said, "Listen, all you elders and bosses of our people. You are asking us now about the good thing we did for this crippled man. You are asking us about how we made him better. Well, we used the power of Jesus Christ to make this man better. And we want you, and all our Israel countrymen, to know about Jesus, the man from Nazareth. You nailed him to a cross and killed him, but God made him alive again.

Radiant New Testament

Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people! Do you want us to explain our actions? Are you asking why we helped this man who couldn't walk? Do you want to know how he was healed? Then listen, you and all the people of Israel! It is through the name of Jesus Christ of Nazareth that this man stands healed in front of you. You nailed Jesus to the cross, but God raised him from the dead.

UnfoldingWord Simplified T. As the Holy Spirit gave Peter power, Peter said to them, "You fellow Israelites who rule us, and all of you other elders, listen to me! Today you are questioning us about a good deed we did for a man who could not walk, and you ask us how he became healed. So let me tell you and all other Israelites this: It is by the name of Jesus the Messiah of Nazareth that this man was healed, so that he is now able to stand before you. It was you who nailed Jesus to a cross and killed him, but God caused him to become alive again.

William's New Testament Then Peter, because he was filled with the Holy Spirit, said to them, "Leaders and elders of the people, if it is for a good deed to a helpless man, or to learn how he was cured, that we are today being tried, you and all the people of Israel must know that it is by the authority of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead -- yes, I repeat it, it is by His authority that this man stands here before you well.

### Partially literal and partially paraphrased translations:

American English Bible Then Peter (who became filled with Holy Breath) spoke to them, saying:  
 'Rulers of the people and elders,  
 'If we're being questioned here today because [we] did a good deed for a handicapped person, and if we're being asked who made him well... Then you and all the people of IsraEl should know that it was done in the name of Jesus of Nazareth, the Anointed One... Whom you hung on a pole!  
 'For God raised him from the dead, and he actually stood next to this man whom you now see here, completely healthy!

Beck's American Translation .  
 Breakthrough Version Then Peter, filled with *the* Sacred Spirit, said to them, "Head people of the ethnic group and older *men*, if we today are investigated based on a humane thing to a weak man, in whom this man has been rescued, be it known to you all and to all the ethnic group of Israel that in the name of Jesus, *the* Anointed King, the Nazarene, whom you nailed to a cross, whom God got up from the dead, in this, this *man* has stood here in your sight well.

A. Campbell's Living Oracles Then Peter, full of the Holy Spirit, said to them, Rulers of the people, and elders of Israel; if we are this day examined about the benefit conferred on the impotent man, by what means he is healed; be it known to you all, and to all the people of Israel, that through the name of Jesus Christ of Nazareth, whom you crucified, whom God has raised from the dead: yes, by HIM this man stands before you hale.

New Advent (Knox) Bible Then Peter was filled with the Holy Spirit, and said to them, Rulers of the people, elders of Israel, listen to me.[2] If it is over kindness done to a cripple, and the means by which he has been restored, that we are called in question, here is news for you and for the whole people of Israel. You crucified Jesus Christ, the Nazarene, and God raised him from the dead; it is through his name that this man stands before you restored.

[2] Cf. Mt. 10.20.

NT for Everyone Peter was filled with the holy spirit. 'Rulers of the people and elders,' he said, 'if the question we're being asked today is about a good deed done for a sick man, and whose power it was that rescued him, let it be known to all of you, and to all the people of Israel, that this man stands before you fit and well because of the name of the Messiah, Jesus of Nazareth, whom you crucified, but whom God raised from the dead.

20<sup>th</sup> Century New Testament On this, Peter, filled with the Holy Spirit, spoke as follows: "Leaders of the people and Councillors, Since we are on our trial to-day for a kind act done to a helpless man, and are asked in what way the man here before you has been cured, Let me tell you all and all the people of Israel, that it is by the Name of Jesus Christ of

Nazareth, whom you crucified and whom God raised from the dead--it is, I say, by his Name that this man stands here before you lame no longer.

### Mostly literal renderings (with some occasional paraphrasing):

- Conservapedia Translation Peter, filled with the Divine Guide, replied, "Rulers of the people, elders of Israel," "If we're being scrutinized today for the charity we've done to this crippled man, newly made well,"  
"You should all understand, and so should all the Israelites, that it is through the power of Jesus Christ of Nazareth, who you crucified but God resurrected. Through him, this man stands healed."
- Revised Ferrar-Fenton Bible **Peter's Address to the Council.**  
Then Peter, full of Holy Spirit, answered them: "Princes of the people, and elders, since we are to-day examined concerning a benefit to a feeble man, by what means he has been cured, let it be known to you, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth—Whom you crucified, Whom God raised from the dead—by means of Him, this man now stands quite well before you.
- Free Bible Version Peter, filled with the Holy Spirit, answered them. "Rulers of the people, and elders: Are we being interrogated regarding a good deed done to a man who couldn't help himself, and how he came to be healed? If so, all of you should know, and all the people of Israel, that it was in the name of Jesus Christ of Nazareth, the one you killed on a cross and whom God raised from the dead—it's because of him that this man stands before you completely healed.
- Montgomery NT Then Peter, filled with the Holy Spirit, answered them.  
"Rulers and elders of the people, if we are being examined today concerning a benefit conferred upon a cripple, as to how has this man been cured,  
"be it known to all of you, and to all the people of Israel, that in the name of Jesus Christ, the Nazarene, whom you crucified, whom God raised from the dead, in him does this man stand before you strong and well.
- Urim-Thummim Version Then Peter, filled with the Sacred Spirit replied to them, you rulers of the people, and elders of Israel, If we today are investigated of the good deed done to this infirm man, by what means he has been healed. Be it known to all of you and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, who you crucified (staked), who Elohim resurrected from the dead, even by him does this man stand here before you restored to health!
- Weymouth New Testament Then Peter was filled with the Holy Spirit, and he replied, "Rulers and Elders of the people, if we to-day are under examination concerning the benefit conferred on a man helplessly lame, as to how this man has been cured; be it known to you all, and to all the people of Israel, that through the name of Jesus the Anointed, the Nazarene, whom \*you\* crucified, but whom \*God\* has raised from among the dead- through that name this man stands here before you in perfect health.

### Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Then Peter, filled with the Holy Spirit, spoke up, "Leaders of the people! Elders! It is a fact that we are being examined today for a good deed done to a cripple. How was he healed? You and all the people of Israel must know that this man stands before you cured through the Name of Jesus Christ the Nazarean. You had him crucified, but God raised him from the dead.  
Lk 12:11; 21:13
- The Heritage Bible Then Peter, filled with the Holy Spirit, said to them, Rulers of the people, and elders of Israel,  
If we today are examined on the good work to the weak man, in what means he has been saved,



Be it known to all of you, and to all the people of Israel, that in the name of Jesus Christ, the Nazarene, whom you crucified, whom God raised out of the dead, in him he stands before your face healthy.

New American Bible (2011) Then Peter, filled with the holy Spirit, answered them, “Leaders of the people and elders:<sup>b</sup> If we are being examined today about a good deed done to a cripple, namely, by what means he was saved, then all of you and all the people of Israel should know that it was in the name of Jesus Christ the Nazorean whom you crucified, whom God raised from the dead; in his name this man stands before you healed.

b. [4:8] Mt 10:20.

New Catholic Bible Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, if you are interrogating us today in regard to a good deed done to someone who was crippled and how he was healed, let it be known to you and to all the people of Israel that it was in the name of Jesus Christ of Nazareth whom you crucified, and whom God raised from the dead, that this man standing before you was cured.

New Jerusalem Bible  
Revised English Bible—1989

. Then Peter, filled with the Holy Spirit, answered, “Rulers of the people and elders, if it is about help given to a sick man that we are being questioned today, and the means by which he was cured, this is our answer to all of you and to all the people of Israel: it was by the name of Jesus Christ of Nazareth, whom you crucified, and whom God raised from the dead; through him this man stands here before you fit and well.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then Kefa, filled with the *Ruach HaKodesh*, said to them, “Rulers and elders of the people! If we are being examined today about a good deed done for a disabled person, if you want to know how he was restored to health, then let it be known to you and to all the people of Isra’el that it is in the name of the Messiah, Yeshua from Natzeret, whom you had executed on a stake as a criminal but whom God has raised from the dead, that this man stands before you perfectly healed.

Hebraic Roots Bible Then being filled of the Holy Spirit, Peter said to them, Rulers of the people and elders of Israel listen, if we are being examined today on the good work of this sick man, by what this one has been healed, let it be known to all of you, and to all the people of Israel, that in the name of Yahshua, Messiah, the Nazarene, whom you crucified, whom YAHWEH raised from the dead, in this name this one stands before you whole.

Holy New Covenant Trans. Then Peter was filled with the Holy Spirit. He said to them, “You elders and leaders of the people, are you questioning us today about the good thing which was done to this crippled man? Are you asking us who made him well? We want all of you and all the people of Israel to know that this man was made well by the authority of Jesus from Nazareth, the Messiah! Although you nailed him to the cross, God raised him from death. This man who was crippled is now well and able to stand here before you because of Jesus!

The Scriptures 2009 Then Kēpha, filled with the Set-apart Spirit, said to them, “Rulers of the people and elders of Yisra’ēl: “If today we are called to account for a good deed towards a sick man, by whom he has been healed, let it be known to all of you, and to all the people of Yisra’ēl, that in the Name of עֵשׂוּיָהּ Messiah of Natsareth, whom you impaled, whom Elohim raised from the dead, by Him this one stands before you, healthy.

Tree of Life Version Then Peter, filled with the Ruach ha-Kodesh, said to them, “Rulers and elders of the people! If we are on trial today for a mitzvah done for a sick man, as to how this fellow was healed, let it be known to all of you and to all the people of Israel, that



by the name of Yeshua ha-Mashiach ha-Natzrati—whom you had crucified, whom God raised from the dead—this one stands before you whole.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...then Peter Being Filled [of] spirit pure says to them Rulers [of] the people and [Men] Older if We today are examined at work (good) [of] man weak in whom? This has been saved Known be! [to] all you* and [to] every the people {of} israel for in the name [of] jesus christ the nazarene whom You* crucify whom The God raises from [men] dead in this This has stood before you* Healthy.
Alpha & Omega Bible	THEN PETER, FILLED WITH THE HOLY GHOST, SAID TO THEM, "RULERS AND ELDERS OF THE PEOPLE, IF WE ARE ON TRIAL TODAY FOR A BENEFIT DONE TO A SICK MAN, AS TO HOW THIS MAN HAS BEEN MADE WELL, LET IT BE KNOWN TO ALL OF YOU AND TO ALL THE PEOPLE OF ISRAEL, THAT BY THE NAME OF JESUS CHRIST THE NAZARENE, WHOM YOU CRUCIFIED, WHOM THEOS ( <i>The Alpha &amp; Omega</i> ) RAISED FROM THE DEAD; BY THIS NAME THIS MAN STANDS HERE BEFORE YOU IN GOOD HEALTH.
Awful Scroll Bible	As-when-at-that time, Peter being filled of the Awful Breath, said, with regards to them, "Rulers of the people, and elders of Israel, ("if we this-day are being arbitrated-over, on a good-undertaking to an infirm man, by-within what this-same one has been preserved sound, ("be it known to yous all, and to all the people of Israel, that by the name of Jesus, the Anointed One, of Nazareth, whom yous crucify, whom God raises up out of the dead, by-within Him has this-same man stood- beheld-from- =among yous healthy!
exeGesés companion Bible	So Petros, filled/shalamed with the Holy Spirit, says to them, You archs of the people and elders of Yisra El, If this day we are examined on the good work done to the frail human, by what/whom this one is saved; so be it known to you all and to all the people of Yisra El, that in the name of Yah Shua Messiah the Nazarene - whom you staked - whom Elohim raised from the dead - in whom this one stands whole in your sight.
Orthodox Jewish Bible	Then Kefa, having been filled with the Ruach Hakodesh, said to them, "Sarei HaAm and Zekenim, "If we today are being examined on account of a ma'aseh tov done to a handicapped man, as to by what means this one has been given refuah shleimah, "Let it be known to all of you and to Klal Yisroel, that b'Shem Rebbe, Melech HaMoshiach Yeshoshua of Natzeret, whom you hanged on HaEtz (DEVARIM 21:22), whom Hashem made to stand up alive again from HaMesim --by this Shem this man stands here before you shalem b'guf (healthy).
Rotherham's Emphasized B.	Then Peter, filled with Holy Spirit   said unto them— Ye rulers of the people, and elders! <If   we   this day, are to be examined for doing good to a sick man,—   In whom    this  man hath been made well> Be it  known  unto you all, and unto all' the people of Israel: That <in the name of Jesus Christ the Nazarene,— Whom   ye   crucified, Whom  God  raised from among the dead>   In him   doth  this  man stand by, in your presence,   whole  .

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Then Peter, filled with [the power of] the Holy Spirit, said to them, "Rulers and elders of the people [members of the Sanhedrin, the Jewish High Court], if we are being put on trial today [to interrogate us] for a good deed done to [benefit] a disabled man, as to how this man has been restored to health, let it be known and clearly understood by all of you, and by all the people of Israel, that in the name of Jesus Christ the Nazarene, whom you [demanded be] crucified [by the Romans and], whom God raised from the dead—in this name [that is, by the authority and power of Jesus] this man stands here before you in good health.
An Understandable Version	Then Peter, filled with the Holy Spirit, addressed them, saying, "Rulers and elders of the people, if we are being questioned today concerning how this man with a serious handicap was made completely well, we want you men and all the people of Israel to know that this man was made completely well through the name of Jesus Christ from Nazareth. [ <i>He is the One</i> ] whom you people put to death on the cross, but God raised from the dead.
The Expanded Bible	Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and you elders, are you ·questioning [examining] us [· today] about a ·good thing [good deed; act of kindness] that was done to a ·crippled [lame; sick] man? Are you asking us ·who made him well [or how he was made well/healed]? We want all of you and all the people [of Israel] to know that this man was made well ·by the power [· in/by the name] of Jesus Christ ·from Nazareth [or the Nazarene]. You crucified him, but God raised him from the dead. This man was ·crippled [lame; sick], but he is now ·well [healthy] and able to stand here before you because of the ·power [· name] of Jesus.
Jonathan Mitchell NT	At that point Peter – being filled full of [the] Set-apart Breath-effect (or: a holy spirit and a separated attitude; [the] Holy Spirit) – said toward them, "Rulers (or: Chiefs; Leaders) of the People, and elders! "Since (or: If) we ourselves are in the process of being investigated and thoroughly examined on [the matter of] a good deed (a beneficial act of well-being) pertaining to a weak and disabled person – within Whom and in union with what this man has been healed, and now stands made whole (or: saved) – "let it be now progressively known to all you men and to all the people of Israel, that in (within and in union with) the Name of Jesus Christ (or: of [the] anointed Jesus), the Nazarene, Whom you yourselves executed on a stake (crucified), Whom God raised up from out of the midst of dead folks – within and in union with this Man (or: [Name]), this man has stood near and now stands sound and healthy at the side, in your sight and presence!
Syndein/Thieme	Then Peter, filled with the Holy Spirit {in fellowship doing the will of God}, said unto them, "You rulers of the people, and elders of Israel, if, and it is true, that we this day be cross-examined of the good deed to the impotent man . . . by what means he is made whole . . . be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, Whom you crucified, Whom God raised from the dead, even by Him does this man stand here before you whole."
Translation for Translators	<b>Peter told them that Jesus healed the man and only Jesus could save people.</b> <i>Acts 4:8-12</i> So as the Holy Spirit completely controlled Peter, he said to them, "You <i>fellow Israelites</i> who rule us and <i>all of you other</i> elders, <i>listen!</i> Today you are questioning us concerning our doing something good for a man who was crippled, and you asked us how he was healed. So <i>we(exc) want</i> you and all of our other fellow Israelites to know this: It is because Jesus the Messiah [MTY] from Nazareth healed this man that he is able to stand here. <i>God considers that</i> it was you who nailed Jesus to a cross, but God caused him to become alive again.

## The Voice

**Peter** (*filled with the Spirit*): Rulers and elders of the people, yesterday a good deed was done. Someone who was sick was healed. If you're asking us how this happened, I want all of you and all of the people of Israel to know this man standing in front of you—obviously in good health—was healed by the authority of Jesus of Nazareth, the Anointed One. This is the same Jesus whom you crucified and whom God raised from the dead.

**Bible Translations with Many Footnotes:**

## Lexham Bible

Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders, if we are being examined today concerning a good deed done to a sick man—by what means [Or “through whom”] this man was healed— let it be known to all of you and to all the people of Israel that by the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—by him this man stands before you healthy!

## NET Bible®

Then Peter, filled with the Holy Spirit,<sup>22</sup> replied,<sup>23</sup> “Rulers of the people and elders,<sup>24</sup> if<sup>25</sup> we are being examined<sup>26</sup> today for a good deed<sup>27</sup> done to a sick man – by what means this man was healed<sup>28</sup> – let it be known to all of you and to all the people of Israel that by the name of Jesus Christ<sup>29</sup> the Nazarene whom you crucified, whom God raised from the dead, this man stands before you healthy.

<sup>22sn</sup> Filled with the Holy Spirit. The narrator’s remark about the Holy Spirit indicates that Peter speaks as directed by God and for God. This fulfills Luke 12:11-12 (1 Pet 3:15).

<sup>23tn</sup> Grk “Spirit, said to them.”

<sup>24tc</sup> The Western and Byzantine texts, as well as one or two Alexandrian witnesses, read τοῖς ἰσραήλ (tou Israhel, “of Israel”) after πρεσβύτεροι (presbuteroi, “elders”; so D E Ψ 33 1739 Ì it), while most of the better witnesses, chiefly Alexandrian (l<sup>74</sup> κ A B 0165 1175 vg sa bo), lack this modifier. The longer reading was most likely added by scribes to give literary balance to the addressees in that “Rulers” already had an adjunct while “elders” was left absolute.

<sup>25tn</sup> This clause is a first class condition. It assumes for the sake of argument that this is what they were being questioned about.

<sup>26tn</sup> Or “questioned.” The Greek term ἀνακρίνω (anakrinw) points to an examination similar to a legal one.

<sup>27tn</sup> Or “for an act of kindness.”

<sup>28tn</sup> Or “delivered” (σέσωται [seswtai], from σ ζω [szw]). See 4:12.

<sup>29tn</sup> Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

## The Spoken English NT

Then Peter got filled with the Holy Spirit. He said to them, “Priests and elders of the people,<sup>9</sup> are we being questioned today about a good deed done for a sick man—about how he was healed? If so, you—and all the people of Israel—should know<sup>h</sup> that it was in the name of Jesus the Messiah, from Nazareth. He’s the one you hung on a cross, but God raised him from among the dead. It is in his name that this man is standing in front of you as a healthy person.

<sup>9.</sup> Some mss have “Priests of the people and elders of Israel.”

<sup>h.</sup> Lit. “let it be known to all of you and to the whole people of Israel.”

## Wilbur Pickering’s New T.

**Peter’s defense**

Then Peter, full of Holy Spirit,<sup>6</sup> said to them: “Rulers of the people and elders of Israel:<sup>7</sup> If we are being examined today about a good deed done to a helpless man, by what means he has been made well, be it known to you all, and to all the people of Israel, that by the name of Jesus Christ the Natsorean, whom you crucified, whom God raised from the dead,<sup>8</sup> by Him this man stands here before you whole. (6) Again, no definite article.

(7) Perhaps 2% of the Greek manuscripts, of inferior quality, omit “of Israel” (as in NIV, NASB, LB, TEV, etc.).

(8) Peter is being neither cautious nor conciliatory! In affirming the resurrection he goes right to the sore point.

**Literal, almost word-for-word, renderings:**

**Analytical-Literal Translation** Then Peter, having been filled with [the] Holy Spirit, said to them: "Rulers of the people and elders of Israel, if we today are being examined concerning an act of kindness [done] to a sick man, by what [means] this [man] has been cured, let it be known to you<sub>p</sub> all and to all the people of Israel that by the name of Jesus Christ the Nazarene, whom you<sub>p</sub> crucified, whom God raised from [the] dead, by Him has this [man] stood before you<sub>p</sub> healthy!

**Benjamin Brodie’s trans.** Then Peter, being filled by the Holy Spirit, replied face-to-face to them: “Rulers of the people and official elders, Since we [Peter and John] are being questioned [examined] today regarding a good deed done to a helpless [infirm] man, by which he was healed from a lifetime impairment, Let it be known to all of you and to every citizen of Israel, that by means of the name of Jesus Christ, the Nazarene, whom you crucified, whom God raised [resurrected] out from the dead ones, by means of this One [the Messiah], this man stands before you healthy [healed, sound body, whole].

**Legacy Standard Bible** Then Peter, filled [Or *having just been filled*] with the Holy Spirit, said to them, “Rulers and elders of the people [Lit *Rulers of the people and elders*], if we are being examined [Or *on trial*] today for a good deed done to a sick man, as to how [Or *by whom*] this man has been saved [Or *made well*] from his sickness, let it be known to all of you and to all the people of Israel, that by [Or *in*] the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—[i]by this *name* [Or *Him*] this man stands here before you in good health.

**Modern Literal Version 2020** Then Peter, having been filled with the Holy Spirit, said to them, Rulers of the people and elders of Israel, if we are examined today upon the basis of a good\* work done to a sick man and by what means this one has been cured. Let it be known to you° all here and to all the people of Israel, that in the name of Jesus Christ of the Nazarenes, whom you° crucified, whom God raised up from the dead; in him, this one who is standing in your° sight is healthy.

**The gist of this passage:** Peter responds to the question, *By what authority have you done what you have done?* Peter essentially says, “This is by the authority of the One who healed this man.”

8-10

Acts 4:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tóte (τότε) [pronounced TOH-teh]	then, at that time, when	adverb	Strong’s #5119
Petros (Πέτρος) [pronounced PEHT-ross]	stone, large stone, piece or fragment of a rock; transliterated Petros, Peter	masculine singular proper noun; nominative case	Strong’s #4074

This is the first time Peter’s actual name is found in this chapter. However, his name occurred several times in the previous chapter (and there is no division between the original chapter and this one in the original Greek).

Acts 4:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plēthō (πλήθω) [pronounced <i>PLAY-thoh</i> ]	<i>being filled [with something], being totally imbued, affected or influenced [by something]</i>	masculine singular, aorist passive participle, nominative case	Strong's #4130
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
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

**Translation:** *At that time, Peter, having been filled with the Holy Spirit,...*

If you recall the gospels, when Jesus was taken to be crucified, Peter, for awhile, followed Him. However, worried about what would happen to him as well, Peter denied the Lord three times. He wandered off, discouraged and upset with himself.

Peter is facing the same sort of unreasonable authorities right now, and he is **filled with the Spirit**.

Although it is not specifically stated, I would suggest that the man who was healed from the day before is there. Maybe he is standing next to Peter and John (he would not have been arrested); maybe he is standing off to the side. I suggest this for two reasons: (1) shortly after being healed, this man is said to be clinging to Peter and John. Now, even though a day has passed, that does not mean that his enthusiasm has waned. (2) Peter will reference this man in v. 9. On the other hand, the Sanhedrin would not want this man here, so he may have been banned from the proceedings. Having that man there would be a very powerful statement, and the religious opposition would be well aware of that. Whose will would have won out here? With all the facts laid out before me, I don't think this man is there.

Acts 4:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epō (ἔπω) [pronounced <i>EHP-oh</i> ]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #2036
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
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** *...spoke directly to them,...*



Peter again takes the lead. He speaks directly to these rulers. He is not afraid of them. He is emboldened by seeing the risen Christ; he is given strength by God the Holy Spirit.

Acts 4:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archôn (ἄρχων, ἄρχοντας, ὁ) [pronounced AHR-khohn]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine plural noun; vocative	Strong's #758 (present participle of Strong's #757)
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
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; genitive/ablative case	Strong's #2992
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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; vocative	Strong's #4245

**Translation:** ...[saying], "Rulers of the people and elders,..."

Peter addresses these men just like any other audience. Peter has become quite the evangelist, and he is going to make the truth of the gospel clear to these men as well.

Acts 4:8 **At that time, Peter, having been filled with the Holy Spirit, spoke directly to them, [saying], "Rulers of the people and elders,..."** (Kukis mostly literal translation)

Acts 4:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day; what has happened today</i>	adverb	Strong's #4594
anakrînô (ἀνακρίνω) [pronounced aw-nah-KREE-noh]	<i>to examine in order to pass a judicial sentence, to examine accurately or carefully, to inquire, to ask questions</i>	1 <sup>st</sup> person plural, present passive indicative	Strong's #350



Acts 4:9a			
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
euergesía (εὐεργεσία) [pronounced <i>yoo-erg-es-EE-ah</i> ]	<i>good deed; doing of good, a benefit, something beneficial</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2108
This word is only found twice in the New Testament.			
anthrôpos (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i> ]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444
asthenês (ἀσθενής) [pronounced <i>as-thehn-ACE</i> ]	<i>weak, infirm, feeble, sickly, impotent</i>	masculine singular adjective, genitive/ablative case	Strong's #772

**Translation:** ...are [lit., if] we being cross-examined today for [doing that which] benefitted [this previously] sickly man...

Regarding the translation, I have taken a different tact with this portion of what Peter said, and, instead of treating it like a conditional (I am having problems expressing it in that way), I have treated this as a question. Essentially Peter is saying, "Are we really be cross-examined right now because we healed this man?"

You will note that, in the original questioning, this lame man was not mentioned at all. The accusing lawyer would rather not deal with this question, so he said nothing about the man lame since birth. However, it is this man who is key in Peter's defense. "You are asking by what authority did I speak? Let me tell you where this authority came from. It came directly from God; and this is shown by the healing of this lame man." That is the point that Peter is making.

If the man was there, Peter would have used a demonstrative pronoun to point him out. Peter would have said, *this sickly man*. But, instead he says, *a sickly man*.

Acts 4:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tini (τίνι) [pronounced <i>TEE-nee</i> ]	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	masculine singular interrogative pronoun; dative, locative or instrumental case	Strong's #5101

Acts 4:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #4982

**Translation:** ...—through which [benefit] he has been saved?

Not only was this man healed, but he was saved. The perfect passive indicative means that he was saved in the past with results that continue forever. The passive voice means that he did not save himself but that God saved him. The indicative mood is the reality of this situation.

Acts 4:9 ...are [lit., if] we being cross-examined today for [doing that which] benefitted [this previously] sickly man—through which [benefit] he has been saved? (Kukis mostly literal translation)

Acts 4:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gnôstos (γνωστός) [pronounced gnome-TOSS]	<i>well known, acquaintance, known, notable</i>	neuter singular adjective; nominative case	Strong's #1110
éstō/estôsan (ἔστω/ἔστωσαν) [pronounced EHS-toh/EHS-toh-san]	<i>is, to be; be, let be; imperative form of Strong's #1510</i>	3 <sup>rd</sup> person plural, present imperative	Strong's #2077
pasin (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
humin (ὕμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

**Translation:** Everything [about this situation] is [already] known to you [all]...

Peter continues. "You are questioning us, but you already know everything about this situation. You know that this man was crippled and God, through me, healed him. In the name of Jesus the Messiah, he was healed; and he is also saved." That is the whole story, and you already know this.

Acts 4:10b			
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
panti (παντί) [pronounced <i>pahn-TEE</i> ]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
tō (τῷ) [pronounced <i>toē</i> ]	<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
laos (λαός) [pronounced <i>lah-OSS</i> ]	<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; dative, locative or instrumental case	Strong's #2992
Israēl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i> ]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indclinable	Strong's #2474

**Translation:** ...and to the people of Israel,...

"This is not some great mystery to the people of Israel," Peter continues. They were there. They saw what happened.

The healing of this man was key. This is why Peter got a large audience. It is because of this that many others believed in the Lord.

Acts 4:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (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
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toē</i> ]	<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
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i> ]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686

Acts 4:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
Nazōraïos (Ναζωραῖος) [pronounced nad-zo-RAH-yoss]	<i>from the Hebrew Nazarite = one separated; an inhabitant of Nazareth, of Nazareth; by extension, a Christian; transliterated Nazarene, Nazoræan</i>	proper singular noun, genitive/ablative case	Strong's #3480

**Translation:** ...that, by the name of Jesus Christ the Nazarene,...

“Now let me make all of this perfectly clear to you—this took place in the name of Jesus Christ the Nazarene.” Peter immediately focuses attention about Jesus Christ.

The name Jesus Christ would have been grating on the ears of the religious people who were there. Peter is calling Him, *Jesus the Messiah*. We treat the name *Jesus Christ* as if this was His first and last name. However, to use these names together would be considered by some to be blasphemous.

Acts 4:10d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 <sup>nd</sup> person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
staurōd (σταυρόω) [pronounced stow-ROE-oh]	<i>to crucify, to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness</i>	2 <sup>nd</sup> person plural, aorist active indicative	Strong's #4717

**Translation:** ...Whom you [all] crucified,...

Peter goes on to say, “Jesus, the Man Whom you all crucified!” So there is no question at all Who Peter is talking about.

Acts 4:10e			
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
egeirō (ἐγείρω) [pronounced ehg-Ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1453
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekros (νεκρός) [pronounced nehk-ROSS]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective, genitive/ablative case	Strong's #3498

**Translation:** ...Whom God raised from the dead.

This same Jesus, God raised from the dead. The Romans secured the Lord's tomb and put guard on it; and Jesus rose from the dead and walked right out of it through that stone. These people have no explanation for this.

Fundamental to the faith of the believer is the resurrection of Jesus Christ. If He is simply a great prophet who said some really great things, but then died and is in the grave, then He is no different than any other great religious figure or philosopher. But, because God raised Him from the dead, we know that our sins have been forgiven. That was the sign that God approved of what Jesus did.

Acts 4:10f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 4:10f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutō (τούτῳ) [pronounced TWO-toh]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
paristēmi/paristanō (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	<i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i>	3 <sup>rd</sup> person singular, perfect active indicative	Strong's #3936
enōpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
humōn (ὑμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
hugiēs (ὑγιής) [pronounced hoog-ee-ACE]	<i>healthy, well (in body); figuratively, true (in doctrine); whole, sound</i>	masculine singular adjective, nominative case	Strong's #5199

**Translation:** By Him, this (man) stands before you [all] [completely] healed.

Peter concludes, with stating the obvious, “This man who stands before you is completely healed by Jesus Christ.”

Peter’s message is all about Jesus Christ, the Risen Lord.

This is the risk for the religious hierarchy in Jerusalem. In any court proceeding, Peter will be given the chance to defend himself, and he will exalt Jesus Christ in his testimony.

Acts 4:10 Everything [about this situation] is [already] known to you [all] and to the people of Israel, that, by the name of Jesus Christ the Nazarene, Whom you [all] crucified, Whom God raised from the dead. By Him, this (man) stands before you [all] [completely] healed. (Kukis mostly literal translation)

Acts 4:8–10 At that time, Peter, having been filled with the Holy Spirit, spoke directly to them, [saying], “Rulers of the people and elders, are [lit., if] we being cross-examined today for [doing that which] benefitted [this previously] sickly man—through which [benefit] he has been saved? Everything [about this situation] is [already] known to you [all] and to the people of Israel, that, by the name of Jesus Christ the Nazarene, Whom you [all] crucified, Whom God raised from the dead. By Him, this (man) stands before you [all] [completely] healed. (Kukis mostly literal translation)



Acts 4:8–10 Peter was filled with the Holy Spirit at this moment, and he spoke forcefully to these men: “Rulers of the people and elders, are we really being carefully examined today for doing good to this man? You already know everything about this situation, as does all of Israel. He stands before you both healed and saved by Jesus of Nazareth, the Messiah, the Man you crucified, but the Man God raised up from the dead. By Jesus, this man stands before you completely healed. (Kukis paraphrase)

This [One] is the Stone the one despised by you [all], the builders, the [stone] which has become to a head of a corner. And not keeps on being in another [of the same kind] not in any way the salvation, for neither a name keeps on being another [of a different kind] under the heaven, the giving in men in whom it is necessary to be saved us.”

Acts  
4:11–12

This [Jesus] is the Stone, the one seen as contemptible by you [all], the stewards [of an estate] [possibly, *the builders (of a house)*], which [Stone] has become the head of the corner. And there is not in another [of the same kind] not in any way the [promise of] salvation, for there is not another [of a different kind] name under heaven, given among men, by which it is necessary for us to be saved.”

This Jesus is the Stone which you, as caretakers of His estate, see as contemptible, yet this Stone has become the Chief Cornerstone. Furthermore, there is no other who is our salvation, for there is no other name under heaven, given among men, by which we must be saved.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	This [One] is the Stone the one despised by you [all], the builders, the [stone] which has become to a head of a corner. And not keeps on being in another [of the same kind] not in any way the salvation, for neither a name keeps on being another [of a different kind] under the heaven, the giving in men in whom it is necessary to be saved us.”
Complete Apostles Bible	This is the 'stone which was rejected by you, the builders, which became the chief cornerstone.' Nor is there salvation in no one else, for there is no other name under heaven which has been given among men by which we must be saved.”
Douay-Rheims 1899 (Amer.)	This is the stone which was rejected by you the builders, which is become the head of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.
Holy Aramaic Scriptures	This is The Kepha {The Rock} which you builders had rejected, and He has become The Head of the corner. And there is no redemption in another Person, for, there is no other Name under the Heavens, which was given unto the sons of men, in which it is fitting to Live.”
James Murdock's Syriac NT	This is the stone, which ye builders rejected; and it hath become the head of the corner. Neither is there deliverance in any other; for there is not another name under heaven, which is given to men, whereby to live.
Original Aramaic NT	"This is the stone which you builders have rejected, and he is The Head of the corner." "And there is no salvation in any other man, for there is no other name under Heaven given to the children of men by which it is necessary to receive life."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>He is the stone which you builders had no use for, but which has been made the chief stone of the building.</p> <p>And in no other is there salvation: for there is no other name under heaven, given among men, through which we may have salvation.</p>
Bible in Worldwide English	<p>Jesus Christ is the stone which you, the builders, would not use. But he is now the chief corner stone.</p> <p>No one else can save us. Of all the people in the world, God chose him to save us. It is by him we must be saved.</p>
Easy English	<p>The Bible says this about him:</p> <p>“The builders refused to use a certain stone. They thought that it had no value. But now that stone has become the most important stone at the corner of the building.” ’</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>We can read this in Psalm 118:22. The prophet was saying that the Messiah would be like a special stone that makes a building strong. When the Jewish leaders refused Jesus, they were like the builders.</p> </div> <p>Then Peter said, ‘Only Jesus can save people. There has never been another person in the world that could do this. God has not given any other man the authority to save us.’</p>
Easy-to-Read Version–2008	<p>Jesus is ‘the stone that you builders thought was not important. But this stone has become the cornerstone.’ Jesus is the only one who can save people. His name is the only power in the world that has been given to save anyone. We must be saved through him!”</p>
<i>God’s Word™</i>	<p>He is the stone that the builders rejected, the stone that has become the cornerstone.</p> <p>No one else can save us. Indeed, we can be saved only by the power of the one named Jesus and not by any other person.”</p>
Good News Bible (TEV)	<p>Jesus is the one of whom the scripture says, ‘The stone that you the builders despised turned out to be the most important of all.’ Salvation is to be found through him alone; in all the world there is no one else whom God has given who can save us.”</p>
J. B. Phillips	<p>He is the ‘stone which was rejected by you builders, which has become the chief cornerstone’.</p> <p>In no one else can salvation be found. For in all the world no other name has been given to men but this, and it is by this name that we must be saved!”</p>
<i>The Message</i>	<p>Jesus is ‘the stone you masons threw out, which is now the cornerstone.’ Salvation comes no other way; no other name has been or will be given to us by which we can be saved, only this one.”</p>
NIRV	<p>Scripture says that Jesus is</p> <p>“ ‘the stone you builders did not accept.</p> <p>But it has become the most important stone of all.’ (Psalm 118:22)</p> <p>You can’t be saved by believing in anyone else. God has given people no other name under heaven that will save them.”</p>
New Life Version	<p>Christ is the Stone that was put aside by you workmen. But He has become the most important Stone in the building. There is no way to be saved from the punishment of sin through anyone else. For there is no other name under heaven given to men by which we can be saved.”</p>

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

Casual English Bible	You know the Scriptures. Well, Jesus is the stone the builders rejected. You're the builders. This rejected stone has now become the most important stone of all—the cornerstone. [5] No one else is going to save us. From high heaven to here, there is no other name we can call on to save us.” <sup>5</sup> 4:11Peter is referring to Psalm 118:22.
Contemporary English V.	He is the stone that you builders thought was worthless, and now he is the most important stone of all. Only Jesus has the power to save! His name is the only one in all the world that can save anyone.
Goodspeed New Testament	He is the stone that you builders rejected, which has become the cornerstone. There is no salvation through anyone else, for there is no one else in the world who has been named to men as their only means of being saved.”
The Living Bible	For Jesus the Messiah is (the one referred to in the Scriptures when they speak of) a ‘stone discarded by the builders which became the capstone of the arch.’ [implied; literally, “became the head of the corner.”] There is salvation in no one else! Under all heaven there is no other name for men to call upon to save them.”
New Berkeley Version The Passion Translation	. This Jesus is ‘the stone that you, the builders, have rejected, and now he has become the cornerstone!’ There is no one else who has the power to save us, for there is only one name to whom God has given authority by which we must experience salvation: <i>the name of Jesus.</i> ”
Plain English Version	You know, a long time ago, one of God’s men told a picture story about you boss mob, and about Jesus too. They said that some work-men built a house out of big stones, but those work-men thought one of those stones was rubbish, so they chucked it away. But they were wrong. That stone was properly good, and now God made it the most important stone of all. You are like those work-men, and Jesus is like that stone. You did not want him. But Jesus is the only one that can save people. God didn’t send anyone else to save us. Jesus is the only one in the world that has power to save people.”
Radiant New Testament	Scripture says that he is “ ‘the stone you builders did not accept, which has become the most important stone of all.’ Salvation can be found in no one else, because no other name has been given to us under heaven—it’s only in Jesus’ name that we must be saved.”
UnfoldingWord Simplified T.	Jesus the Messiah of Nazareth is the one of whom the scriptures speak: "The stone that the builders threw away has become the most important stone in the building." Only Jesus can save us, for God has given no other man in the world to us who can save us from the guilt of our sins!"
William's New Testament	He is the stone that was thrown away by you builders, which has become the cornerstone. There is no salvation by anyone else, for no one else in all the wide world has been appointed among men as our only medium by which to be saved."

### Partially literal and partially paraphrased translations:

American English Bible	‘Yes, this is ‘the stone that was rejected’ by you builders, but which has now ‘become the <b>foundation cornerstone</b> !’ [reference to Psalm 118:22] ‘So, salvation isn’t going to come from anyone else, because there isn’t another name that’s been given to any other man under the sky who can save us!’
Beck’s American Translation Breakthrough Version	. This is the stone, the one that was treated as a nobody by you, the builders, that became for a corner's head. And the rescue is in no one else. You see, neither is there a different name under the sky that has been given among people in which it is necessary for us to be rescued."

Common English Bible	This Jesus is the stone you builders rejected; he has become the cornerstone! Salvation can be found in no one else. Throughout the whole world, no other name has been given among humans through which we must be saved."
New Advent (Knox) Bible	He is that stone, rejected by you, the builders, that has become the chief stone at the corner.[3] Salvation is not to be found elsewhere; this alone of all the names under heaven has been appointed to men as the one by which we must needs be saved. [3] Ps. 117:22. Cf. Mt. 21:42; I Peter 2:7.
NT for Everyone	He is the stone which you builders rejected, but which has become the head cornerstone. Rescue won't come from anybody else! There is no other name given under heaven and among humans by which we must be rescued.'
20 <sup>th</sup> Century New Testament	Jesus is 'the stone which, scorned by you the builders, has yet become the corner stone.' And Salvation is in him alone; for there is no other Name in the whole world, given to men, to which we must look for our Salvation."

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"He is the stone which was valued as worthless by you builders, but has become the cornerstone." "Salvation cannot be had through anyone else. There is no other name under heaven known to men with which we can be saved."
Revised Ferrar-Fenton Bible	This Man is THE STONE DESPISED BY YOU, THE BUILDERS, WHICH HAS BECOME THE CHIEF KEYSTONE. [Psa 118:22] And there is salvation by no other; for there is not another name under heaven given among men, by which we can be saved."
God's Truth (Tyndale)	This is the stone cast aside of you builders, which is set in the chief place of the corner. Neither is there salvation in any other. Nor yet also is there any other name given to men wherein we must be saved.
International Standard V	He is 'the stone that was rejected by you builders, which has become the cornerstone.' [Or capstone; Ps 118:22] There is no salvation by anyone else, for there is no other name under heaven given among people by which we must be saved."
Montgomery NT	"For he is the Stone, cast aside by you builders, which has become the head stone of the corner. "There is no salvation in any other, for there is no other name under heaven given among men, in which we must be saved."
Riverside New Testament	This is the stone which was despised by you the builders, and which has become the corner stone. Nor is there salvation in any other. For there is no other name under heaven given among men by which we must be saved."
Urim-Thummim Version	This is the small stone [Urim- Thummim] that was despised utterly of you rebuilders, that has appeared in history as the Christ (Head) of the Secret Place (internal corner). Neither is there salvation in any other: for there is no other Name under the cosmos given among men, in which we must be saved.
Weymouth New Testament	This Jesus is THE STONE TREATED WITH CONTEMPT BY YOU THE BUILDERS, BUT IT HAS BEEN MADE THE CORNERSTONE. And in no other is the great salvation to be found; for, in fact, there is no second name under Heaven that has been given among men through which we are to be saved."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) *Jesus is the stone rejected by you the builders which has become the cornerstone. There is no salvation in anyone else, for there is no other Name given to humankind all over the world by which we may be saved.*  
Psalm 118:22; Lk 20:17; Romans 9:33; 1P 2:4  
Mt 1:21

The Heritage Bible This is the stone which was made of you builders absolutely nothing, which has become the head of the corner. Psa 118:22

Also there is absolutely no salvation in any other, because there is absolutely no other name under heaven given among men in which we must be saved.

New American Bible (2011) <sup>c</sup>He is 'the stone rejected by you,\* the builders, which has become the cornerstone.'  
\* <sup>d</sup>There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved."

\* [4:11] Early Christianity applied this citation from Ps 118:22 to Jesus; cf. Mk 12:10; 1 Pt 2:7.

\* [4:12] In the Roman world of Luke's day, salvation was often attributed to the emperor who was hailed as "savior" and "god." Luke, in the words of Peter, denies that deliverance comes through anyone other than Jesus.

c. [4:11] Ps 118:22; Is 28:16; Mt 21:42; Mk 12:10; Lk 20:17; Rom 9:33; 1 Pt 2:7.

d. [4:12] Mt 1:21; 1 Cor 3:11.

New Catholic Bible  
New Jerusalem Bible

This is the stone which you, the builders, rejected but which has become the cornerstone. Only in him is there salvation; for of all the names in the world given to men, this is the only one by which we can be saved.'

Revised English Bible—1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible "This Yeshua is the **stone rejected by you builders which has become the cornerstone.** [Psalm 118:22] There is salvation in no one else! For there is no other name under heaven given to mankind by whom we must be saved!"

Hebraic Roots Bible This One is the Stone rejected by you the builders, the One who has come to be into the Head of the Corner; (Psa. 118:22)

And there is salvation in no other man, for neither is there any other name under Heaven having been given among men by which we must be saved.

Holy New Covenant Trans. Jesus, 'the stone which you builders thought was worthless, has become the cornerstone.'

Jesus is the only one who can save people. His authority is the only power given to the world by which we can be saved."

Tree of Life Version This Yeshua is 'the stone—rejected by you, the builders—that has become the chief cornerstone.'

There is salvation in no one else, for there is no other name under heaven given to mankind by which we must be saved!"

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...This is The Stone The [One] Being Despised by you\* the builders The [One] Becoming to head [of] corner and not is in another no [one] The Saving not for Name is Another under the heaven The [Thing] Having Been Given in men in which is (necessary) to be saved us...

Awful Scroll Bible (")This- is the -same Stone, the One being made not-even-one-thing-of, by yours building-the-house, which is coming about the Head of the corner.'

(")And there is no deliverance from-within not-even-one other, for there is not-even another name under the expanse, having been granted from-among men, by-within which we necessitate to be preserving sound!"



exeGesés companion Bible	This is the stone belittled by you builders which became the head of the corner: and salvation is in no other: for there is no other name under the heavens given by humanity, whereby we must be saved.
Orthodox Jewish Bible	"He [Yehoshua] is HAEVEN MA'ASU ("the Stone which was rejected") by you, HABONIM ("the builders"), which HAY'TAH LEROSH PINNAH ("became the very corner") stone. [Ps 118:22; Isa 28:16; Zech 10:4] "And there is no Yeshu'at Eloheinu in any other, for there is no other Shem under Shomayim that has been given among Bnei Adam, by which it is necessary for you to be spared [the Mishpat Hashem in the Yom HaDin]."
Rotherham's Emphasized B.	This   <i>is the stone, set at nought by you the builders, Which became the head of the corner</i> <sup>e</sup> ; And there is  in no one else    salvation  , For   neither is there any other name   under heaven, Which hath been set forth among men, In which we must needs be saved. <sup>e</sup> Ps. cxviii. 22.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	This Jesus is the STONE WHICH WAS DESPISED <i>and</i> REJECTED by you, THE BUILDERS, <i>but</i> WHICH BECAME THE CHIEF CORNERSTONE [The cornerstone is the supreme foundation stone governing the structure of the entire building. All other stones will be set in reference to this stone.]. And there is salvation in no one else; for there is no other name under heaven that has been given among people by which we must be saved [for God has provided the world no alternative for salvation]."
An Understandable Version	He is that [Psa. 118:22], 'stone that was rejected by you builders but was made the principal stone by which the entire building is aligned.' And there is salvation in no other One [than Jesus] for there is no other Name in the whole world, proclaimed by men, by which [a person] can be saved."
The Expanded Bible	Jesus is 'the stone that you builders ·rejected [despised], which has become the cornerstone [Ps. 118:22; <sup>c</sup> Jesus is the central stone that holds up the building].' ·Jesus is the only One who can save people [ <sup>l</sup> Salvation is found/present in no one else]. ·No one else [ <sup>l</sup> No other name given to people] ·in the world [ <sup>l</sup> under heaven] is able to save us."
Jonathan Mitchell NT	"This One is the Stone – the One being treated as nothing (or: with scorn and contempt) and being disregarded by and under you folks, the builders (or: the 'architects'); the One coming into [the position of] being 'Head of [the] corner (or: Source of [the] angle; = the Corner Foundation Stone from which the walls are built; or: = Headstone, or, Keystone; = the Summit of the building)!' [Ps. 118:22] "And thus, the rescue and deliverance – the restoration to health and wholeness, the safety and salvation, and the return to our original state and condition – is in absolutely no other person! For neither is there a different name under the [dome of the] sky (or: heaven) that has been given, and now exists as a gift, among mankind (or: in the midst of humanity) within which it continues binding and necessary for us to be saved (restored to health and wholeness; delivered and kept safe; returned to our original state and condition)!"
P. Kretzmann Commentary	This is the Stone which was set at naught of you builders, which is become the Head of the corner.



Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.

Kretzmann's **commentary** for Acts 4:8–12 has been placed in the **Addendum**.

Translation for Translators

*In the Psalms this was written about the Messiah:*

He is *like* [MET] the stone that was rejected by the builders {that the builders rejected}.

But that stone became the most important stone in the building *that they were building*.

*Jesus is that stone, and you are those builders who threw away the stone that was the most important one. So he alone can save us [MTY]. God has sent only one person [MTY] into the world who can save us from the guilt of our sins, and that person is Jesus!*"

The Voice

**Peter:** He is "the stone that you builders rejected who has become the very stone that holds together the entire foundation" [Psalm 118:22] *on which a new temple is being built*. There is no one else who can rescue us, and there is no other name under heaven given to any human by whom we may be rescued.

### Bible Translations with Many Footnotes:

Lexham Bible

This one ["This one" refers to Jesus] is the stone that was rejected by you, the builders, that has become the cornerstone. [Literally "the head of the corner"; this verse is an allusion to Ps 118:22] And there is salvation in no one else, for there is no other name under heaven that is given among people by which we must be saved."

NET Bible®

This Jesus<sup>30</sup> is ***the stone that was rejected by you,***<sup>31</sup> ***the builders, that has become the cornerstone.***<sup>32</sup> And there is salvation in no one else, for there is no other name under heaven given among people<sup>33</sup> by which we must<sup>34</sup> be saved."

<sup>30tn</sup> Grk "This one"; the referent (Jesus) has been specified in the translation for clarity.

<sup>31tn</sup> The word "you" is inserted into the quotation because Peter is making a direct application of Ps 118:22 to his hearers. Because it is not in the OT, it has been left as normal type (rather than bold italic). The remarks are like Acts 2:22-24 and 3:12-15.

<sup>32sn</sup> A quotation from Ps 118:22 which combines the theme of rejection with the theme of God's vindication/exaltation.

<sup>33tn</sup> Here ἄνθρωποις (ἀνθρώποι) has been translated as a generic noun ("people").

<sup>34sn</sup> Must be saved. The term used here (δεῖ, dei, "it is necessary") reflects the necessity set up by God's directive plan.

The Spoken English NT

**Jesus is**

**The stone that was rejected by you, the builders,  
Which has become the cornerstone.<sup>j</sup>**

**There's no salvation in anyone else-in all the world, God has given no other name to humanity for the salvation we need.<sup>nk</sup>**

<sup>j</sup> Lit. "the head of the corner." Psalm 118:22. Peter has added the word "you" to the quotation.

<sup>k</sup> Lit. "And there is salvation in no one else, for neither is there a different name under heaven which is given among human beings in which we must be saved."

Wilbur Pickering's New T.

This is 'the stone which was despised by you, the builders, which has become the chief cornerstone'. Also, the salvation<sup>9</sup> does not exist in anyone else, because there is no other name under heaven, given among men, by which we must be saved."

(9) The Text has the definite article; there may be many 'salvations' in life, but this is a very specific one. Notice that Peter makes an absolute statement: Jesus is the only way.

### Literal, almost word-for-word, renderings:

A Faithful Version	This is the Stone that was set at naught by you, the builders, which has become the Head of the corner. And there is no salvation in any other, for neither is there another name under heaven which has been given among men, by which we must be saved."
Analytical-Literal Translation	"This is, 'The stone, the one having been rejected by you, the builders, which has become [the] head of a corner.' [Psalm 118:22] "And [there] is no salvation in any other, for neither [is there] a different name {under heaven} having been given among people by which it is necessary [for] us to be saved!"
Benjamin Brodie's trans.	He is the Stone who was rejected with contempt by you, the builders, who has become the Cornerstone. Furthermore, there is no salvation [Messianic: individual and national deliverance] in any other [exclusivity], for there is no other name under heaven which has been given among men by means of which it is necessary for us to be saved [individual and national deliverance]."
Charles Thomson NT	This is the stone that was rejected by you the builders, which was for the head of the corner. This cure indeed is by no other, nor is there any other name under heaven given among men by which we can be saved."
Context Group Version	He is the stone which was set at nothing of you (pl) the builders, which was made the head of the corner. And in none other is there rescue: for neither is there any other name under the sky, that is given among men, in which we must be rescued.
Far Above All Translation	He is the stone which was rejected by you builders, but which has become the keystone. And there is no salvation in any other, for neither is there any other name given among men by which we must be saved."
Legacy Standard Bible	He [Lit <i>This One</i> ] is the STONE WHICH WAS REJECTED by you, THE BUILDERS, <i>but</i> WHICH BECAME THE CHIEF CORNER <i>stone</i> . And there is salvation in no one else, for there is no other name under heaven that has been given among men by which we must be saved."
Modern Literal Version 2020	This one is, 'The stone which was scorned by you°, the builders, the one which became to you the head of the corner.' {Psa 118:22} And salvation is not in any other; for* neither is there a different name under the heavens, which has been given among men, in which it is essential for us to be saved.
A Voice in the Wilderness	This is the Stone which was counted as nothing by you builders, which has become the Head of the Corner. Nor is there salvation in any other, for there is no other name under Heaven given among men that is required for us to be saved.
World English Bible	He is 'the stone which was regarded as worthless by you, the builders, which has become the head of the corner.' There is salvation in none other, for neither is there any other name under heaven, that is given among men, by which we must be saved!"
<b>The gist of this passage:</b>	Peter tells the religious types there what their problem is (they have rejected the chief cornerstone); and then proclaims Jesus as the only name by which we must be saved.

## Acts 4:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
This is the 3 <sup>rd</sup> time we find this word in this chapter in this exact same morphology.			
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
lithos (λίθος) [pronounced LEE-thos]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, nominative case	Strong's #3037
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
exoutheneō (ἐξουθενέω) [pronounced ex-oo- then-EH-oh]	<i>making another of no account, despising utterly; seeing as contemptible, being least esteemed</i>	masculine singular, aorist passive participle, nominative case	Strong's #1848
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
humōn (ὑμῶν) [pronounced hoo- MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
tōn (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
The next word is very problematic. The Westcott Hort text has this:			
oikonoméō (οἰκονομέω) [pronounced oy-kohn- ohm-EH-oh]	<i>to be a steward; to manage (an estate, a house, the affairs of a household; to dispense, to order, to regulate</i>	verb	Strong's #3621

## Acts 4:11a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>Instead of the morphology of a verb, my Westcott Hort text has this as a masculine plural noun, genitive/ablative case.</p>			
<p>The Scrivener Textus Receptus and the Byzantine Greek text have a different but very similar word, which is given below. It has 3 additional letters in the middle (οικοδομων as over against οικοδομουντων). Although this is a verb, a participle (particularly with a definite article) often acts as a noun. So <i>builders</i> is a reasonable translation.</p>			
<p>οικοδομῶ (οἰκοδομέω) [pronounced oy-koh-doh-MEH-oh]</p>	<p><i>building (constructing, erecting) [a house or building]; restoring (rebuilding, repairing) [a building]</i></p>	<p>masculine plural, present active participle; genitive/ablative case</p>	<p>Strong's #3618</p>

**Translation:** *This [Jesus] is the Stone, the One seen as contemptible by you [all], the stewards [of an estate] [possibly, the builders (of a house)],...*

Peter now quotes from the Psalms: Psalm 118:22 (this will be his only reference to the Old Testament recorded in his defense). We are going to look at the words which Peter uses here first. Peter would certainly know this, as Jesus quoted this same passage (Matthew 21:42 Mark 12:10–11 Luke 20:17). Peter will quote this himself in one of his epistles (1Peter 2:4–8); and Paul will as well (Ephesians 2:20–22). Obviously, this is one of the most quoted passages from the Old Testament.

It is possible that Peter uses a different word than what is found in the text of the Word of God (Psalm 118:22<sup>20</sup>), in order to make a point. There are a few words in his quotation of this passage which are different from the Greek passage (Peter would have likely been more familiar with the Greek text than the Hebrew).

Peter is not just paraphrasing this verse, but he is personalizing it for his audience (the religious class which has hauled he and John in on trumped up charges). This would also explain the difference in some of the words used, which an scribe may possibly have either tried to correct or simply, by mistake, quoted the Greek of this passage.

The *Stone* refers to Jesus, and He is not simply rejected by these men, but He is seen by them as contemptible. Once we complete v. 11 (where Peter makes the quotation from the **LXX**), I will put up the Greek of this passage, and then note where there are differences.

Peter says, “*This One [Jesus] is the Stone; [He is] the One seen as contemptible by you (all), [you who are] the stewards [of an estate].*” You see that I have inserted 9 words here. Peter is very elliptical in what he says and we can add a few words to smooth out this sentence in the English.

At this point in time, these religious types see themselves as the stewards of God's house. They are supposed to be, but they are doing a lousy job of it. Peter, by quoting this verse, says, “Do you see what you're doing? Do you see how you have fulfilled the Scriptures?”

<sup>20</sup> Psalm 117:22 in the Greek Bible.

Acts 4:11b			
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
gínomai ( γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
kephalê (κεφαλῆ) [pronounced <i>kehf-ahl-AY</i> ]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; accusative case	Strong's #2776
gōnía (γωνία) [pronounced <i>go-NEE-ah</i> ]	<i>angle, corner; an external angle; internal corner, a secret place</i>	feminine singular noun, genitive/ablative case	Strong's #1137

**Translation:** ...which [Stone] has become the head of the corner.

This Stone, a reference to Jesus Christ, has become the head of the corner. These men have rejected Jesus, but He is the head of the corner (perhaps a reference to the cornerstone of a building?). The building in implied by the word *stewards* used earlier.

Acts 4:11 This [Jesus] is the Stone, the one seen as contemptible by you [all], the stewards [of an estate] [possibly, the builders (of a house)], which [Stone] has become the head of the corner. (Kukis mostly literal translation)

Before we move to v. 12, let's see what this verse looks like in the Psalms, in the Greek translation. The Old Testament was originally written in Hebrew, but around 200 B.C., it was translated into the more commonly used Greek language—which is essentially the same sort of Greek used in the New Testament. The differences between what Peter says here in Acts and what is found in the Greek OT tell a story of their own.

This may be found as Psalm 118:22 in some Greek Bibles, but it is 117:22 in the LXX. Some translations from the Greek simply shift the psalms so that they match up with their numbering in the original Hebrew (and the divisions eventually given them).

Psalm 117:22 (from the LXX)			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
lithos (λίθος) [pronounced <i>LEE-thos</i> ]	<i>a stone; millstone, stone of stumbling; a building stones; metaphorically of Christ</i>	masculine singular noun, accusative case	Strong's #3037

Peter uses the nominative case instead.

### Psalm 117:22 (from the LXX)

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
apodokimazō (ἀποδοκιμάζω) [pronounced ahp-odd-ok-ee-MAHD-zoh]	<i>to disapprove, to reject, to repudiate; to put out of office [place]</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #593
Peter uses a different word here, one which seems harsher to me.			
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
oikodomeō (οἰκοδομέω) [pronounced oy-koh-doh-MEH-oh]	<i>building (constructing, erecting) [a house or building]; restoring (rebuilding, repairing) [a building]; builders; metaphorically used to mean founding, establishing, edifying, building up [a church, individual believers in spiritual growth], establishing, confirming</i>	masculine plural, present active participle; nominative case	Strong's #3618
This is not the word used by Peter. It is the same as the alternate reading, but a different case.			
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
gínomai ( γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #1096
The Blue Letter Bible has the aorist passive indicative. The passive and middle are often identical in spelling; and this could certainly be considered a deponent (but that would be by interpretation). A deponent verb is passive in form, but active in meaning.			
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
kephalê (κεφαλή) [pronounced kehf-ahl-AY]	<i>head [literal or figurative use]; headship, leadership, authority</i>	feminine singular noun; accusative case	Strong's #2776
gōnía (γωνία) [pronounced go-NEE-ah]	<i>angle, corner; an external angle; internal corner, a secret place</i>	feminine singular noun, genitive/ablative case	Strong's #1137



**Very Literal Translation:** A stone which they rejected the builders, it (He) has become in a head of a corner.

**A Mostly Literal Translation:** The Stone which the builders rejected has become the Chief Cornerstone.

**Peter's Off-the-cuff paraphrase in Acts 4:11** This [Jesus] is the Stone, the one seen as contemptible by you [all], the stewards [of an estate] [possibly, *the builders (of a house)*], which [Stone] has become the head of the corner. (Kukis mostly literal translation)

Peter places the demonstrative pronoun right at the beginning, so that it can easily be understood to refer back to Jesus (the focus of Peter's short testimony). Peter is saying, essentially, *This Jesus is the Stone* (from Psalm 188:22). This Stone is not merely *rejected* or *disapprove of* (Strong's Greek #593); it is utterly despised (Strong's Greek #1848). Peter inserts the words *by you [all]*, referencing the people who are questioning him right now.

Peter does not speak of the *builders* of the estate, but to the *caretakers* of the estate. The **Levites** and priests are caretakers of God's Word. People should be able to go to them with spiritual needs and have those needs fulfilled by way of accurate doctrinal teaching. However, what they have been getting instead are distortions and **legalism**. Those who are supposed to be over God's household are evil servants (Peter did not say this; I added it by way of interpretation). They should be doing right by the Owner of the estate (God), but they are evil stewards instead.

At this point, the LXX has the demonstrative pronoun (referring back to *the Stone*) and the rest of the words are identical. Peter knows exactly what this verse says, and in the final words, quotes it verbatim. That is what makes the first half of what he said so remarkable and penetrating. He skewered the religious types who held him and John in custody. And he used a play on words to change from *builders* to *stewards*, *caretakers*. Quite frankly, Peter is, as time goes on, discovering brilliance that he himself probably did not realize that he had.

All of this is inspired by God the Holy Spirit, so there is even another layer to consider here. Peter does not fully understand or appreciate the change in **dispensation** which has just occurred. Jesus told him directly, "**It is not for you to know the times or the epochs.**" So Peter would concentrate on evangelization and correlating Jesus the Messiah with the Old Testament Scriptures (as he does right here). However, his choice of words, as guided by God the Holy Spirit, is quite remarkable. He uses the word *oikonoméō* (οἰκονομέω) [pronounced *oy-kohn-ohm-EH-oh*], which I believe threw some scribes for a loop (it is even possible that one scribe tried to cover for Peter here and change the word by adding 3 letters<sup>21</sup>; thus giving us the alternative reading). However, the word that Peter uses is the verb cognate of the noun which we often translate *dispensation*. This refers to the running of a household by stewards or by caretakers. Those caretakers used to be the Jewish religious class—to whom Peter is speaking—but now these caretakers are Peter and the other 10 Apostles (soon to add Paul to make 12 in all). The Apostles will become the new stewards of the household of Christ. So Peter, without fully realizing it, uses a word related to **dispensations** (Peter does not know the doctrine of dispensations at this point in time; but God the Holy Spirit does).

When anyone outlines to you the dispensations at this time (the **Age of Israel**; the **Age of the Hypostatic Union**; and the Church Age), they very neatly separate these into 3 very distinct periods of time with their own specific characteristics. However, Peter, a man who has, prior to Jesus, possessed some knowledge and respect of the Scriptures, is right there in the middle of everything (his life, so far, has spanned 3 dispensations). He does not appreciate the change which has taken place (we will see him struggle with these changes throughout the book of Acts). God will choose Paul, primarily, to convey the correct understanding of the time and epochs. I believe that this is exactly what Peter struggled with when reading the epistles of Paul (he refers to Paul's writings as sometimes difficult to understand). We, as studious believers, have the ability to stand back and observe these dispensations for their continuities and their differences. Peter, living through these three dispensations, is a bit confused by this aspect of Church Age doctrine.

<sup>21</sup> This is a supposition on my part.

**Illustration:** People in the midst of great changes in the world or in their nation often do not appreciate these things as they are taking place. For instance, the people of my era often see the assassination of JFK as quite significant and suspect that there is a great deal of intrigue still to uncover from that tragedy. The same people (half of them, anyway) do not recognize or appreciate the changes which our country has been going through over the past decade or two, where we are moving towards a far more authoritative government (which could mark the most massive change ever in the history of the United States). I am not saying that is where we are heading, mind you. I am saying that is a very real option for our future. By the way, the method of changing these outcomes is not finding the right political candidate and holding onto him for dear life; the key is our attitude towards the Word of God and the **spiritual life**. We, as believers, hold the future of **client nation USA** in our hands; and, quite frankly, that future could be very bleak indeed.

We, as believers, hold the future of client nation USA in our hands

**Point of doctrine:** Unbelievers try to blame Christians for many things (like the crusades). However, the one legitimate blame which can be placed upon the shoulders of believers in client nation USA today is the fact that we might lose the grand freedoms that this nation has enjoyed for 200+ years. We as believers can fix this in three ways: (1) Evangelize and guide our own children first to Jesus Christ and then to spiritual growth. (2) Evangelize those people with whom we have contact in life. I don't mean that we should pester people unmercifully with the gospel of Jesus Christ, but, when God gives us that moment, that we take it. (3) Then we grow spiritually as God has designed us to grow spiritually, under the ministry of a well-qualified **pastor-teacher** in a **local church**. Now and again, the believer who needs doctrine must go outside of the local church (ideally speaking, to another local church, but elsewhere); but we simply allow God's guidance in this regard. God moved me 2000 miles—not quite kicking and screaming, but nearly so—to the church where I have been over 40 years (Berachah Church). Without the outstanding training which I have received in this church, I would not be writing this commentary that I am today). We are God's representatives on this earth, and when we grow lukewarm towards the teaching of the Word of God, the nation in which we live suffers.

**One more tangent:** Although I have not read every commentary on Acts 4:11, it would be my guess that you will never find the thorough explanation which I have given to you here, explaining both the Greek of Acts and of the Psalms, but also explaining *why* Peter made the changes which he did. I would have never been able to do this apart from the outstanding education which I have received at Berachah Church under its two **pastors**, R. B. Thieme, Jr. and R. B. Thieme, III.

Acts 4:12a			
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
οὐκ (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 4:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allos (ἄλλος) [pronounced AL-lohs]	<i>another [of the same kind], other; an additional person</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #243
oudeís (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	masculine singular adjective; dative, locative or instrumental case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762
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)
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; nominative case	Strong's #4991

**Translation:** And there is not in another [of the same kind] not in any way the [promise of] salvation,...

Peter then makes the gospel as clear as can be. There is not another person who is the way of salvation.

In Peter's mind, he is thinking, "There is not going to be another Messiah Who will come along. Jesus is the Messiah, your Messiah and my Messiah."

Acts 4:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction (could this be an adverb?)	Strong's #3761
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
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; nominative case	Strong's #3686

Acts 4:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
héteros (ἕτερος) [pronounced <i>HEH-ter- os</i> ]	<i>another [of a different kind], other; different, altered</i>	correlative pronoun; neuter singular adjective, nominative case	Strong's #2087
hupó (ὑπό) [pronounced <i>hoop-OH</i> ]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259
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
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; accusative case	Strong's #3772
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
didōmi (δίδωμι) [pronounced <i>dihd-OH- mee</i> ]	<i>giving, granting; supplying, furnishing; entrusting; paying wages; appointing to office; permitting; giving up, yielding; giving back; sacrificing</i>	neuter singular, perfect passive participle, nominative case	Strong's #1325
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
anthrōpoi (ἄνθρωποι) [pronounced <i>ANTH- row-poy</i> ]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hō (ὧ) [pronounced <i>hoh</i> ]	<i>to whom, for which, in what, by means of that, whose</i>	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739
deí (δεῖ) [pronounced <i>digh</i> ]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	3 <sup>rd</sup> person singular, present impersonal active indicative	Strong's #1163

Acts 4:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	aorist passive infinitive	Strong's #4982
hêmas (ἡμεῖς) [pronounced hay-MASS]	<i>us, to us</i>	1 <sup>st</sup> person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)

**Translation:** ...for there is not another [of a different kind] name under heaven, given among men, by which it is necessary for us to be saved.”

Peter correctly asserts that there is no other name under heaven, given among men, by which we must be saved. Jesus is the only one. Skeptics may claim that there have been many other such Messiahs, but there will always be false christs.

Acts 4:12 *And there is not in another [of the same kind] not in any way the [promise of] salvation, for there is not another [of a different kind] name under heaven, given among men, by which it is necessary for us to be saved.”* (Kukis mostly literal translation)

The New European Version commentary: *Non-Christian religions therefore cannot be a way to salvation. We can be saved only “in” that name... “wherein” we shall be saved. This only becomes possible if we are baptized into Christ, in His Name.*<sup>22</sup>

Acts 4:11–12 *This [Jesus] is the Stone, the one seen as contemptible by you [all], the stewards [of an estate] [possibly, the builders (of a house)], which [Stone] has become the head of the corner. And there is not in another [of the same kind] not in any way the [promise of] salvation, for there is not another [of a different kind] name under heaven, given among men, by which it is necessary for us to be saved.”* (Kukis mostly literal translation)

Acts 4:11–12 *This Jesus is the Stone which you, as caretakers of His estate, see as contemptible, yet this Stone has become the Chief Cornerstone. Furthermore, there is no other who is our salvation, for there is no other name under heaven, given among men, by which we must be saved.”* (Kukis paraphrase)

Peter gives such an amazing evangelistic message, tying the Old Testament directly to our Lord Jesus.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## The Jewish Council Meets Privately to Discuss the Situation

<sup>22</sup> From <https://www.n-e-v.info/acts4.html> accessed August 7, 2023.



But seeing the confidence of the Peter and John and finding that men unlearned [they] keep on being and uninstructed they [the religious types] kept on being amazed. They are fully knowing also them that with the Jesus they kept on being. And the man they were looking at with them standing, the healed (one); nothing they were having to say.

Acts  
4:13–14

[The religious authorities] kept on seeing the confidence of Peter and John, and, [when] finding out that the men were unlearned and uninstructed, they were astonished. They fully realized that they had been disciples of [lit., *with*] Jesus. Also they were glancing at the healed man standing with them. They had nothing [further] to say.

The religious authorities recognized the confidence and boldness of Peter and John. Despite the fact that these men were blue collar workers who were not formally educated, the religious authorities were astonished at their well reasoned arguments and knowledge of the Scriptures. They were fully aware that these men had been disciples of Jesus. The man who had been healed stood right there with them. Therefore, the religious types had nothing to say in rebuttal to Peter's words.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But seeing the confidence of the Peter and John and finding that men unlearned [they] keep on being and uninstructed they [the religious types] kept on being amazed. They are fully knowing also them that with the Jesus they kept on being. And the man they were looking at with them standing, the healed (one); nothing they were having to say.
Complete Apostles Bible	Now when they observed the boldness of Peter and John, and understood that they were uneducated and untrained men, they marveled. And they recognized that they had been with Jesus. But because they saw standing with them the man who had been healed, they had nothing to say against them.
Douay-Rheims 1899 (Amer.)	Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered: and they knew them that they had been with Jesus. Seeing the man also who had been healed, standing with them, they could say nothing against it.
Holy Aramaic Scriptures	And when they were hearing the speech of Shimeun {Simeon} and of Yukhanan {John}, that with boldness {lit. with an open eye} they were speaking, they understood that they didn't know book learning, and they were simple, and they were amazed at them, and they recognized that they had associated with Eshu {Yeshua}. And they saw that the lame man was standing with them, who was healed, and they were not able to say a thing to oppose them.
James Murdock's Syriac NT	And when they heard the speech of Simon and John, which they pronounced confidently, they reflected that these were unlearned and plebeian men, and they were surprised at them, and recognized them as having been conversant with Jesus. And they saw that the lame man, who had been healed, stood near them; and they could say nothing to confront them.
Original Aramaic NT	And when they had heard the discourse of Shimeon and of Yohannan, that they spoke it openly, they perceived that they did not know the scrolls and that they were uneducated, and they were amazed at them and recognized them that they had lived with Yeshua. And they saw him who had been crippled, who had been healed, standing with them, and were unable to say anything against them.



Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>Now when they saw that Peter and John were without fear, though they were men of no education or learning, they were greatly surprised; and they took note of them that they had been with Jesus.</p> <p>And, seeing that the man who had been made well was there with them, they were not able to say anything against it..</p>
Bible in Worldwide English	<p>They saw that Peter and John were not afraid to speak out. They knew that they were like any other men. They did not have much training. So the people were very much surprised. They knew that Peter and John had been with Jesus.</p> <p>They saw the man who had been healed standing beside them. So they could say nothing against them.</p>
Easy English	<p>The Jewish leaders saw that Peter and John were not afraid of them. They also knew that they were not special people. They had not been to any school. So the leaders were very surprised about how Peter and John spoke. They understood that Peter and John had been friends with Jesus.</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>The teachers of God's Law went to special schools. At these schools, they learned how to teach the people about God. Peter and John had never been to one of these schools. But they knew how to teach the people about God.</p> </div> <p>The man who was now well stood in front of the Jewish leaders. They could see that his legs had become strong again. So they could not say anything against Peter and John.</p>
Easy-to-Read Version—2008	<p>The Jewish leaders understood that Peter and John had no special training or education. But they also saw that they were not afraid to speak. So the leaders were amazed. They also realized that Peter and John had been with Jesus. They saw the crippled man standing there beside the apostles. They saw that he was healed, so they could say nothing against the apostles.</p>
<i>God's Word™</i>	<p>After they found out that Peter and John had no education or special training, they were surprised to see how boldly they spoke. They realized that these men had been with Jesus. When they saw the man who was healed standing with Peter and John, they couldn't say anything against the two apostles.</p>
Good News Bible (TEV)	<p>The members of the Council were amazed to see how bold Peter and John were and to learn that they were ordinary men of no education. They realized then that they had been companions of Jesus.</p> <p>But there was nothing that they could say, because they saw the man who had been healed standing there with Peter and John.</p>
J. B. Phillips	<p><b>The embarrassment of the authorities</b></p> <p>When they saw the complete assurance of Peter and John, who were obviously uneducated and untrained men, they were staggered. They recognised them as men who had been with Jesus, yet since they could see the man who had been cured standing beside them, they could find no effective reply.</p>
<i>The Message</i>	<p>They couldn't take their eyes off them—Peter and John standing there so confident, so sure of themselves! Their fascination deepened when they realized these two were laymen with no training in Scripture or formal education. They recognized them as companions of Jesus, but with the man right before them, seeing him standing there so upright—so healed!—what could they say against that?</p>
NIRV	<p>The leaders saw how bold Peter and John were. They also realized that Peter and John were ordinary men with no training. This surprised the leaders. They realized that these men had been with Jesus. 14 The leaders could see the man who had been healed. He was standing there with them. So there was nothing they could say.</p>

New Life Version

**Peter and John Are Free to Go but Are Told Not to Preach**

They were surprised and wondered how easy it was for Peter and John to speak. They could tell they were men who had not gone to school. But they knew they had been with Jesus. They were not able to argue about what Peter and John had said because the man who had been healed was standing with them.

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

Casual English Bible

This kind of bold talk coming out of Peter and John shocked the council since it was obvious that both men were uneducated, workaday grunts. The council could also tell that the two had been with Jesus. Since the healed man was standing right there with the two, there was nothing much they could say.

Contemporary English V.

The officials were amazed to see how brave Peter and John were, and they knew that these two apostles were only ordinary men and not well educated. The officials were certain that these men had been with Jesus. But they could not deny what had happened. The man who had been healed was standing there with the apostles.

Goodspeed New Testament

They were amazed to see how outspoken Peter and John were, and to find that they were uneducated men with no advantages. They recognized them as companions of Jesus, and seeing the man who had been cured standing beside them, they had nothing to say.

The Living Bible

When the Council saw the boldness of Peter and John and could see that they were obviously uneducated non-professionals, they were amazed and realized what being with Jesus had done for them! And the Council could hardly discredit the healing when the man they had healed was standing right there beside them!

New Berkeley Version

The Passion Translation

The council members were astonished as they witnessed the bold courage of Peter and John, especially when they discovered that they were just ordinary men who had never had religious training. Then they began to understand the effect Jesus had on them simply by spending time with him. Standing there with them was the healed man, and there was nothing further they could say.

Plain English Version

The leaders knew that Peter and John were ordinary men that never went to Jewish school to learn about God's book, but Peter and John were not frightened to talk back to them. So those leaders were shocked. Then they remembered that Peter and John were Jesus's friends and often listened to him. Those leaders saw the man that used to be crippled. He stood right there next to Peter and John. So those leaders couldn't say anything bad about Peter and John.

UnfoldingWord Simplified T.

The Jewish leaders realized that Peter and John were not afraid of them. They also learned that these two men were ordinary people who had not studied in schools. So the leaders were amazed. They knew that these men had spent time with Jesus. They also saw the man who had been healed standing there with the Peter and John, so they were not able to say anything against them.

William's New Testament

They were surprised to see the courage shown by Peter and John and to find that they were uneducated men, and especially untrained in the schools, but they recognized the fact that they had been companions of Jesus, and since they saw the man who had been cured standing with them, they had nothing to say in reply.

**Partially literal and partially paraphrased translations:**

American English Bible

Well, when they saw the confidence of Peter and John and realized that they were uneducated and common, everyone was amazed... And they started to recognize them, remembering that these men used to be with Jesus. However, as they looked at the man who was standing next to them who'd been cured, nobody could come up with anything to say in rebuttal.

Beck's American Translation . Breakthrough Version	As they watched the boldness of Peter and John, and when they took down that they are unlearned and uneducated people, they were being amazed and correctly understanding that they were together with Jesus. Seeing the man who had stood together with them, the one who had been healed, they had nothing to say in opposition to <i>it</i> .
Common English Bible	The council was caught by surprise by the confidence with which Peter and John spoke. After all, they understood that these apostles were uneducated and inexperienced. They also recognized that they had been followers of Jesus. However, since the healed man was standing with Peter and John before their own eyes, they had no rebuttal.
A. Campbell's Living Oracles	Now, when they saw the boldness of Peter and John, and understood that they were illiterate men, and in private stations in life, they were astonished, and recollected their having been with Jesus. And seeing the man that was cured standing with them, they had nothing to say against it.
New Advent (Knox) Bible	Seeing the boldness of Peter and John, and discovering that they were simple men, without learning, they were astonished, and recognized them now as having been in Jesus' company. They could find no answer to make, with the man who had been healed standing there beside them; so they ordered them out of the council-chamber, and conferred together. V. 15 is included for context.
NT for Everyone	<b>The Clash of Loyalties</b> When they saw how boldly Peter and John were speaking, and realized that they were untrained, ordinary men, they were astonished, and they recognized them as people who had been with Jesus. And when they saw the man who had been healed standing with them, they had nothing to say in reply.
20 <sup>th</sup> Century New Testament	When the Council saw how boldly Peter and John spoke, and found that they were uneducated men of humble station, they were surprised, and realized that they had been companions of Jesus. But, when they looked at the man who had been healed, standing there with them, they had nothing to say.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	When the people saw the fortitude of Peter and John, and realized they were unschooled, untrained men, the elitists were staggered. They learned that they had been with Jesus. And as they saw the evidence of the cured man standing with them, they couldn't say anything to discredit it. liberals claim that Peter and John were illiterate, but that is not the plain meaning of this verse
Revised Ferrar-Fenton Bible	Perceiving then the unfettered eloquence of Peter and John, and understanding that they were common, illiterate men, they were much astonished; and recollected that they had been with Jesus. But seeing the man who had been cured standing with them, they could not contradict it.
International Standard V	Now when the Jewish leaders [Lit. when they] saw the boldness of Peter and John and found out that they were uneducated and ordinary men, they were amazed and realized that they had been with Jesus. And seeing the man who was healed standing with them, they could not say anything against them.
Montgomery NT	Now when they beheld the glad fearlessness of Peter and John and had perceived that they were amazed; and they began to recognize them, that they were companions of Jesus. But since they saw the man standing with them who had been healed, they had nothing to answer.
Riverside New Testament	Observing the fearless outspokenness of Peter and John and perceiving that they were common, uneducated men, they were astonished, and they recognized them as former companions of Jesus. Seeing the man who had been healed standing there with the apostles, they had nothing to say in opposition.

The Spoken English NT	And seeing the boldness of Peter and John, and supposing that they were illiterate and common men, they wondered, and perceived that they had been with Jesus; and seeing the man standing with them cured, they could not dispute it..
Weymouth New Testament	As they looked on Peter and John so fearlessly outspoken--and also discovered that they were illiterate persons, untrained in the schools--they were surprised; and now they recognized them as having been with Jesus. And seeing the man standing with them--the man who had been cured--they had no reply to make.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They were astonished at the boldness of Peter and John, considering that they were uneducated and untrained men. They recognized, also, that they had been with Jesus, but, as the man who had been cured stood beside them, they could make no reply. Lk 10:21; 1Cor 1:27
The Heritage Bible	And looking with special interest upon the out-spokenness of Peter and John, and seizing it that they are unlearned and common <sup>13</sup> men, they marveled, and they recognized them that they were with Jesus. And looking at the man standing with them who had been healed, they had absolutely nothing to refute it. <sup>13</sup> 4:13 common, idiototes, a private person, that is, not a ruler or upper class, English, idiot which has taken on a more extreme meaning.
New Catholic Bible New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	<b>The Boldness of the Disciples</b> When they observed the boldness of Peter and John and realized that they were uneducated and untrained men, they were amazed and recognized that they had been with Jesus. And since they saw the man who had been healed standing with them, they had nothing to say in opposition.
Revised English Bible--1989	Observing that Peter and John were uneducated laymen, they were astonished at their boldness and took note that they had been companions of Jesus; but with the man who had been cured standing in full view beside them, they had nothing to say in reply.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When they saw how bold Kefa and Yochanan were, even though they were untrained <i>'am-ha'aretz</i> , they were amazed; also they recognized them as having been with Yeshua. Moreover, since they could see the man who had been healed standing right there beside them, there was nothing they could say to discredit the healing.
Hebraic Roots Bible	But beholding the boldness of Peter and John, and having perceived that they knew not the books and uneducated men, they marveled. And they recognized them that they were with Yahshua. But seeing the man standing with them, the one having been healed, they had nothing to say against him.
Holy New Covenant Trans.	The Jewish leaders saw that Peter and John were not afraid to speak. They were amazed because they understood that the two men had no education or training. Then they realized that Peter and John had been with Jesus. When they saw the man standing there beside the two delegates — that he was healed — they could find nothing to say against the delegates.

The Scriptures 2009      And seeing the boldness of Kěpha and Yo?anan, and perceiving that they were unlearned and ordinary men, they marvelled. And they recognised that they had been with עשוהי.  
And seeing the man who had been healed standing with them, they could not contradict it.

### Weird English, ֿ English, Anachronistic English Translations:

Accurate New Testament      ...Seeing but the [of] the peter confidence and [of] john and Grasping for Men Uneducated are and Commoners [Men] wondered [They] knew also them for with the jesus [They] were the also man Seeing with them having stood the [man] having been relieved no [thing] [Men] had to deny {it}.

Awful Scroll Bible      And they beholding-the-experience, the all-expressiveness of Peter and John, and themselves accordingly-procuring that, they are unlearned and common men, they were wondering, and they were becoming knowledgeable of them, that they were with Jesus.  
Furthermore, discerning the man having been serviced, is having stood with them, they were holding not-even-one thing to speak-against them.

Concordant Literal Version      Now on beholding the boldness of Peter and John, and grasping that they are unlettered and plain men, they marveled. Besides, they recognized them, that they were with Jesus."  
Besides, observing the man who has been cured standing with them, they had nothing to contradict."

exeGesés companion Bible      But they observe the boldness of Petros and Yahn,  
and overtaking  
that they are unlettered and unlearned humans,  
they marvel;  
and they know that they were with Yah Shua.  
And seeing the cured human standing with them,  
they cannot refute it.

Orthodox Jewish Bible      Now observing the boldness of Kefa and Yochanan, and having perceived that they are not yeshiva-trained Torah teachers, they were marveling and began to recognize them, that they had been with Yehoshua.  
And seeing the man who had received refuah shleimah standing with them, they had nothing to say keneged to it.

Rotherham's Emphasized B.      And <looking at [Peter's] boldness of speech\_ and John's, and having discovered that they were [unfettered' and obscure men]> they began to marvel, recognising them also\_ that they had been [with Jesus]; <seeing [the man also] standing with them\_ even the [man] who had been cured> they had [nothing] wherewith to contradict.

### Expanded/Embellished Bibles:

*The Amplified Bible*      **Threat and Release**  
Now when the men of the Sanhedrin (Jewish High Court) saw the confidence *and* boldness of Peter and John, and grasped the fact that they were uneducated [They had no formal religious training in the rabbinical schools.] and untrained [ordinary] men, they were astounded, and began to recognize that they had been with Jesus. And seeing the man who had been healed standing *there* with them, they had nothing to say in reply.

An Understandable Version      Now when these men saw how boldly Peter and John spoke, and perceived that they were uneducated and [*even*] ignorant men, they were quite surprised; then they recognized that they had been with Jesus.



The Expanded Bible	<p>And when they saw the healed man standing there with Peter and John, there was nothing they could say <i>[to refute the obvious miracle]</i>.</p> <p>The leaders saw that Peter and John were not afraid to speak [bold; confident], and they understood [discovered; found out] that these men had no special training or education [or were common/ordinary and uneducated; <sup>C</sup> no formal training from a rabbi in teaching Scripture]. So they were amazed. Then they realized that Peter and John had been with Jesus. Because they saw the healed man standing there beside the two apostles, they could say nothing against them.</p>
Jonathan Mitchell NT	<p>Now as they continued watching and observing the bold confidence and outspoken freedom of speech of Peter and John – and grasping that they were uneducated (= without the effects of technical training in the professional rabbinical schools of Hillel or Shammai) and untrained people (= laymen; common laborers or folks of some trade, or, of the peasant class) – they began marveling and continued filled with wonder, and they began to fully realize (or: recognize) [about] them, that they had been (or: used to be) with Jesus.</p> <p>Besides, while continuing to observe the man who had been cured standing with them, they were having nothing to say in rebuttal or in contradiction.</p>
Syndein/Thieme	<p>Now when they saw the boldness of Peter and John, and perceived that they were unlearned {no formal academic training} and ignorant men {no official office to teach doctrine}, they marveled. And they took knowledge from them that had habitually been with Jesus.</p> <p>And they kept on beholding the man who was healed in the past with the result that he would remain healed forever standing with them. They could say nothing against it now or in the future.</p>
Translation for Translators	<p><b>The Jewish leaders realized that Peter and John had been associating with Jesus.</b></p>

*Acts 4:13-14*

The Voice	<p>The Jewish leaders realized that Peter and John were not afraid of them/spoke boldly . They also learned that the two men were ordinary people who had not studied in schools. So the leaders were amazed, and they realized that these men had associated with Jesus. They also saw the man who had been healed standing there with the two of them, so they were not able to say anything to oppose Peter and John.</p> <p>Now the leaders were surprised and confused. They looked at Peter and John and realized they were <i>typical peasants</i>—uneducated, utterly ordinary fellows—with extraordinary confidence. The leaders recognized them as companions of Jesus, then they turned their attention to the third man standing beside them—recently lame, now standing tall and healthy. What could they say in response to all this?</p>
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**Bible Translations with Many Footnotes:**

Lexham Bible	<p>Now when they [*Here “when ” is supplied as a component of the participle (“saw”) which is understood as temporal] saw the boldness of Peter and John, and understood that they were uneducated and untrained men, they were astonished, and recognized them, that they had been with Jesus. And because they [*Here “because ” is supplied as a component of the participle (“saw”) which is understood as causal] saw the man who had been healed standing there with them, they had nothing to say in return.</p>
NET Bible®	<p>When they saw the boldness<sup>35</sup> of Peter and John, and discovered<sup>36</sup> that they were uneducated<sup>37</sup> and ordinary<sup>38</sup> men, they were amazed and recognized these men had been with Jesus. And because they saw the man who had been healed standing with them, they had nothing to say against this.<sup>39</sup></p> <p><sup>35tn</sup> Or “courage.”</p> <p><sup>36tn</sup> Or “and found out.”</p>



<sup>37sn</sup> Uneducated does not mean “illiterate,” that is, unable to read or write. Among Jews in NT times there was almost universal literacy, especially as the result of widespread synagogue schools. The term refers to the fact that Peter and John had no formal rabbinic training and thus, in the view of their accusers, were not qualified to expound the law or teach publicly. The objection is like Acts 2:7.

<sup>38tn</sup> For the translation of ἰδιῶται (idiwtai) as “ordinary men” see L&N 27.26.

<sup>39tn</sup> Or “nothing to say in opposition.”

The Spoken English NT

The leaders saw Peter and John’s boldness, and they realized that they were uneducated, ordinary men. They were amazed, and began to recognize them as having been with Jesus.

But<sup>l</sup> since they saw the man who had been healed standing there with them, they had nothing to say back to them.

<sup>l</sup> Lit. “And.”

Wilbur Pickering’s New T.

**Rulers impressed**

Now upon observing the boldness of Peter and John and perceiving that they were uneducated and unskilled men,<sup>10</sup> they marveled; and they recognized that they had been with Jesus.

Further, seeing the man who had been healed standing with them, they could say nothing against it.

(10) The disciples had not received a theological education nor been trained in verbal skills.

#### Literal, almost word-for-word, renderings:

A Faithful Version

Now when they saw the boldness of Peter and John, and perceived that they were unlettered and uninstructed men, they were amazed; and they took note of them, that they had been with Jesus.

Yet seeing the man who had been healed standing with them, they said nothing to oppose them.

Berean Literal Bible

Now seeing the boldness of Peter and of John, and having understood that they are unschooled and ordinary men, they were astonished. And they recognized them, that they had been with Jesus.

And beholding the man having been healed standing with them, they had nothing to contradict.

Benjamin Brodie’s trans.

Now when they observed the confidence [boldness] of Peter and John and detected that they were uneducated [unlettered] and amateur [untrained] men, they were astonished. Then they began to recognize them, that they had been with Jesus.

In addition, seeing the man who was standing together with them, the one who had been healed, they had nothing to say against *them*.

Charles Thomson NT

Now when they saw the boldness of Peter and John, and found that they were illiterate men, and in private stations of life, they wondered; and recollected their having been with Jesus.

Context Group Version

And seeing the man who was cured standing with them, they could make no reply. Now when they saw the Peter and John’s speech without regard to class or status, and had perceived that they were unlearned and ignorant men, they marveled; and they knew them, that they had been with Jesus.

And seeing the man that was healed standing with them, they could say nothing against it. in opposition

Far Above All Translation

And when they saw the confidence of Peter and John, and realized that they were unlettered and laymen, they were amazed, and they recognized that they had been with Jesus. And since they saw the man who had been healed standing with them, they had nothing to say against it.

Legacy Standard Bible

**Peter and John Threatened and Released**

Now as they observed the confidence of Peter and John and comprehended that they were uneducated and ordinary men, they were marveling, and began to recognize them as having been [Lit *that they had been*] with Jesus. And seeing the man who had been healed standing with them, they had nothing to say in reply.

Modern Literal Version 2020

Now viewing the boldness of Peter and John, they were marveling, having comprehended that they are illiterate and unskilled men. And they recognized them, that they had been together-with Jesus.

But seeing the man who had been healed, standing together-with them, they had nothing to speak against *it*.

New King James Version

**The Name of Jesus Forbidden**

Now when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marvelled. And they realized that they had been with Jesus. And seeing the man who had been healed standing with them, they could say nothing against it.

New Matthew Bible

When they saw the boldness of Peter and John, and understood that they were unlearned men and lay people, they marvelled. And they knew them, that they had been with Jesus. And seeing also the man that was healed standing with them, they could not speak against it.

Revised Young's Lit. Trans.

And beholding the openness of Peter and John, and having perceived that they are men unlettered and plebeian, they were wondering -- they were taking knowledge also of them that with Jesus they had been -- and seeing the man standing with them who has been healed, they had nothing to say against it, and having commanded them to go away out of the sanhedrin, they took counsel with one another, saying, 'What shall we do to these men? because that, indeed, a notable sign has been done through them, to all those dwelling in Jerusalem is manifest, and we are not able to deny it; but that it may spread no further toward the people, let us strictly threaten them no more to speak in this name to any man.' Vv. 15–17 are included for context.

**The gist of this passage:**

Even though Peter and John had not been brought up in the same education system as those judging them, they seemed well-prepared to match Scripture for Scripture. Then there was the problem of that cured man standing next to them.

13-14

Acts 4:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theôreō (θεωρέω) [pronounced <i>theh-oh-REH-oh</i> ]	<i>seeing, being a spectator of, beholding, discerning, (literally or figuratively) experiencing or intensively [acknowledging]; considering, looking on, perceiving</i>	masculine plural, present active participle, nominative case	Strong's #2334
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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)

Acts 4:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
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; accusative case	Strong's #3954
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John, Yoḥanan, Joḥanan</i>	proper singular masculine noun; nominative case	Strong's #2491

**Translation:** [The religious authorities] kept on seeing the confidence of Peter and John,...

The religious authorities who had arrested Peter and John could see their confidence and boldness. Peter and John were not backing down.

The whole setup of the court was to unnerve the accused, to put them off their game, to intimidate them. Peter was clearly not intimidated.

Acts 4:13b			
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
katalambanô (καταλαμβάνω) [pronounced kat-al-am-BAHN-oh]	<i>catching, taking eagerly, seizing, possessing, (literally or figuratively); apprehending, attaining, coming upon, comprehending, finding, obtaining, perceiving, (over-) taking</i>	masculine plural, aorist middle participle, nominative case	Strong's #2638
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
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; nominative case	Strong's #444

## Acts 4:13b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agrámmatos (ἀγράμματος) [pronounced ag-RAM- mat-os]	<i>unlettered, illiterate, unlearned, without learning</i>	masculine plural adjective, nominative case	Strong's #62
This word occurs only here in the New Testament.			
eisi (εἰσί) [pronounced i-SEE] eisin (εἰσίν) [pronounced i-SEEN]	<i>are, be, were</i>	3 <sup>rd</sup> person plural, present indicative	Strong's #1526 (a form of #1510)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
idiōtês (ιδιώτης) [pronounced ih-dee- OH-tace]	<i>a common man (as opposed to one with rank or education or skill); uninstructed, unskilled, ignorant, rude, unlearned; a private person, (by implication) an ignoramus</i>	masculine plural noun, nominative case	Strong's #2399
This word originally was used of a person who did not take part in the Athenian democracy. Although this is the basis for our word <i>idiot</i> ; this word does not mean <i>idiot</i> .			
The New European Version commentary: <i>Unlearned- Greek 'a-grammatos', 'without grammar'; Ignorant- Greek 'idiotes'. The early preachers and leaders of the church appeared as idiots, as men without even basic education. But God used their witness to confound the mighty of this world. Erudition and education aren't qualifications for preaching the Gospel; we should never feel we're not good enough, but just do what we can and let ourselves be used by God.</i> <sup>23</sup>			
thaumázô (θαυμάζω) [pronounced thau- MAUd-zoh]	<i>to wonder, to marvel, to be struck with admiration, amazement or astonishment</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2296

**Translation:** ...and, [when] finding out that the men were unlearned and uninstructed, they were astonished.

We don't know if there was further questioning done, or if some research had taken place, but the religious authorities became aware that Peter and John were common men, blue collar workers. They had received no advanced formal education.

All Jews could read and write; so calling them unlearned or illiterate (as some translations do), is not exactly on point. The highly educated religious Jews could normally run circles around anyone when it came to citing the Scriptures; but this was not the case with Peter (or John). What Peter said was powerfully on point.

We studied how well-reasoned Peter's condemnation of these men was, and how he knew the Scriptures verbatim, but was able to change portions of them to apply to the people who hated Jesus (those who now had Peter and John in confinement).

The three or so years that Peter spent with Jesus was like being with a traveling seminary (the same thing was true for those who traveled with Paul). Jesus taught often—probably every single day, for several hours. Sometimes this would be directly to His disciples and sometimes this would be to a crowd. We know from

<sup>23</sup> From <https://www.n-e-v.info/acts4.html> accessed August 7, 2023.

comparing the sermon on the mount to the sermon on the plane that Jesus sometimes repeated some teachings; and He sometimes taught similar things or similar passages, but puts them into a different context. Even though Peter did not always understand what was being taught, this information still entered into his brain and he is more able to access it by God the Holy Spirit. This does not mean that Peter goes into a situation unprepared or always speaks *from the heart*; but Peter is able to, prepared or not, teach the gospel of Jesus Christ. He is able to weave the Old Testament Scriptures throughout whatever message he is giving. Furthermore, Peter had been with Jesus for most of His public ministry, so he saw Who Jesus was. There was no question in Peter's mind about that.

Furthermore, what is superior about his education is, he did not learn the traditions of man (that is, the religious traditions of the Jewish people). So there brains were not cluttered with falsehoods.

Acts 4:13c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epiginōskō (ἐπιγινώσκω) [pronounced ehp-ihg-in-OÇ-koh]	<i>to fully know; to become fully acquainted with, to acknowledge; to (ac-, have, take) know (-ledge, well), to perceive; to recognize; lit., to know upon</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1921
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
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
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
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>	masculine singular definite article; dative, locative and instrumental cases	Strong's #3588
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

**Translation:** They fully realized that they had been disciples of [lit., with] Jesus.

The authorities also knew that Peter and John had been disciples of Jesus.



One of the purposes of crucifying Jesus was to destroy His movement and to fill His disciples with fear. In the book of Luke, we have studied the fact that there had to be hundreds—perhaps even thousands—of those who believed in the Lord, who traveled with Him, who came to hear Him speak. The intentions of these religious types had only been partially successful. Although many of Jesus’ supporters either left Jerusalem or quietly have gone under the radar, there was the problem of Peter and John here, along with 250 disciples who suddenly increased their numbers—overnight—by 3000. That increased again after the healing of the lame man to about 10,000.

Acts 4:13 [The religious authorities] kept on seeing the confidence of Peter and John, and, [when] finding out that the men were unlearned and uninstructed, they were astonished. They fully realized that they had been disciples of [lit., with] Jesus. (Kukis mostly literal translation)

We don’t know how many authorities were there to tamp down this movement. It seems like there should have been at least 20 there; and perhaps as many as 100 (sources suggest that there were 70 in the Sanhedrin). Despite their authority—they could simply arrest Peter and John at will—that had to consider that there were thousands of people supporting them.

Peter and John were arrested earlier in this chapter. The religious authorities first gathered there (v. 1), they listened (v. 2) and then they grabbed up Peter and John right before it was dusk (v. 3). We do not know if there was a time interval between those verses. Did they simply break up the crowd and say, “It’s nearly dusk, time to leave”? Did they detain Peter and John, and once the crowd dissipated, take them into custody? I would suggest that this is what happened, more or less.

The religious authorities knew that this was a very large movement, based upon the number who were there listening to Peter and John (I keep adding John’s name in, but it is unclear whether he spoke or not).

The religious authorities observed what was taking place for a couple of hours and they likely tried to figure out a way to arrest Peter and John without starting a riot.

Acts 4:13 [The religious authorities] kept on seeing the confidence of Peter and John, and, [when] finding out that the men were unlearned and uninstructed, they were astonished. They fully realized that they had been disciples of [lit., with] Jesus. (Kukis mostly literal translation)

Peter’s argument was well-reasoned, and showed a clear understanding of the Scriptures. They were not dealing with ignorant heathen that they could simply intimidate.

Acts 4:14a			
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
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 και	Strong’s #5037
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong’s #444

Acts 4:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
blepō (βλέπω) [pronounced BLEEP-oh]	<i>looking at; beholding, glancing at; beware of, looking (on, to), perceiving, regarding, noticing, seeing; taking heed</i>	masculine plural, present active participle; nominative case	Strong's #991
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
histēmi (ἵστημι) [pronounced HHS-tay-mee]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle, accusative case	Strong's #2476
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
therapeuō (θεραπεύω) [pronounced there-ap-YOO-oh]	<i>serving, doing service; healing, curing, restoration to health; worshiping</i>	masculine singular, perfect passive participle, accusative case	Strong's #2323

**Translation:** Also they were glancing at the healed man standing with them.

On top of all this, the man who was healed was standing there with them. Most if not all of these religious authorities had seen this previously lame man at the Temple gate, and even thrown him a few cents now and again, as their mood struck them. So they knew who this man, and they stood before them all healed, and supportive of Peter and John.

Where did he come from? It seems unlikely that he had been arrested with Peter and John; however, when he heard that Peter and John had been arrested, he went to give his own personal testimony, if called upon (this is conjecture on my part, but I think reasonable suppositions).

The religious types look at him and think, "No, we don't want to go there. We don't want to attack this man."

Acts 4:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oudeis (οὐδεὶς, οὐδεμία, οὐδέν) [pronounced oo-DICE, oo-deh-MEE-ah; oo-DEHN]	<i>no, no one, none, not one, nothing, not a thing; not in any respect, in no way, not in any way; an invalid, senseless, useless matter;</i>	neuter singular adjective; accusative case; used as an absolute denial; emphatic negation; designates exclusivity	Strong's #3762

Acts 4:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
echō (ἔχω) [pronounced EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2192
antépō (ἀντίπω) [pronounced an-TEHP-oh]	<i>to say in return, to refute or deny, to say against; to contradict</i>	aoist active infinitive	Strong's #471

**Translation:** They had nothing [further] to say.

The religious authorities had nothing more to say by way of argument or accusations. They were not done talking, but they recognized that engaging with Peter might end up making them look foolish.

Acts 4:14 Also they were glancing at the healed man standing with them. They had nothing [further] to say. (Kukis mostly literal translation)

The religious authorities had to be somewhat circumspect. This lame man being healed was a rather strong statement. How can they denigrate this man or his healing?

Acts 4:13–14 [The religious authorities] kept on seeing the confidence of Peter and John, and, [when] finding out that the men were unlearned and uninstructed, they were astonished. They fully realized that they had been disciples of [lit., with] Jesus. Also they were glancing at the healed man standing with them. They had nothing [further] to say. (Kukis mostly literal translation)

Acts 4:13–14 The religious authorities recognized the confidence and boldness of Peter and John. Despite the fact that these men were blue collar workers who were not formally educated, the religious authorities were astonished at their well reasoned arguments and knowledge of the Scriptures. They were fully aware that these men had been disciples of Jesus. The man who had been healed stood right there with them. Therefore, the religious types had nothing to say in rebuttal to Peter's words. (Kukis paraphrase)

Although we did not hear the opening statements of the religious authorities, there was probably some testimony given, along with some potential charges against Peter and John leveled. When Peter stood up to defend himself, that part of this hearing was recorded.

Now these religious types consider the circumstances, the statement made by Peter, the support of the formerly lame man, so they break to confer with one another.

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But commanding them outside of the council to depart, they were conversing face to face with one another, saying, “What should we do to the men these? For that indeed a well-known sign has come about through them to all those living in Jerusalem; and we are not able to disavow [it]. But in order that it not to a greater (degree) might spread to the people, we should threaten them no longer to speak by the Name of this Man to not one man.”

Acts  
4:15–17

Having commanded Peter and John [lit., *them*] to step outside the council [meeting], they were conversing [or, *disputing*] with one another, “What should we do to these men? For indeed, a notable miracle has come about by them [which is known] to all of those living in Jerusalem. We are unable to deny [that it happened]. But, so that [this movement] does not spread to a greater degree among the people, we should forbid them [with threats] not to speak to anyone by the Name of this Man.”

Members of this council told Peter and John to step outside for a moment, while they would attempt to put together an official ruling. The members of this council were discussing and disputing this situation with one another: “What exactly should we do with these men? It is undeniable that a remarkable miracle has taken place, one which is apparently known throughout all Jerusalem. We cannot deny that it took place. But, just so that this movement does not spread further into our community, we should forbid these men, using threats, not to speak to anyone by the Name of this Man.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But commanding them outside of the council to depart, they were conversing face to face with one another, saying, “What should we do to the men these? For that indeed a well-known sign has come about through them to all those living in Jerusalem; and we are not able to disavow [it]. But in order that it not to a greater (degree) might spread to the people, we should threaten them no longer to speak
Complete Apostles Bible	And they commanded them to go away outside the council, and began to confer among themselves, saying, "What shall we do to these men? For indeed, that a known sign has come to pass by them is evident to all those who are dwelling in Jerusalem, and we are not able to deny it. But lest it be spread further among the people, let us threaten them with a threat, to speak no longer in this name."
Douay-Rheims 1899 (Amer.)	But they commanded them to go aside out of the council: and they conferred among themselves, Saying: What shall we do to these men? For indeed a miracle hath been done by them, known to all the inhabitants of Jerusalem. It is manifest: and we cannot deny it. But that it may be no farther spread among the people, let us threaten them that they speak no more in this name to any man.
Holy Aramaic Scriptures	Then, they commanded that they should go out from the gathering, and were saying one unto another, “What will we do to these men? For, look! A clear miracle which was by their hand has been known unto all the inhabitants of Urishlem {Jerusalem}, and we are not able that we should deny it. But rather, so that this report shouldn't exceedingly go forth among the Ama {the People}, there will be threats to them, so that they will not again speak in this name to a man from the sons of men.”
James Murdock’s Syriac NT	Then they commanded to remove them from the presence of the council; and said one to another:

What shall we do to these men? For lo, that a manifest sign hath been wrought by them, is known to all that reside at Jerusalem, and we cannot deny it. But that the fame of it spread no further, let us interdict their speaking any more to any man in this name.

Original Aramaic NT

Then they ordered to remove them from their assembly, and they were saying one to another:

"What shall we do to these men? For behold, a public sign that has occurred by their hands is known to all the inhabitants of Jerusalem and we cannot deny it."

"But lest this report proceed more among the people, let us threaten that they do not speak again in this name to anyone of the people."

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

But when they had given them orders to go out of the Sanhedrin, they had a discussion among themselves,

Saying, What are we to do with these men? for certainly it is clear to all who are living in Jerusalem that a most important sign has been done by them, and it is not possible to say that it is not so.

But so that it may not go farther among the people, let us put them in fear of punishment if they say anything in future in this name.

Bible in Worldwide English

They told Peter and John to leave the court. Then they talked the matter over among themselves.

They said, What shall we do to these men? All the people who live in Jerusalem know about this big work they have done. And we cannot say they did not do it.

But we do not want any more people to hear about it. So let us say to these men, "Take care! Never speak to anyone in this name again."

Easy English

They told Peter and John to go out of the room where the leaders were meeting. Then they talked together to decide what they should do. 'What should we do with these men?' they said. 'Everyone who lives in Jerusalem knows about this miracle. They know that Peter and John did a great thing for that man. So we cannot say that they did not do it. But we do not want any more people to know what has happened. So we must say to these men, "You must stop using the name of Jesus. You must stop teaching people about him."'

The people in Jerusalem knew that Peter and John had done a good thing for the man. The Jewish leaders had asked Pilate to kill Jesus for them. Now the leaders were afraid that more people would believe in Jesus. Then those people might fight against them.

Easy-to-Read Version–2008

The Jewish leaders told them to leave the council meeting. Then the leaders talked to each other about what they should do. They said, "What shall we do with these men? Everyone in Jerusalem knows about the miracle they did as a sign from God. It's too obvious. We can't say it didn't happen. But we must make them afraid to talk to anyone again using that name. Then this problem will not spread among the people."

God's Word™

So they ordered Peter and John to leave the council room and began to discuss the matter among themselves. They said, "What should we do to these men? Clearly, they've performed a miracle that everyone in Jerusalem knows about. We can't deny that. So let's threaten them. Let's tell them that they must never speak to anyone about the one named Jesus. Then the news about the miracle that they have performed will not spread any further among the people."

Good News Bible (TEV)

So they told them to leave the Council room, and then they started discussing among themselves.



J. B. Phillips	<p>"What shall we do with these men?" they asked. "Everyone in Jerusalem knows that this extraordinary miracle has been performed by them, and we cannot deny it. But to keep this matter from spreading any further among the people, let us warn these men never again to speak to anyone in the name of Jesus."</p> <p>All they could do was to order them out of the Sanhedrin and hold a conference among themselves.</p>
<i>The Message</i>	<p>"What are we going to do with these men?" they said to each other. "It is evident to everyone living in Jerusalem that an extraordinary miracle has taken place through them and that is something we cannot deny. Nevertheless, to prevent such a thing spreading further among the people, let us warn them that if they say anything more to anyone in this name it will be at their peril."</p> <p>They sent them out of the room so they could work out a plan. They talked it over: "What can we do with these men? By now it's known all over town that a miracle has occurred, and that they are behind it. There is no way we can refute that. But so that it doesn't go any further, let's silence them with threats so they won't dare to use Jesus' name ever again with anyone."</p>
NIRV	<p>They ordered Peter and John to leave the Sanhedrin. Then they talked things over. "What can we do with these men?" they asked. "Everyone living in Jerusalem knows they have performed an unusual miracle. We can't say it didn't happen. We have to stop this thing. It must not spread any further among the people. We have to warn these men. They must never speak to anyone in Jesus' name again."</p>
New Life Version	<p>The religious leaders told Peter and John to leave the court so the leaders could talk together. They said, "What should we do with these men? Everyone living in Jerusalem knows a powerful work has been done by them. We cannot say that it did not happen. Let us tell them with strong words that they must not speak again to anyone in this name. This will keep the news from going out among the people."</p>

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

Casual English Bible	<p>They asked the men to step outside the room. The Jewish leaders discussed the sticky matter among themselves. They said, "What are we going to do with these men? Everyone in Jerusalem knows they performed a remarkable miracle. We can't deny that. On the other hand, we can't have them spreading these stories and teachings around. So let's order them to stop using the name of Jesus when they talk to people."</p>
Contemporary English V.	<p>The officials commanded them to leave the council room. Then the officials said to each other, "What can we do with these men? Everyone in Jerusalem knows about this miracle, and we cannot say it didn't happen. But to keep this thing from spreading, we will warn them never again to speak to anyone about the name of Jesus."</p>
Goodspeed New Testament	<p>But they ordered them out of the presence of the council and conferred together. They said, "What are we to do with these men? For it is plain to everyone in Jerusalem that an extraordinary wonder has been done by them. We cannot deny that. But to keep it from spreading farther among the people, let us warn them to say nothing to anyone else at all about this person."</p>
The Living Bible	<p>So they sent them out of the Council chamber and conferred among themselves. "What shall we do with these men?" they asked each other. "We can't deny that they have done a tremendous miracle, and everybody in Jerusalem knows about it. But perhaps we can stop them from spreading their propaganda. We'll tell them that if they do it again we'll really throw the book at them."</p>
New Berkeley Version New Living Translation	<p>.</p> <p>So they ordered Peter and John out of the council chamber [Greek <i>the Sanhedrin</i>.] and conferred among themselves.</p>

The Passion Translation	<p>“What should we do with these men?” they asked each other. “We can’t deny that they have performed a miraculous sign, and everybody in Jerusalem knows about it. But to keep them from spreading their propaganda any further, we must warn them not to speak to anyone in Jesus’ name again.”</p>
Plain English Version	<p>So they ordered them to leave the room while they discussed the matter. Among themselves, they said, “What should we do with these men? Everyone in Jerusalem can clearly see that they’ve performed a notable sign and wonder—we can’t deny that. But to keep this propaganda from spreading any further among the people, let’s threaten them severely and warn them to never speak to anyone in this name again.”</p>
Radiant New Testament	<p>So they told Peter and John to go out of the court, and then they talked to each other. They said, “It’s hard for us to punish those 2 men. Everyone in Jerusalem knows that they did that powerful thing, that they made that crippled man better. We can’t say that it isn’t true. But we have to stop people talking about it. So we will tell those 2 men not to talk to anyone about Jesus again. And we will tell them that if they do talk about Jesus, then we will make trouble for them.”</p>
UnfoldingWord Simplified T.	<p>They ordered Peter and John to leave the meeting; they wanted to talk things over among themselves. “What can we do with these men?” they asked. “Everyone living in Jerusalem knows they’ve performed a very great miracle. We can’t deny that it happened. But this thing must not spread any farther among the people. Warn these men never to speak to anyone again in Jesus’ name.”</p>
William's New Testament	<p>The Jewish leaders told guards to take Peter, John, and the healed man outside of the room where they were meeting. After they did so, the leaders talked with each other about Peter and John. They said, "There is nothing that we can do to punish these two men! Everyone who is living in Jerusalem knows that they have done an amazing miracle, so we cannot tell people that it did not happen! However, we must not allow other people to hear what they have been teaching about this Jesus. So we must tell these men that we will punish them if they continue to tell other people about the one who they say gave them the power to heal this man."</p>
	<p>But they ordered the prisoners to step outside the council, and they conferred together and repeated, "What shall we do with these men? For it is evident to everybody living in Jerusalem that an unmistakable wonder-work has been done by them; and we cannot deny it. But to keep it from spreading farther among the people, let us severely threaten them not to say anything at all to anyone else about this person."</p>

### Partially literal and partially paraphrased translations:

American English Bible	<p>So then they sent them outside of the <b>Jewish High-Court</b> hall as they discussed the matter between themselves.</p> <p>And they were saying:</p> <p>‘What will we do with them? For it’s a fact that a sign has come through them!’</p> <p>And because everyone in JeruSalem saw it, we can’t deny it!</p> <p>‘So, to keep the news about this from being spread among all the people, let’s just threaten them and tell them not to speak to anyone about this name ever again!’</p>
Beck’s American Translation . Breakthrough Version	<p>After giving them the order to go outside of the council, they were deliberating with each other, saying, "What should we do to these people, you see, because a known indicator has certainly happened through them. <i>It is</i> shown to all the people residing in Jerusalem, and we are not able to be denying <i>it</i>. But so that it might not be broadcast on further to the group, we should threaten them to no longer be speaking based on this name to any people."</p>

Len Gane Paraphrase	Seeing the man who was healed standing with them, they could say nothing against it, but when they had commanded them to go out of the council, they talked among themselves, and said, "What should we do to these men, for truly a notable miracle has been done by them openly [known] by all those who live in Jerusalem, and we cannot deny it? But so that it spreads no further among the people, let us seriously threaten them that they will not speak any more to anyone in this name." V. 14 is included for context.
New Advent (Knox) Bible	What are we to do with these men? they asked. It is commonly known among all the people of Jerusalem that a notable miracle has been done by their means, and we are powerless to deny it. But the news must not spread any further; we must deter them by threats from preaching to anybody in this man's name again. V. 15 was placed with the previous passage for context.
NT for Everyone	They ordered them to be put out of the assembly while they conferred among themselves. 'What can we do to these men?' they said. 'This is a spectacular sign that has happened through them. All Jerusalem knows it, and we can't deny it! But we certainly don't want it to spread any further among the people. So let's threaten them with awful consequences if they speak any more in this name to anybody.'
20 <sup>th</sup> Century New Testament	.

**Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	But when he ordered them to leave the council, they discussed this among themselves, saying, "What should we do with these men? The great miracle they performed can be seen by everyone in Jerusalem, and we cannot deny it." "But we don't want this news to spread, so let's threaten them, so they won't speak to anyone else in the name of Jesus."
Revised Ferrar-Fenton Bible	Ordering them, therefore, to leave the council, they debated among themselves, saying; "What shall we do to these men? for a strange affair has undoubtedly occurred through them, which is perfectly clear to all the inhabitants of Jerusalem; and we cannot deny it. But so that it spread no further through the nation, let us terrify them with threats to speak no more to any man in this Name."
Free Bible Version	So they instructed them to wait outside the council while they discussed the matter among themselves. "What should we do with these men?" they asked. "We can't deny a significant miracle has happened through them. Everybody living here in Jerusalem knows about it. But to prevent it spreading among the people any further, we should threaten them never to speak to anybody in this name* again."
God's Truth (Tyndale)	But they commanded them to go aside out of the council, and counselled among themselves saying: what shall we do to these men? For a manifest sign is done by them, and is openly known to all them that dwell in Jerusalem, and we cannot deny it. But that it be noised no farther among the people, let us threaten and charge them that they speak from now on to no man in this name.
Riverside New Testament	After ordering them to go out of the council, they conferred together, saying, "What shall we do to these men? For that a notable miracle has been done by them is plain to all who live in Jerusalem, and we cannot deny it. But that it may not spread further among the people, let us sternly forbid them to speak any longer in this name to any one."
Leicester A. Sawyer's NT	And commanding them to withdraw from the Sanhedrim, they conferred one with another, saying, What shall we do to these men? for that a notable miracle has been performed by them is manifest to all that live at Jerusalem, and we cannot deny it; but that it spread no further among the people, let us threaten them severely, <i>[and charge them]</i> to speak no more to any man in this name
UnfoldingWord Literal Text	But after they had commanded the apostles to go outside the council meeting, they talked among themselves. They said, "What will we do to these men? For truly it

is evident to everyone who lives in Jerusalem that a remarkable miracle has happened through them, and we are not able to deny it. But in order that it might not spread further among the people, let us warn them no longer to speak in this name to anyone."

Urim-Thummim Version

But when they had commanded them to go away out of the council, they conferred among themselves saying, what will we do to these men? because now indeed a notable miracle has been done by them and is manifest to all them that live in Jerusalem; and we cannot deny it. But that it spreads no further among the people, let us menace and threaten them that they speak no longer to anyone in this Name.

Weymouth New Testament

So they ordered them to withdraw from the Sanhedrin while they conferred among themselves. "What are we to do with these men?" they asked one another; for the fact that a remarkable miracle has been performed by them is well known to every one in Jerusalem, and we cannot deny it. But to prevent the matter spreading any further among the people, let us stop them by threats from speaking in the future in this name to any one whatever."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)

So they ordered them to leave the council room while they consulted with one another. They asked, "What shall we do with these men? Everyone who lives in Jerusalem knows that a remarkable sign has been given through them, and we cannot deny it. But to stop this from spreading any further among the people, let us warn them never again to speak to anyone in the name of Jesus."

Jn 11:47

The Heritage Bible

And calling out for them to go outside of the sanhedrin, they conferred with one another,

Saying, What shall we do to these men? Because that indeed a well-known sign has come to be through them is manifest to all those permanently housed at Jerusalem, and we absolutely do not have power to deny it!

But that it spread no further to the people, let us threaten them with a threat that they speak no further to any man on this name.

New American Bible (2011)

So they ordered them to leave the Sanhedrin, and conferred with one another, saying, "What are we to do with these men? Everyone living in Jerusalem knows that a remarkable sign was done through them, and we cannot deny it. But so that it may not be spread any further among the people, let us give them a stern warning never again to speak to anyone in this name."<sup>e</sup>

e. [4:17] 5:28.

New Catholic Bible

They ordered them to stand outside while the Sanhedrin discussed the matter. Then they said, "What are we going to do with these men? Everyone living in Jerusalem is aware that a notable sign has been worked through them, and we clearly cannot deny it. But to stop the news from spreading any further among the people, let us issue them a warning never again to speak to anyone in his name."

New Jerusalem Bible

So they ordered them to stand outside while the Sanhedrin had a private discussion. 'What are we going to do with these men?' they asked. 'It is obvious to everybody in Jerusalem that a notable miracle has been worked through them, and we cannot deny it. But to stop the whole thing spreading any further among the people, let us threaten them against ever speaking to anyone in this name again.'

Revised English Bible—1989

So they ordered them to leave the court, and then conferred among themselves. "What are we to do with these men?" they said. "It is common knowledge in Jerusalem that a notable miracle has come about through them; and we cannot deny it. But to stop this from spreading farther among the people, we had better caution them never again to speak to anyone in this name."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So they told them to step away from the Sanhedrin while they discussed the matter privately. "What can we do with these men?" they asked each other. "Why, anyone in Yerushalayim can see that a remarkable miracle has come about through them — we can't possibly deny that. But to prevent it from spreading any further among the people, let's warn them not to speak any more to anyone in this name."
Holy New Covenant Trans.	So the Jewish leaders ordered them to go outside. The Jewish Council wanted to talk among themselves. They asked, "What shall we do with them? Everyone who lives in Jerusalem knows that these men have performed a great miracle! That is clear. We cannot deny it. However, we must make them afraid to talk to anyone about this man. Then this problem will not spread among the people."
The Scriptures 2009	But when they had commanded them to go aside out of the council, they consulted with one another, saying, "What shall we do to these men? For, indeed, that an outstanding miracle has been done through them is apparent to all those dwelling in Yerushalayim, and we are unable to deny it. "But in order that it spreads no further among the people, let us strongly threaten them, to speak no more to anyone in this Name."
Tree of Life Version	When they had ordered Peter and John to go out of the council chamber, they began to confer with one another, saying, "What shall we do with these men? For indeed, it's obvious to everyone living in Jerusalem that a remarkable miracle has happened through them, and we cannot deny it. But so it won't spread any further among the people, let's warn them not to speak anymore to anyone in this name."

#### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	Ordering but them outside the council to go [Men] joined to one another Saying what? [We] may make [to] the men these for certainly for Known Sign has become through them [to] all the [men] indwelling jerusalem Apparent and not [We] have (ability) to deny {it} but that not to [thing] more [It] may be spread to the people [We] may threaten them no more to speak at the name this [to] no [man] [of] men...
Awful Scroll Bible	And ordering them to go-away, outside of the Sitting-together, they put-together with regards to one another, speaking out, "What will we do to these men? For since, surely a notable sign has occurred through them, is evident to everyone dwelling-along in Jerusalem, and we are not able to express-against it. (")Notwithstanding, in-order-that- it shall -not be throughout-in-custom, over any more to the people, let we ourselves threaten a threatening, to speak no longer to any-one man in this-same name."
Concordant Literal Version	Now, ordering them to come forth out of the Sanhedrin, they parleyed with one another, saying, "What should we be doing to these men? For, indeed, that a known sign has occurred through them is apparent to all who are dwelling at Jerusalem, and we can not deny it." But, lest it may be disseminated more among the people, we should be threatening them that by no means should they still be speaking in this Name to any man."
exeGesés companion Bible	But they summon them to go from the sanhedrim, and they consider among one another, wording, What do we to these humans? For indeed a known sign became through them - manifest to all who settle in Yeru Shalem; and we cannot deny it. But so it spreads no more among the people, threateningly we threaten them to speak no more to no human in this name.



Orthodox Jewish Bible	And having ordered the Shlichim to step outside the Sanhedrin chambers, they began conferring with one another, Saying, "What should we do with these anashim? For that a remarkable ot has occurred through them is evident to all the ones inhabiting Yerushalayim, and we are not able to make hakhchashah of the fact. "But lest it may be spread further among the Am Yisroel, let us warn them no longer to speak to any man b'shem hazeh (in this name)."
Rotherham's Emphasized B.	Howbeit <ordering them to go forth [outside the high-council]> they began to confer one with another, saying— What are we to do with these men? For, indeed, <that a notable sign hath come to pass through their means>   unto all' who are dwelling in Jerusalem   is manifest, and we cannot deny [it]! Nevertheless <lest it further' spread abroad among the people> let us charge them with threats, to be [no more] speaking upon this name   to any soul of man  . <sup>f</sup> <sup>f</sup> MI: "to any one of men."

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But after ordering them to step out of the Council [chamber], they <i>began</i> to confer among themselves, saying, "What are we to do with these men? For the fact that an extraordinary miracle has taken place through them is public knowledge <i>and</i> clearly evident to all the residents of Jerusalem, and we cannot deny it. But to keep it from spreading further among the people and the nation, let us [sternly] warn them not to speak again to anyone in this name."
An Understandable Version	But when the Council [ <i>of Jewish leaders</i> ] made Peter and John leave [ <i>the meeting</i> ], they discussed the matter among themselves, saying, "What should we do to these men? For we cannot deny that a significant miracle was performed by them, and everybody living in Jerusalem knows it. But we do not want this [ <i>teaching</i> ] to spread any further so let us threaten them [ <i>and demand</i> ] that they do not speak to anyone about Jesus anymore."
The Expanded Bible	After the leaders ordered them to leave the ·meeting [or Sanhedrin; <sup>c</sup> a council of the chief leaders of the Jewish people], they began to ·talk to [confer with] each other. They said, "What shall we do with these men? Everyone [ <sup>t</sup> who lives] in Jerusalem knows they have done a great ·miracle [ <sup>t</sup> sign], and we cannot say it is not true. But to keep it from spreading among the people, we must warn them not to talk to people anymore ·using that name [or about that name/person]."
Jonathan Mitchell NT	So after ordering them to go forth outside of the Sanhedrin [hall], they began tossing [their thoughts and ideas] together (= conferring and consulting) with one another, one to another saying, "What can or should we do to or with these men? For, in fact, a known and noteworthy sign has occurred through them – one that [is] apparent (obvious and manifest) to all the folks presently inhabiting Jerusalem – and we are unable to continue denying [it]. "Nevertheless, so that it may not all the more be disseminated and spread abroad, on into the People [at large], let us make threats to them [that they] no longer are to continue speaking on (= about, or, on the authority and basis of) this Name to even one individual of humanity!"
P. Kretzmann Commentary	But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

But that it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this name.

Syndein/Thieme

Kretzmann's **commentary** for Acts 4:13–17 has been placed in the **Addendum**.  
But when they had commanded them {Peter, John etc.} to go aside out of the council {the Sanhedran}, they conferred among themselves, saying over and over, "What shall we do to these men? For that indeed a great/notable miracle has been done by them is manifest {obviously seen} to all them that dwell in Jerusalem and we cannot deny it."

Translation for Translators

But that it {Truth about Christ} spread no further among the people, let us straightly threaten them, that they speak henceforth to no man in His name.

**The Jewish leaders commanded the two apostles to stop teaching people about Jesus.**

*Acts 4:15-18*

So the *Jewish leaders* commanded *guards* to take Peter, John, and the man outside of the room *where those leaders were meeting*. After they did so, the leaders talked with each other *about Peter and John*. Being frustrated, one after another, they said, "◀There is really nothing that we can do to punish these two men!/How can we (inc) do anything to *punish* these *two* men?▶ [RHQ] Almost everyone [HYP] who is living in Jerusalem knows that they have done an amazing miracle, so we cannot tell people that it did not happen! However, we must not allow other people to hear about *this miracle*. So we must tell these men that *we will punish them if they* continue to tell other people about this [MTY] man *who they say gave them the power to do it*."

The Voice

*Because they were at a loss about what to do*, they excused the prisoners so the council could deliberate in private.

**Jewish Leaders:** What do we do with these fellows? Anyone who lives in Jerusalem will know an unexplainable sign has been performed through these two preachers. We can't deny their story. The best we can do is try to keep it from spreading. So let's warn them to stop speaking to anybody in this name.

**Bible Translations with Many Footnotes:**

Lexham Bible

But after they [\*Here "after" is supplied as a component of the participle ("had ordered") which is understood as temporal] had ordered them to go outside the Sanhedrin, [Or "council"] they began to confer [\*The imperfect tense has been translated as ingressive here ("began to confer")] with one another, saying, "What should we do with these men? For that a remarkable sign has taken place through them is evident to all those who live in Jerusalem, and we are not able to deny it! [\*Here the direct object is supplied from context in the English translation] But in order that it may not spread much further among the people, let us warn them to speak no more in this name to anyone at all." [Literally "to no man"]

NET Bible®

But when they had ordered them to go outside the council,<sup>40</sup> they began to confer with one another, saying, "What should we do with these men? For it is plain<sup>41</sup> to all who live in Jerusalem that a notable miraculous sign<sup>42</sup> has come about through them,<sup>43</sup> and we cannot deny it. But to keep this matter from spreading any further among the people, let us warn them to speak no more<sup>44</sup> to anyone in this name."

40tn Or "the Sanhedrin" (the highest legal, legislative, and judicial body among the Jews).

<sup>41</sup>tn Or "evident."

<sup>42</sup>tn Here σημειον (shmeion) has been translated as "miraculous sign" rather than simply "sign" or "miracle" since both components appear to be present in the context. It is clear that the healing of the lame man was a miracle, but for the Sanhedrin it was the value of the miraculous healing as a sign that concerned them

because it gave attestation to the message of Peter and John. The sign “speaks” as Peter claimed in 3:11-16.

<sup>43tn</sup> Or “has been done by them.”

<sup>44tn</sup> Or “speak no longer.”

The Spoken English NT

They ordered them to leave the Council, and they started discussing it together. They were saying, “What shall we do with these people? After all, it’s obvious to everybody who lives in Jerusalem that a famous miracle has happened through them. We can’t deny it. But let’s make sure that it isn’t spread even further in the population<sup>m</sup>.-let’s warn them that from now on they’re not to say anything to anybody in this name.”

<sup>m</sup> Lit. “into the people (sg.).”

Wilbur Pickering’s New T.

So ordering them to go out from the council they began to confer among themselves, saying: “What can we do to these men? Because, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we can’t deny it.<sup>11</sup> But so that it spreads no further among the people, let us severely threaten them to no longer speak to anyone in this name.” (11) They knew that Jesus was the Messiah but had repudiated Him anyway. Here again the facts are clear, but they are determined to maintain their repudiation of Jesus, and to impose their view on the people. Having committed the unpardonable sin, they were under satanic control.

#### Literal, almost word-for-word, renderings:

A Faithful Version

But after commanding them to go outside the Sanhedrin, they conferred with one another, Saying, “What shall we do to these men? For a remarkable miracle has indeed come to pass through them and is manifest to all those living in Jerusalem, and we cannot deny it. But that it may spread no further among the people, let us warn them with a severe threat not to speak any more to anyone in this name.”

Analytical-Literal Translation

But having commanded them to go away outside of the High Council [or, Sanhedrin, and throughout book], they began conferring with one another, saying, “What will we do to these men? For indeed, that a recognizable sign has taken place through them [is] evident to all the ones living in Jerusalem, and we are not able to deny [it]. But so that it shall not spread further among the people, let us ourselves threaten them with a threat [fig., severely threaten them] to no longer be speaking in this name to any person.”

Benjamin Brodie’s trans.

However, after ordering them to depart outside of the council chamber, they began to confer [recess behind closed doors] face-to-face with one another, Saying: “What should we do with these men? For indeed, an attesting miracle was performed through them, clearly seen in public by all manner of those who live in Jerusalem, and we are not able to deny it.

However, so that it does not spread among the people, let us warn them in a threatening tone to stop speaking to the people, not even to one person among men, about this Name.”

Charles Thomson NT

So, having ordered them to withdraw from the Sanhedrim, they conferred among themselves, saying, What can we do with these men? For that a signal miracle hath indeed been done by them, is manifest to all the inhabitants of Jerusalem, and we cannot deny it. But that it may not spread farther among the people, let us severely threaten them not to speak any more for this name to any man.

Legacy Standard Bible

But when they had ordered them to leave the Sanhedrin [Or *Council*], they *began* to confer with one another, saying, “What should we do with these men? For the fact that a noteworthy sign [Or *attesting miracle*] has happened through them is apparent to all who live in Jerusalem, and we cannot deny it. But lest it spread any further among the people, let us warn them to speak no longer to any man in this name.”

Modern Literal Version 2020 But having commanded them to go outside the council, they were pondering these things with one another, saying, What will we do\* to these men? For\* that indeed a known sign has happened through them and apparent to all the ones dwelling in Jerusalem, and we are not able to deny it. But in-order-that it should not circulate more-than this into the people, we will threaten them with more threatening, to no longer speak to any men in this name.

World English Bible But when they had commanded them to go aside out of the council, they conferred among themselves, saying, "What shall we do to these men? Because indeed a notable miracle has been done through them, as can be plainly seen by all who dwell in Jerusalem, and we can't deny it. But so that this spreads no further among the people, let's threaten them, that from now on they don't speak to anyone in this name."

**The gist of this passage:** The Sanhedrin then gather separately and discuss the situation. One of the problems is, a miracle has been performed and there is no denying that.

15-17

Acts 4:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
keleúō (κελεύω) [pronounced <i>kel-YOO-oh</i> ]	<i>commanding, inciting by word, ordering</i>	masculine plural, aorist active participle, nominative case	Strong's #2753
dé (δέ) [pronounce <i>deh</i> ]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
exō (ἔξω) [pronounced <i>EHX-oh</i> ]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
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
sunédriōn (συνέδριον) [pronounced <i>soon-EHD-ree-on</i> ]	<i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i>	neuter singular noun, genitive/ablative case	Strong's #4892
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i> ]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	aorist active infinitive	Strong's #565

**Translation:** Having commanded Peter and John [lit., *them*] to step outside the council [meeting],...

The counsel has probably suggested a few charges against Peter and John; or given an introductory statement (none of which is recorded); and there was at least one question which was put to Peter. Then Peter spoke, not just answering the question but giving an evangelistic message to those at the meeting.

After hearing Peter and looking over the crippled man who was healed, this group of religious types decided to discuss their options or their next steps. So Peter and John (and the healed man) are put outside of the meeting for a period of time.

Acts 4:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sumballô (συμβάλλω) [pronounced soom-BALL-loh]	<i>to combine, to converse, to consult, to dispute, (mentally) to consider, (by implication) to aid, (personally) to join, also, to attack; to confer</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #4820
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 = *one another*; ἀλλήλων = *of one another*; ἀλλήλοις = *for, in, to one another*.

**Translation:** ...they were conversing [or, disputing] with one another,...

These religious leaders began to discuss the situation. What are their options and what should they do?

Acts 4:15 **Having commanded Peter and John** [lit., *them*] **to step outside the council** [meeting], **they were conversing** [or, *disputing*] **with one another,...** (Kukis mostly literal translation)

Now, how exactly is this information available to Luke? This meeting is taking place away from Peter and John. Therefore, let me suggest that some of the Sanhedrin were converted. After a period of time, maybe soon after this incident, some of them believed in Jesus. Therefore, they could have given Luke the backstage pass to see what happened behind the scenes.

Acts 4:16a			
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, aorist active participle, nominative case	Strong's #3004
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101



Acts 4:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῶ (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 <sup>st</sup> person plural, aorist active subjunctive	Strong's #4160
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
ἄνθρωποι (ἄνθρωποι) [pronounced <i>ANTH-row-poy</i> ]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
τούτοις (τούτοις) [pronounced <i>TOO-toyce</i> ]	<i>to these, for these, in these [things], by these</i>	intermediate demonstrative pronoun; masculine plural form; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5125)

**Translation:** ...“What should we do to these men?”

One primary question is, *what exactly should we do to these men?* Peter and John are very well known to the public by this time; and the miracle of this lame man who was healed is spreading throughout Jerusalem. Everyone could say, “Remember that guy who used to sit by the Beauty Gate?” Anyone who ever went to the Temple knew this man; they knew what he looked like. Peter has apparently healed this man. Now, how do you lock up Peter for the crime of healing a man?

Acts 4:16b			
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
μέν (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
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
γνώστος (γνωστός) [pronounced <i>gnome-TOSS</i> ]	<i>well known, acquaintance, known, notable</i>	neuter singular adjective; nominative case	Strong's #1110

Acts 4:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sêmeîon (σημεῖον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter singular noun; nominative case	Strong's #4592
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 <sup>rd</sup> person singular, perfect active indicative	Strong's #1096
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
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/ genitive case	Strong's #846

**Translation:** For indeed, a notable miracle has come about by them...

The miracle which has taken place is undeniable. The public was fully aware of it; and they knew that Peter was, in a way, responsible (obviously, God healed the man, but He worked through Peter). We do not know how many people actually saw this take place, but virtually everyone who went onto the Temple complex recognized this man and he was not shy about telling people what happened.

Those who understood a little bit more understood that God worked through Peter.

Acts 4:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasin (πᾶσιν) [pronounced PAHS-ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
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
katoikéô (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, accusative case	Strong's #2730

Acts 4:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace</i> ; transliterated <i>Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
phanerós (φανερός) [pronounced fahn-er-OSS]	<i>apparent, manifest, plain, known, publically known, eminent</i>	neuter singular adjective, nominative case	Strong's #5318

**Translation:** ...[which is known] to all of those living in Jerusalem.

The religious group know that nearly everyone in Jerusalem knows about this healing, or they would hear about it. There is no way to unring this bell. Peter is going to be closely associated with this healing for a very long time, so they cannot lock Peter up or beat him. They cannot really even ban him from the Temple.

Acts 4:16d			
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
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
dunamai (δύναμαι) [pronounced DOO-nam-ahee]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	1 <sup>st</sup> person plural, present (deponent) middle or passive indicative	Strong's #1410
arneomai (ἀρνέομαι) [pronounced ar-NEH-om-ahee]	<i>to disavow, to reject, to abnegate, to deny, to refuse; to contradict</i>	present middle or passive deponent infinitive	Strong's #720

**Translation:** We are unable to deny [that it happened].

The religious leaders know that they cannot deny what happened. Everyone knows this man. He had been there for a very long time.

Acts 4:16 ...“What should we do to these men? For indeed, a notable miracle has come about by them [which is known] to all of those living in Jerusalem. We are unable to deny [that it happened]. (Kukis mostly literal translation)

The New European Version commentary: *Even the enemies of Christianity couldn't deny that the miracles done by the Holy Spirit were indeed real. Modern claims to possessing Holy Spirit gifts are debatable; whilst God hears prayer, the miraculous gifts of the Spirit aren't available today. What is claimed to have been done by Pentecostals simply doesn't compare with the usage of the miraculous Spirit gifts in the first century.*<sup>24</sup>

<sup>24</sup> From <https://www.n-e-v.info/acts4.html> accessed August 8, 2023.

One thing which has occurred to me is, this man must have been at the Temple during the 3 or more times that Jesus came to Jerusalem. However, Jesus did not heal this man. We don't know if the man was on positive signals at this time or not, but he was not healed by Jesus. There was a reason for that; and we find these reason in this chapter. It had to be made clear that the authority and power of Jesus was passed along to Peter (and to the rest of the disciples).

Acts 4:17a			
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
hina (ἵνα) [pronounced <i>HEE-na</i> ]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
mē (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
epí (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
pleiōn/pleione/pleon (πλείων/πλείον/πλέον) [pronounced <i>PLI-own, PLI-on, PLEH-on</i> ]	<i>greater in quantity; more in number, very many; the major portion; greater in quality, superior, more excellent</i>	neuter singular adjective; comparative; accusative case	Strong's #4119
dianémō (διανέμω) [pronounced <i>dee-an-EHM-oh</i> ]	<i>to spread (about), to disseminate (information), to distribute</i>	3 <sup>rd</sup> person singular, aorist passive subjunctive	Strong's #1268
This word occurs only here in the New Testament.			
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
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
laos (λαός) [pronounced <i>lah-OSS</i> ]	<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:** But, so that [this movement] does not spread to a greater degree among the people,...

So, on the one hand, the miracle of this cure cannot be denied; but, on the other hand, these religious leaders do not want this movement to grow. They were not called Christians yet, but whatever this group was, the religious leaders did not want it to get any larger.

Bear in mind, this is only the second public incident to take place. The first was the giving of the Holy Spirit and the speaking in foreign languages; and this was the second. Almost every member of the Sanhedrin will know about both incidents.

<b>Acts 4:17b</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
apeiléō (ἀπειλέω) [pronounced ap-i-LEH-oh]	<i>to threaten; to menace; by implication, to forbid</i>	1 <sup>st</sup> person plural, aorist middle subjunctive	Strong's #546
This word only occurs twice in the New Testament.			
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
mêketi (μηκέτι) [pronounced may-KEHT-ee]	<i>any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more</i>	adverb	Strong's #3371
laléō (λαλέω) [pronounced lah-LEH-oh]	<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
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tô (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
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
toutô (τούτῳ) [pronounced TOO-toh]	<i>to this, in this one, by this thing; by this ____</i>	intermediate demonstrative pronoun; singular neuter; dative, locative or instrumental case	Strong's #3778 (also known as Strong's #5129)



Acts 4:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδεις/μηδεμια/μηδέν) [pronounced may- DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without delay</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
anthrôpos (ἄνθρωπος) [pronounced ANTH- row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; genitive/ablative case	Strong's #444

**Translation:** ...we should forbid them [with threats] not to speak to anyone by the Name of this Man.”

The decision that the religious types seem to come to is, they were to forbid, using threats (veiled or stated threats) not to speak in the name of this Man (they apparently would not even themselves use the name of *Jesus*).

The Sanhedrin were sophisticated enough to know that the best that they could do at this time is issue vague threats. Anything that they actually did could backfire on them.

Acts 4:17 But, so that [this movement] does not spread to a greater degree among the people, we should forbid them [with threats] not to speak to anyone by the Name of this Man.” (Kukis mostly literal translation)

The solution of the Sanhedrin was to simply forbid Peter and John from speaking about Jesus.

Acts 4:15–17 Having commanded Peter and John [lit., *them*] to step outside the council [meeting], they were conversing [or, *disputing*] with one another, “What should we do to these men? For indeed, a notable miracle has come about by them [which is known] to all of those living in Jerusalem. We are unable to deny [that it happened]. But, so that [this movement] does not spread to a greater degree among the people, we should forbid them [with threats] not to speak to anyone by the Name of this Man.” (Kukis mostly literal translation)

Acts 4:15–17 Members of this council told Peter and John to step outside for a moment, while they would attempt to put together an official ruling. The members of this council were discussing and disputing this situation with one another: “What exactly should we do with these men? It is undeniable that a remarkable miracle has taken place, one which is apparently known throughout all Jerusalem. We cannot deny that it took place. But, just so that this movement does not spread further into our community, we should forbid these men, using threats, not to speak to anyone by the Name of this Man. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## The Jewish Council Threatens Peter and John/Peter and John Respond

And they were calling them [in]. They commanded at all not to speak and not to teach by the name of the Jesus.

Acts  
4:18

Summoning them [back in], they commanded [them] to not ever speak or teach [again] in the name of Jesus.

**The Sanhedrin called the two Apostles back inside and charged them not to ever speak or teach about Jesus again.**

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	And they were calling them [in]. They commanded at all not to speak and not to teach by the name of the Jesus.
Complete Apostles Bible	And summoning them, they commanded them not to speak at all nor to teach in the name of Jesus.
Douay-Rheims 1899 (Amer.)	And calling them, they charged them not to speak at all, nor teach in the name of Jesus.
Holy Aramaic Scriptures	And they called them, and commanded them that they absolutely should not speak, and not teach in the name of Eshu {Yeshua}.
James Murdock's Syriac NT	And they called them, and commanded them not to speak nor to teach at all in the name of Jesus.
Original Aramaic NT	And they called them and ordered them that they should not speak at all neither teach in the name of Yeshua.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And they sent for them, and gave them orders not to make statements or give teaching in the name of Jesus.
Bible in Worldwide English Easy English	They called them in and said, Never speak or teach in this name again. Then the Jewish leaders told Peter and John to come back into the room. They said to them, 'You must not use the authority of Jesus to teach people any more. You must not speak about him.'
Easy-to-Read Version–2008	So the Jewish leaders called Peter and John in again. They told the apostles not to say anything or to teach anything in the name of Jesus.
God's Word™	They called Peter and John and ordered them never to teach about Jesus or even mention his name.
Good News Bible (TEV)	So they called them back in and told them that under no condition were they to speak or to teach in the name of Jesus.
J. B. Phillips	So they called them in and ordered them bluntly not to speak or teach a single further word about the name of Jesus.
The Message	They called them back and warned them that they were on no account ever again to speak or teach in the name of Jesus.
NIRV	Once again the leaders called in Peter and John. They commanded them not to speak or teach at all in Jesus' name.
New Life Version	.

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

Casual English Bible	The council called the men back in and ordered them to stop talking about Jesus or invoking his name.
Contemporary English V.	So they called the two apostles back in and told them that they must never, for any reason, teach anything about the name of Jesus.
New Berkeley Version	.
New Living Translation	So they called the apostles back in and commanded them never again to speak or teach in the name of Jesus.

The Passion Translation	So they had them brought back in before the council, and they commanded them to never teach the people or speak again using the name of Jesus.
Plain English Version	So those leaders called Peter and John back to the court. They told them, "Don't talk to any other people about Jesus. Don't teach anyone about him, or we'll give you big trouble."
UnfoldingWord Simplified T.	So the Jewish leaders told the guards to bring the two apostles into the room again. After the guards had done so, they told them both that they should no longer speak or teach about Jesus to anyone.

### Partially literal and partially paraphrased translations:

American English Bible	So then they called them back in and warned them not to speak or teach in the name of Jesus anywhere.
Beck's American Translation	And after calling them back in, they passed the order on to them, the "not to ever be articulating, nor to be teaching, based on the name of Jesus" order.
Breakthrough Version	.
Common English Bible	When they called Peter and John back, they demanded that they stop all speaking and teaching in the name of Jesus.
New Advent (Knox) Bible	So they called them in, and warned them not to utter a word or give any teaching in the name of Jesus.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	So they called the Apostles in, and ordered them not to speak or teach in the Name of Jesus.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then they called them in again and commanded them not to speak or teach at all in the name of Jesus.
Revised Ferrar-Fenton Bible	Then summoning them into their presence, they imperatively forbade them either to converse in any way, or teach about the name of Jesus.
Free Bible Version	So they called them back in and ordered them never to speak or teach in the name of Jesus again.
God's Truth (Tyndale)	And they called them, and commanded them that in no wise they should speak or teach in the name of *Jesu. *Jesu: Hebrew name of Jesus.
Riverside New Testament	So, calling them in, they commanded them absolutely not to speak or teach in the name of Jesus.
Weymouth New Testament	So they recalled the Apostles, and ordered them altogether to give up speaking or teaching in the name of Jesus.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So they called them back and charged them not to speak or teach at all in the name of Jesus.
New Catholic Bible	.
New Jerusalem Bible	So they called them in and gave them a warning on no account to make statements or to teach in the name of Jesus.
Revised English Bible–1989	They then called them in and ordered them to refrain from all public speaking and teaching in the name of Jesus.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So they called them in again and ordered them under no circumstances to speak or teach in the name of Yeshua.
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Hebraic Roots Bible	And calling them, they ordered them not to speak at all, nor to teach in the name of Yahshua.
Holy New Covenant Trans.	So the Jewish leaders called Peter and John in again. They warned the delegates not to say anything or to teach anything by the authority of Jesus.
The Scriptures 2009	And they called them and commanded them not to speak at all nor to teach in the Name of עשוהי.
Tree of Life Version	So they called them in and ordered them not to speak or teach at all in the name of Yeshua.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Calling them [Men] order the+ entirely not to speak neither to teach at the name [of] the jesus.
Awful Scroll Bible	And calling them, they announce-among them not to voice at all, and-neither to teach in the name of Jesus.
Concordant Literal Version	And calling them, they give them a sweeping charge, not to utter aught, nor yet to be teaching in the name of Jesus."
exeGesés companion Bible	...- and they call them and evangelize them to neither utter at all nor doctrinate in the name of Yah Shua.
Orthodox Jewish Bible	And, having summoned them, they commanded them not to say drashot or shiurim b'shem Yehoshua at all. [AMOS 7:13]
Rotherham's Emphasized B.	And [calling them] they gave them the sweeping charge,—Not to be sounding aloud [nor even to be teaching] upon the name of Jesus.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So they sent for them, and commanded them not to speak [as His representatives] or teach at all in the name of Jesus [using Him as their authority].
An Understandable Version	And so they called Peter and John in and warned them not to speak or teach at all in the name of Jesus [anymore].
The Expanded Bible Jonathan Mitchell NT	. And so, after calling them, they ordered [them] to cease making any utterance at all, as well as to terminate teaching anywhere, on [the authority or basis of] the Name of Jesus.
P. Kretzmann Commentary	So they called Peter and John in again and ·told [commanded; ordered] them not to ·speak [preach] or to teach at all in the name of Jesus.
Syndein/Thieme	And they called them, and commanded them not to speak at all nor teach in the name of Jesus. {Note: The council recognized that teaching was also witnessing.}
Translation for Translators	So the Jewish leaders <i>commanded guards</i> to bring the two apostles <i>into that room again</i> . After they did so, they <i>commanded</i> them both that they should never speak about Jesus, and they should not teach <i>anyone about him</i> [MTY] <i>again</i> .
The Voice	The leaders brought the prisoners back in and prohibited them from doing any more speaking or teaching in the name of Jesus.

### Bible Translations with Many Footnotes:

Lexham Bible	And they called them back and [*Here “and ” is supplied because the previous participle (“called”) has been translated as a finite verb] commanded them [*Here the direct object is supplied from context in the English translation] not to speak or to teach at all in the name of Jesus.
NET Bible®	And they called them in and ordered <sup>45</sup> them not to speak or teach at all in the name <sup>46</sup> of Jesus. <sup>45</sup> in Or “commanded.”

<sup>46sn</sup> In the name of Jesus. Once again, the “name” reflects the person. The person of Jesus and his authority is the “troubling” topic that, as far as the Jewish leadership is concerned, needs controlling.

The Spoken English NT

So<sup>n</sup> they called Peter and John, and they ordered them that they were not ever<sup>o</sup> to speak or teach in Jesus’ name.

<sup>n.</sup> Lit. “And.”

<sup>o.</sup> Or “under any circumstances.”

Wilbur Pickering’s New T.

**They are forbidden to use the name ‘Jesus’**

So summoning them they commanded them absolutely not to speak or teach in the name of ‘Jesus’.

**Literal, almost word-for-word, renderings:**

A Faithful Version

And after summoning them, they commanded them not to speak or teach at all in the name of Jesus.

Analytical-Literal Translation

And having summoned them, they gave strict orders to them not to be speaking at all nor to be teaching in the name of Jesus.

Benjamin Brodie’s trans.

Consequently, after summoning them, they ordered *them* not to speak at all nor to teach about the Name of Jesus .

Charles Thomson NT

So having called them in, they gave them this general charge, not to make solemn addresses, nor teach, for the name of that Jesus.

Green’s Literal Translation

And calling them, they ordered them not to speak at all, nor to teach on the name of Jesus.

Modern Literal Version 2020

And having called them back, they commanded them not to speak nor teach entirely upon the name of Jesus.

Revised Geneva Translation

So they called them, and commanded them, that they should never speak or teach in the Name of Jesus.

**The gist of this passage:**

The Sanhedrin then called back Peter and John and told them not to speak about Jesus or teach in His name.

Acts 4:18a			
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
kaleô (καλέω) [pronounced <i>kal-EH-oh</i> ]	<i>active: called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	masculine plural, aorist active participle, nominative case	Strong’s #2564
autous (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong’s #846

**Translation:** Summoning them [back in],...

The religious hierarchy had come to a final decision. They may have even thought that they had come up with a good solution. So they call the Apostles and the formerly lame man back in (I assume that he went along with the two disciples).



Acts 4:18b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraggellō (παραγγέλλω) [pronounced <i>par-ang-GEL-low</i> ]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3853
kathóλου (καθόλου) [pronounced <i>kath-ol'-oo</i> ]	<i>entirely, on the whole, wholly, at all</i>	adverb	Strong's #2527
This word occurs only here in the New Testament.			
mê (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phthéngomai (φθέγγομαι) [pronounced <i>ftheng'-gom-ah-ee</i> ]	<i>to speak, to utter a clear sound, (generally) to proclaim</i>	present deponent middle or passive infinitive	Strong's #5350
mêde (μηδέ) [pronounced <i>may-DEH</i> ]	<i>and not, but not, nor [yet] (continuing a negation), not</i>	negative conjunctive particle	Strong's #3366
didaskō (διδάσκω) [pronounced <i>did-AS-koh</i> ]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	present active infinitive	Strong's #1321

**Translation:** ...they commanded [them] to not ever speak or teach...

The charge of these religious leaders was simple: do not ever speak or teach... But then, they added something to this.

Acts 4:18c			
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>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tō (τῷ) [pronounced <i>toe</i> ]	<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
ονομα (ὄνομα, ὀνομα, τό) [pronounced <i>OHN-oh-mah</i> ]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686

Acts 4:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (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
Îêsous ( Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

**Translation:** ...on the name of Jesus.

They were not to speak or teach the name of Jesus again. This was key.

Acts 4:18 **Summoning them [back in], they commanded [them] to not ever speak or teach [again] in the name of Jesus.** (Kukis mostly literal translation)

The Sanhedrin did not really have a lot of options at this point. Telling the Apostles to be quiet with great authority and veiled threats seemed to be the best approach (to the Sanhedrin).

In the next chapter, a pharisee named Gamaliel will give these Jewish leaders outstanding advice: "If this movement is of a man, it will die of its own accord; but if it is of God, then you cannot stop it." See **Acts 5** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 4:18 **The Sanhedrin called the two Apostles back inside and charged them not to ever speak or teach about Jesus again.** (Kukis paraphrase)

I see them as calling the Apostles in and telling them, "Listen, we are going to let you off with a warning this time around. Here are the conditions. You are free to go!"

**But the Peter and John answering, said face to face with them, "If righteous it is before the God, from you [all] to hear more or from the God, you judge. For we are not able us that [which] we have seen and heard not to speak."**

Acts  
4:19–20

**Peter and John responded, saying directly to them, "Whether it is righteous in the sight of God to listen [and obey] you [all] more than [what we hear] from God, you decide [that for yourselves]. For we are unable to not speak [about] that which we have seen and heard."**

**Peter and John both responded to the restrictions laid upon them by the religious types, speaking directly to them, "You need to decide whether it is more right for us to listen to and obey you or God. We cannot refrain from speaking about the things which we have both seen and heard."**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek) **But the Peter and John answering, said face to face with them, "If righteous it is before the God, from you [all] to hear more or from the God, you judge. For we are not able us that [which] we have seen and heard not to speak."**

Complete Apostles Bible	But Peter and John answered them and said, "Whether it is right before God to hear you rather than God, you judge. For we can do none other but to speak the things which we saw and heard.
Douay-Rheims 1899 (Amer.)	But Peter and John answering, said to them: If it be just, in the sight of God, to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard.
Holy Aramaic Scriptures	Shimeun Kepha {Simeon, The Rock} and Yukhanan {John} responded, and said unto them, "If it is right before Alaha {God} that we should listen to you, more than from Alaha {God}, you judge. For, we are not able that we shouldn't speak, because of what we have seen and have heard.
James Murdock's Syriac NT	Simon Cephas and John answered, and said to them: Whether it be right before God, that we hearken to you more than to God, judge ye. For we cannot but speak that which we have seen and heard.
Original Aramaic NT	Shimeon Kaypfa and Yohannan answered and they said to them, "If it is right before God that one should listen to you rather than to God, you judge." "For we are unable not to speak whatever we see and hear."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But Peter and John in answer said to them, It is for you to say if it is right in the eyes of God to give attention to you more than to God: For it is not possible for us to keep from saying what we have seen and have knowledge of.
Bible in Worldwide English	But Peter and John answered them, How does God look at it? Is it right for us to obey you or to obey him? You judge that for yourselves. As for us, we must tell the things we have seen and heard.
Easy English	Then Peter and John replied to the leaders, 'What do you think God wants us to do? Should we obey you? Or should we obey God? You decide! We know what is right. We must continue to speak about these things. We must tell people about the things that we have seen and heard.'
Easy-to-Read Version—2008	But Peter and John answered them, "What do you think is right? What would God want? Should we obey you or God? We cannot be quiet. We must tell people about what we have seen and heard."
God's Word™	Peter and John answered them, "Decide for yourselves whether God wants people to listen to you rather than to him. We cannot stop talking about what we've seen and heard."
J. B. Phillips	But Peter and John gave them this reply: "Whether it is right in the eyes of God for us to listen to what you say rather than to what he says, you must decide; for we cannot help speaking about what we have actually seen and heard!"
The Message	But Peter and John spoke right back, "Whether it's right in God's eyes to listen to you rather than to God, you decide. As for us, there's no question—we can't keep quiet about what we've seen and heard."
NIRV	But Peter and John replied, "Which is right from God's point of view? Should we listen to you? Or should we listen to God? You be the judges! There's nothing else we can do. We have to speak about the things we've seen and heard."
New Life Version	Peter and John said, "If it is right to listen to you more than to God, you decide about that. For we must tell what we have seen and heard."

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

Casual English Bible	Peter and John said, "Well, whether it's right for us to obey you instead of God, you can make that call. But we don't have any choice in the matter. All we can do is talk about what we have seen and heard."
Contemporary English V.	Peter and John answered, "Do you think God wants us to obey you or to obey him? We cannot keep quiet about what we have seen and heard."
Goodspeed New Testament	But Peter and John answered them, "You must decide whether it is right in the sight of God to obey you instead of him, for we cannot help telling of what we have seen and heard."
The Living Bible	But Peter and John replied, "You decide whether God wants us to obey you instead of him! We cannot stop telling about the wonderful things we saw Jesus do and heard him say."
New Berkeley Version	.
New Living Translation	But Peter and John replied, "Do you think God wants us to obey you rather than him? We cannot stop telling about everything we have seen and heard."
The Passion Translation	But Peter and John replied, "You can judge for yourselves—is it better to listen to you or to God? It's impossible for us to stop speaking about all the things we've seen and heard!"
Plain English Version	But Peter and John said to those leaders, "Do you think that God wants us to listen to you? Or do you think that he wants us to listen to him, and do the things that he says? What do you reckon? We know he wants us to do whatever he says, and we can't stop now. We have to talk about the things that we have seen and heard."
Radiant New Testament	But Peter and John replied, "Which is right from God's point of view? For us listen to you, or to God? You be the judges! But as far as we're concerned, we have to speak about the things we've seen and heard."
UnfoldingWord Simplified T.	But Peter and John said, "Would God think that it is right for us to obey you and not to obey him? We will let you decide what you think is right. But as for us, we cannot obey you. We will not stop telling people about the things that we have seen Jesus do and what we have heard him teach."

#### Partially literal and partially paraphrased translations:

American English Bible	However, Peter and John replied: 'Whether it's righteous in God's eyes to listen to you rather than to God, judge for yourselves... But we can't stop talking about the things that we've actually seen and heard!'
Beck's American Translation	.
Breakthrough Version	But when Peter and John responded, they said to them, "Whether it is right in the sight of God to be listening to you rather than God, you must judge. You see, we are not able to not be speaking things that we saw and heard."
Common English Bible	Peter and John responded, "It's up to you to determine whether it's right before God to obey you rather than God. As for us, we can't stop speaking about what we have seen and heard."
Len Gane Paraphrase	Then they called them in and commanded them not to speak at all nor teach in the name of Jesus, but Peter and John answered and said to them, "Whether it is right in the sight of God to listen obediently to you more than God, you judge, for we cannot but speak about the things which we have seen and heard." V. 18 is included for context.
New Advent (Knox) Bible	At this, Peter and John answered them, Judge for yourselves whether it would be right for us, in the sight of God, to listen to your voice instead of God's. It is impossible for us to refrain from speaking of what we have seen and heard.
NT for Everyone	But Peter and John gave them this reply. 'You judge', they said, 'whether it's right before God to listen to you rather than to God! 20 As far as we're concerned, we can't stop speaking about what we have seen and heard.'

20<sup>th</sup> Century New Testament .**Mostly literal renderings (with some occasional paraphrasing):**

Revised Ferrar-Fenton Bible	Peter and John, replying to them, however, said: "Decide whether it is right in the presence of God to listen to you rather than to God. Because we have no power to do otherwise than tell what we have seen and heard."
Riverside New Testament	But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves. We, for our part, cannot refrain from saying what we have seen and heard."
Leicester A. Sawyer's NT	But Peter and John answered and said to them, Whether it is right in the sight of God to obey you rather than God, judge; for we cannot but tell what we have seen and heard.
Urim-Thummim Version	But Peter and John answered and said to them, Whether it be right in the sight of Elohim to attend to you more than to Elohim, you be the judge. For we cannot but speak the things that we have seen and heard.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	But Peter and John answered them, "Judge for yourselves whether it is right in God's eyes for us to obey you rather than God. We cannot stop speaking about what we have seen and heard." 5:29 1Jn 1: 1-4
The Heritage Bible	But Peter and John answering them said, Whether it is right before the face of God to hear you more than God, you judge, Because we absolutely do not have power not to speak what we saw and heard.
New American Bible (2011)	Peter and John, however, said to them in reply, "Whether it is right in the sight of God for us to obey you rather than God, you be the judges. <sup>f</sup> It is impossible for us not to speak about what we have seen and heard." f. [4:19] 5:29–32.
New Catholic Bible	.
New Jerusalem Bible	But Peter and John retorted, 'You must judge whether in God's eyes it is right to listen to you and not to God. We cannot stop proclaiming what we have seen and heard.'
Revised English Bible–1989	.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	But Kefa and Yochanan answered, "You must judge whether it is right in the sight of God to listen to you rather than God. As for us, we can't help talking about what we have actually seen and heard."
Hebraic Roots Bible	But answering them Peter and John said, Whether it is right before Elohim to listen to you rather than YAHWEH, you judge. For we are not able not to speak what we saw and heard.
Holy New Covenant Trans.	But Peter and John answered them, "What do you think is right? What would God want? Should we obey you or God? We are not able to be silent. We must tell people about the things we saw and heard."

**Weird English, ©Idε English, Anachronistic English Translations:**



Accurate New Testament	The but Peter and John Answering say to them if Right is before the god you* {us} to hear more than {us to hear} the god judge! not have (ability) for We what* [We] see and {what*} [We] hear not to speak.
Alpha & Omega Bible	BUT PETER AND JOHN ANSWERED AND SAID TO THEM, "WHETHER IT IS RIGHT IN THE SIGHT OF THEOS ( <i>The Alpha &amp; Omega</i> ) TO GIVE HEED TO YOU RATHER THAN TO THEOS ( <i>The Alpha &amp; Omega</i> ), YOU BE THE JUDGE; FOR WE CANNOT STOP SPEAKING ABOUT WHAT WE HAVE SEEN AND HEARD."
Awful Scroll Bible	But Peter and John resolving-away, said, with regards to them, "Whether is it righteous beheld-by-within God, to listen to yous rather than God, yous be judging? (")For we able not but to speak of what we perceived and hear."
exeGeses companion Bible	But Petros and Yahn answer them, saying, Whether it be just in the sight of Elohim to hearken to you rather than to Elohim, you judge. For we cannot but speak what we saw and heard.
Orthodox Jewish Bible	But Kefa and Yochanan in reply said to them, "If it is tov before Hashem to listen to you rather than to Hashem, you be the Beit Din Dayan; "For we are not able to cease speaking about what we saw and heard [as edei re'iyah (eyewitnesses)]." [IYOV 32:18; YIRMEYAH 20:9; AMOS 3:8]
Rotherham's Emphasized B.	But   Peter and John   [answering] said unto them— <Whether it be [right] in presence of God   Unto you   to be hearkening [rather than unto God] judge! For   we   cannot' but be speaking [the things which we have seen and heard].

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	But Peter and John answered them, "You ·decide [judge] what ·God would want [ <sup>L</sup> is right before God]. Should we ·obey [listen to] you or God? [ <sup>L</sup> For] We cannot ·keep quiet [stop speaking] about what we have seen and heard."
Jonathan Mitchell NT	But Peter and John, giving a decided reply, said to them, "You men judge and decide whether it is right (in accord with the Way pointed out) in God's sight to continue listening to (and thus: obeying) you rather than God. "For you see, we ourselves are not able not to be constantly speaking [about] the things which we saw and heard."
Translation for Translators	<b>Peter and John said that they needed to continue speaking about Jesus.</b> <i>Acts 4:19-20</i> But Peter and John replied, "Would God think that it is right <i>for us two</i> to obey you and not <i>to obey</i> him? <i>We(exc) will let you decide which of those you think is proper. But as for us, we cannot obey you. We will not stop telling people about the things that we (exc) have seen Jesus do and what we have heard him teach.</i> "
The Voice	Peter and John <i>listened quietly and then</i> replied, <b>Peter and John:</b> You are the judges here, so we'll leave it up to you to judge whether it is right in the sight of God to obey your commands or God's. <i>But one thing we can tell you: we cannot possibly restrain ourselves from speaking about what we have seen and heard with our own eyes and ears.</i>

### Bible Translations with Many Footnotes:

Lexham Bible	But Peter and John answered and [*Here "and " is supplied because the previous participle ("answered") has been translated as a finite verb] said to them, "Whether it is right in the sight of God to listen to you rather than God, you decide! For we are not able to refrain from speaking about the things that we have seen and heard."
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NET Bible®	But Peter and John replied, <sup>47</sup> “Whether it is right before God to obey <sup>48</sup> you rather than God, you decide, for it is impossible <sup>49</sup> for us not to speak about what we have seen and heard.” <sup>47tn</sup> Grk “answered and said to them.” <sup>48tn</sup> Grk “hear,” but the idea of “hear and obey” or simply “obey” is frequently contained in the Greek verb ἀκούω (akouō; see L&N 36.14). <sup>49tn</sup> Grk “for we are not able not to speak about what we have seen and heard,” but the double negative, which cancels out in English, is emphatic in Greek. The force is captured somewhat by the English translation “it is impossible for us not to speak...” although this is slightly awkward.
The Spoken English NT	But Peter and John said back to them, “You can decide whether it’s right in God’s eyes to listen to you instead of God. Because we can’t keep from talking <sup>p</sup> about the things that we’ve seen and heard.” <sup>p.</sup> Lit. “Because we can’t not talk.”
Wilbur Pickering’s New T.	But in answer Peter and John said to them: “Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves; because we cannot help but speak the things we have seen and heard.” <sup>12</sup> (12) There are times when we must not obey those in authority; mainly when they demand that we deny God’s truth and His values.

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But answering, Peter and John said to them, “Whether it is righteous before God to listen to you, <sup>p</sup> rather than God, you <sup>p</sup> judge. “For we are not able not to [or, we cannot but] be speaking [about] what we saw and heard.”
An Understandable Version	But Peter and John replied, “You decide whether it is right before God to listen to you men or to Him; we cannot help but speak about the things we have seen and heard.”
Benjamin Brodie’s trans.	But Peter and John, replying face-to-face to them with discernment, said: “Whether it is law-abiding in the sight of God to obey you rather than God, you may judge, For we are not able to stop speaking about the things which we saw and heard.”
Berean Literal Bible	But Peter and John answering, said to them, “Whether it is right before God to listen to you, rather than God, you must judge. For we are not able to stop speaking about what we have seen and heard.”
Literal Standard Version	And having called them, they charged them not to speak at all, nor to teach, in the Name of Jesus, and Peter and John answering to them said, “Whether it is righteous before God to listen to you rather than to God, judge; for we cannot but speak what we saw and heard.” V. 18 is included for context.
Modern Literal Version 2020	But Peter and John answered and said to them, Judge <sup>o</sup> for yourselves if it is righteous in God’s sight to listen to words from you <sup>o</sup> rather than from God. For* we are unable to not speak what we saw and heard.
New American Standard	But Peter and John answered and said to them, “Whether it is right in the sight of God to listen to you rather than to God, make your <i>own</i> judgment; for we cannot stop speaking about what we have seen and heard.”
Revised Young’s Lit. Trans.	And having called them, they charged them not to speak at all, nor to teach, in the name of Jesus, and Peter and John answering unto them said, ‘Whether it is righteous before God to hearken to you rather than to God, judge you; for we cannot but speak what we did see and hear.’ V. 18 is included for context.
World English Bible	But Peter and John answered them, “Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves, for we can’t help telling the things which we saw and heard.”

**The gist of this passage:** Peter and John respond, tell the Sanhedrin, “You decide: should we obey God or you?”

19-20

Acts 4:19a			
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
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Iōannês (Ἰωάννης) [pronounced ee-oh-AHN-nace]	<i>Jehovah is a gracious giver; transliterated, John, Yoḥanan, Joḥanan</i>	proper singular masculine noun; nominative case	Strong's #2491
apokrinomai (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine plural, aorist (deponent) passive participle, nominative case	Strong's #611

**Translation:** Peter and John responded,...

No charges are being leveled against them. They were in jail for the night, but they are being let out. But these religious types have set up some boundaries on the free speech of Peter and John.

Both of them respond here, by the way. It is not just Peter who speaks (although we do not know who said what).

Acts 4:19b			
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 <sup>rd</sup> person plural, aorist active indicative	Strong's #2036
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
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** ...saying directly to them,...

John and Peter do not walk off, muttering under the voices, “Fat chance we’re going to do that, suckers!” Instead, they both responded directly to the restrictions laid upon them by the religious hierarchy.

It would be my assumption that Peter is still filled with the Spirit.

Acts 4:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ei (εἰ) [pronounced /]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
dikaios (δίκαιος, αἰά, ov) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	neuter singular adjective, nominative case	Strong's #1342
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
enôpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
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
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
humôn (ὕμῶν) [pronounced hoo-MONE]	<i>of yours, from you; concerning you; you, yourselves</i>	2 <sup>nd</sup> person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)
akoûô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	present active infinitive	Strong's #191
mallon (μᾶλλον) [pronounced MAL-lon]	<i>more, to a greater degree, rather; much [more], better, by far; rather, sooner; more willingly, more readily, sooner</i>	adverbial comparative	Strong's #3123
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
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

Acts 4:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
krinō (κρίνω) [pronounced <i>KREE-no</i> ]	<i>judge, decide (mentally or judicially); by implication try, punish to distinguish, avenge, conclude, condemn, damn, decree, determine, esteem, go to (sue at the) law, ordain, call in question, sentence to, think</i>	2 <sup>nd</sup> person plural, aorist active imperative	Strong's #2919

**Translation:** ...“Whether it is righteous in the sight of God to listen [and obey] you [all] more than [what we hear] from God, you decide [that for yourselves].”

“You decide this,” one of them says, “whether it is more righteous to listen to God or listen to you.” The answer to this is quite obvious, and the religious types know this as well (even though they have no direct contact with God).

Acts 4:19 Peter and John responded, saying directly to them, “Whether it is righteous in the sight of God to listen [and obey] you [all] more than [what we hear] from God, you decide [that for yourselves]. (Kukis mostly literal translation)

The disciples have already been given their marching orders. Matthew 28:18–20 Then Jesus came to them and said, “All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey all that I have commanded you. And surely I am with you always, to the very end of the age.” (BSB)

When we are being told clearly what we are to do, then that is what we must do, regardless of the commandments of man. We ought to be careful and circumspect about this as well.

Let's complete v. 20 and then start talking about applying this verse. In 2020, nearly every church in the free world was given a chance to determine what to do when the government said, “This country is being threatened by a deadly disease, so your church can no longer meet.” This gives us a marvelous opportunity to consider what Peter and John said to the Sanhedrin 2000 years ago.

The New European Version commentary: *We must be obedient to state laws, until such time as they contradict the law of God and of Jesus. This is especially true of military service.*<sup>25</sup>

Acts 4:20			
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

<sup>25</sup> From <https://www.n-e-v.info/acts4.html> accessed August 12, 2023.



Acts 4:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	1 <sup>st</sup> person plural, present (deponent) middle or passive indicative	Strong's #1410
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
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 <sup>st</sup> person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
ha (ᾧ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
horaô (ὁράω) [pronounced hoe-RAW-oh]	<i>to see with the eyes; to see with the mind, to perceive, to know; to experience; to look to</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #3708
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	1 <sup>st</sup> person plural, aorist active indicative	Strong's #191
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
laléô (λαλέω) [pronounced lah-LEH-oh]	<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

**Translation:** For we are unable to not speak [about] that which we have seen and heard.”

“When we see and hear things of God,” John says, “we cannot just ignore these things. We have to talk about them.”

The assertion is, “We’re not going to make stuff up. We are not just going to come up with a lot of religious doctrines which you don’t like. But when things happen to us, we’re going to talk about those things. Guaranteed.”

Peter and John are clearly not going quietly into the night. The Sanhedrin recognizes this.

Acts 4:20 For we are unable to not speak [about] that which we have seen and heard.” (Kukis mostly literal translation)

Acts 4:19–20 Peter and John responded, saying directly to them, “Whether it is righteous in the sight of God to listen [and obey] you [all] more than [what we hear] from God, you decide [that for yourselves]. For we are unable to not speak [about] that which we have seen and heard.” (Kukis mostly literal translation)

**Application:** The fundamental keys are evangelism and spiritual growth. When your church regathers and it was told not to, are you obeying the spiritual mandates of God or are you making a political statement? This can be a very tough call and it requires the wisdom of the pastor-teacher in charge of a church and the wisdom of his board of deacons. Furthermore, there is not simply a single answer of what every church should do. At the beginning of the COVID scare, most of us trusted our government and the experts whom they consulted, and we acted accordingly. Some churches reacted in such a way that got their pastors arrested. Not knowing all the facts, I cannot make a blanket statement that this was the wrong approach. However, when the regathering of the local church could result in the pastor-teacher being arrested, is a political statement being made or were those the only options for spiritual growth?

**Application:** I appreciated the wisdom of Berachah Church and its pastor, R. B. Thieme, III. Berachah Church had all of the electronic equipment already set up; a web site already set up; so Bobby taught **Bible doctrine** from the church pulpit, but the only other person in attendance was his wife. The content of the message was broadcast out on the internet, so that all those who attended Berachah could see his message being taught on their computers. I personally believe that, under the circumstances, that was an excellent approach. I am not saying that this was the only correct approach or that what other churches did was better or worse.

**Application:** The consideration was, *can we obey the mandates of the state and continue to evangelize and teach Bible doctrine?* In the situation that Peter and John found themselves in, they would continue to proclaim the name of Jesus Christ.

Keeping all that in mind, notice again the response given by Peter (as filled with the Spirit):

Acts 4:19–20 Peter and John both responded to the restrictions laid upon them by the religious types, speaking directly to them, “You need to decide whether it is more right for us to listen to and obey you or God. We cannot refrain from speaking about the things which we have both seen and heard.”

My intention, by discussing the very real responses of many local churches during the COVID scare is not to condemn other churches for their response or to exalt the church I go to as having the perfect response. This was a decision which had to be made simultaneously by tens of thousands of pastor-teachers and deacon boards. In retrospect, some may have thought, “What we did was boneheaded,” and others may have thought, “Given the circumstances, our church did what it had to do.” Let each man be convinced in his own mind. Considering the choices that various churches made, in the light of the actions of many free governments, it is very likely that very similar choices will have to be made in the near future.

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Several translators (CEV, HCNT, ERV) reordered portions of vv. 21 & 22 to give a slightly better ordering of events.

But the [religious hierarchy] having threatened further, released them. Nothing they were finding [as] to how they might punish them because the people since all were giving glory to the God over the [thing] which came to pass. For of years was greater than forty the man upon whom came to pass the sign this of the healing.

Acts  
4:21–22

Having threatened [Peter and John] further, the [religious hierarchy] released them. They could find nothing for which [lit., to how] they might punish the Apostles [lit., them], because of the people, since all [of them] were giving glory to God because of the [healing] which took place. The man was more than forty years [old], on whom the sign of healing came to be.

The religious types threatened Peter and John further, but then released them, as they had no grounds upon which they might punish the Apostles. On top of this, there were thousands of people who were vocally giving praise and thanks to God for the healing which was done through Peter. Nearly everyone knew the man who had received the sign of healing, because he was over 40 years old and had been begging for money at the Temple for many of those years.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But the [religious hierarchy] having threatened further, released them. Nothing they were finding [as] to how they might punish them because the people since all were giving glory to the God over the [thing] which came to pass. For of years was greater than forty the man upon whom came to pass the sign this of the healing.
Complete Apostles Bible	So having threatened them further, they released them, finding no way of punishing them, on account of the people, because they all were glorifying God over that which had occurred. For the man was over forty, on whom had come about this sign of healing.
Douay-Rheims 1899 (Amer.)	But they, threatening, sent them away, not finding how they might punish them, because of the people: for all men glorified what had been done, in that which had come to pass. For the man was above forty years old, in whom that miraculous cure had been wrought.
Holy Aramaic Scriptures	And they threatened them, and released them, for, they couldn't find a cause that they might place on their head, because of the Ama {the People}, for, everyone was giving praise unto Alaha {God} concerning the thing which had happened, for, the man unto whom this sign of healing happened, was more than a son of forty years.
James Murdock's Syriac NT	And they threatened them, and dismissed them. For they found no ground for punishing them, because of the people: for every one praised God for what had been done; for the man, on whom this sign of healing had been wrought, was more than forty years old.
Original Aramaic NT	And they threatened them and released them, for they had not found a cause to pursue their lives, because of the people, because everyone was praising God for what had happened. For the man in whom this sign of healing had occurred was more than 40 years old.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And when they had said more sharp words to them, they let them go, not seeing what punishment they might give them, because of the people; for all men were giving praise to God for what had taken place. For the man on whom this act of power was done was more than forty years old.
Bible in Worldwide English	So the high priest and those with him told them again. Then they let them go. They could not punish them because of the people. They all praised God for what had been done. The man who had been healed was more than forty years old.
Easy English	The Jewish leaders were angry. They told Peter and John that they must obey them. Then they let Peter and John go free. All the people there were praising God because of the miracle. So the leaders could not decide how to punish Peter and

	John. The man who became well because of this miracle was more than 40 years old.
Easy-to-Read Version—2008	The Jewish leaders could not find a way to punish the apostles, because all the people were praising God for what had been done. This miracle was a sign from God. The man who was healed was more than 40 years old. So the Jewish leaders warned the apostles again and let them go free.
God's Word™	The authorities threatened them even more and then let them go. Since all the people were praising God for what had happened, the authorities couldn't find any way to punish Peter and John. (The man who was healed by this miracle was over 40 years old.)
Good News Bible (TEV)	So the Council warned them even more strongly and then set them free. They saw that it was impossible to punish them, because the people were all praising God for what had happened. The man on whom this miracle of healing had been performed was over forty years old.
J. B. Phillips	After further threats they let them go. They could not think of any way of punishing them because of the attitude of the people. Everybody was thanking God for what had happened—that this miracle of healing had taken place in a man who was more than forty years old.
<i>The Message</i>	The religious leaders renewed their threats, but then released them. They couldn't come up with a charge that would stick, that would keep them in jail. The people wouldn't have stood for it—they were all praising God over what had happened. The man who had been miraculously healed was over forty years old.
NIRV	The leaders warned them again. Then they let them go. They couldn't decide how to punish Peter and John. They knew that all the people were praising God for what had happened. The man who had been healed by the miracle was over 40 years old.
New Life Version	After they had spoken more sharp words to them, they let them go. They could not beat them because the people were giving thanks to God for what had happened. The man on whom this powerful work of healing had been done was more than forty years old.

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

Casual English Bible	The council threatened the men some more and let them go. They couldn't figure a way to punish them. That's because crowds of people were out there thanking God for what he had done through these men. The man who was miraculously healed was over 40 years old.
Contemporary English V.	The officials could not find any reason to punish Peter and John. So they threatened them and let them go. The man who was healed by this miracle was more than forty years old, and everyone was praising God for what had happened.
Goodspeed New Testament	But after further threats they let them go, as they could find no way to punish them, on account of the people, who were all giving honor to God for what had happened, for the man on whom this wonder of healing had been done was more than forty years old.
The Living Bible	The Council then threatened them further and finally let them go because they didn't know how to punish them without starting a riot. For everyone was praising God for this wonderful miracle—the healing of a man who had been lame for forty years.
New Berkeley Version New Living Translation	. The council then threatened them further, but they finally let them go because they didn't know how to punish them without starting a riot. For everyone was praising God for this miraculous sign—the healing of a man who had been lame for more than forty years.
The Passion Translation	Since the members of the council couldn't come up with a crime they could punish them for, they threatened them once more and let them go. All the people praised

	God, thrilled over the miraculous healing of the crippled man. And the man who received this miracle sign of healing was over forty years old.
Plain English Version	The leaders couldn't think of any way to punish Peter and John. They knew that all the people were saying that God made that man better. That man was already more than 40 years old, so all the people were saying that God is really great and really good for making him better. So again those bosses told Peter and John, "Don't talk about Jesus any more, or we'll give you big trouble." Then they let them go free.
Radiant New Testament	The leaders warned Peter and John again and then let them go. They didn't dare punish them, because all the people were praising God for what had happened. The man who'd been healed by the miracle was over 40 years old.
UnfoldingWord Simplified T.	Then the Jewish leaders again told Peter and John not to disobey them, but they decided not to punish them, because all the people in Jerusalem were praising God about what had happened to the man who could not walk. He was more than forty years old, and he was not able to walk since the day that he was born.
William's New Testament	So, after further threatening them, they turned them loose, because they could not find any way to punish them, on account of the people, because they all continued to praise God for what had taken place, for the man on whom the wonderful cure had been performed was more than forty years old.

### Partially literal and partially paraphrased translations:

American English Bible	So then, after they threatened them a little more, they let them go, because they couldn't find any reason to punish them. [Of course, they also chose not to do anything] on account of the people, since they were all praising God over what had happened... For the man who was healed was more than 40 years old.
Beck's American Translation Breakthrough Version	The <i>leaders</i> , after threatening more, let them go (finding nothing of the "how they might torment them" sort) because of the group, because everyone was admitting that God is magnificent based on what had happened. You see, the man on whom this indicator of the cure happened was more than forty years <i>old</i> .
Common English Bible	They threatened them further, then released them. Because of public support for Peter and John, they couldn't find a way to punish them. Everyone was praising God for what had happened, because the man who had experienced this sign of healing was over 40 years old.
New Advent (Knox) Bible	And they, after threatening them further, let them go; they could find no means of punishing them, because all the people were exclaiming at the astonishing circumstances of what had befallen; <sup>[4]</sup> the man in whom this miracle of healing had taken place was more than forty years old. <sup>[4]</sup> 'Exclaiming at the astonishing circumstances of'; the Greek manuscripts have 'praising God over'.
NT for Everyone 20 <sup>th</sup> Century New Testament	However, after further warnings, the Council set them at liberty, not seeing any safe way of punishing them, because of the people, for they were all praising God for what had occurred; For the man who was the subject of this miraculous cure was more than forty years old.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So the Council members threatened them further and let them go. They could not find a way to punish them, because all the people were glorifying God for what had happened. For the man who was miraculously healed was over forty years old.
Revised Ferrar-Fenton Bible	Accordingly, finding no means of securing a conviction against them, they threatened them further and discharged them, on account of the people, because



Free Bible Version	all the people praised God for what had been done. For the man upon whom the evidence of curing had been effected was upwards of forty years of age. After making more threats they let them go. They couldn't work out how to punish them because everyone was glorifying God for what had happened. For the man who received this miracle of healing was more than forty years old.
God's Truth (Tyndale)	So threatened they them and let them go, and found nothing how to punish them, because of the people. For all men lauded God for the miracle which was done: for the man was above forty years old, on whom this miracle of healing was showed.
International Standard V	So they threatened Peter and John [Lit. threatened them] even more and then let them go. They couldn't find any way to punish them, because all the people were praising God for what had happened. For the man on whom this sign of healing had been performed was more than 40 years old.
Montgomery NT	So when they had further threatened them they let the apostles go, being quite unable to find any way of punishing them because of the people, for everybody was glorifying God over what had happened. For the man on whom this miracle of healing had been wrought was over forty years old.
Weymouth New Testament	The Court added further threats and then let them go, being quite unable to find any way of punishing them on account of the people, because all gave God the glory for the thing that had happened. For the man was over forty years of age on whom this miracle of restoration to health had been performed.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Then the council threatened them once more and let them go. They could find no way of punishing them because of the people who glorified God for what had happened, for the man who had been miraculously healed was over forty years old. Lk 19:48; Acts 2:47; 3:8; 10:46
New Catholic Bible	After threatening them once again, they released them, for they could find no way to punish them inasmuch as the people were praising God for what had happened. For the man who had been miraculously healed was over forty years old.
New Jerusalem Bible	.
Revised English Bible–1989	With a repeated caution the court discharged them. They could not see how they were to punish them, because the people were all giving glory to God for what had happened. The man upon whom this miracle of healing had been performed was over forty years old.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
Hebraic Roots Bible	But having threatened them again, they released them, finding nothing as to how they might punish them, on account of the people, because all glorified YAHWEH on the thing happening. For the man on whom this miracle of healing had occurred was more than forty years of age.
Holy New Covenant Trans.	The Jewish leaders could not find a way to punish the delegates because all of the people were praising God for what had been done. (This miracle was a proof from God. The man who was healed was more than 40 years old!) So the Jewish leaders threatened them again and then let them go free.

#### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	The [Men] but Threatening (Further) {them} send (away) them no [thing] Finding the [thing] how? [They] may punish them because of the people for All [Men] recognized
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Alpha & Omega Bible	<p>the god at the [thing] having become [of] years for [One] was more {than} forty [ones] The Man to whom had become The Sign This [of] the healing.</p> <p>WHEN THEY HAD THREATENED THEM FURTHER, THEY LET THEM GO, FINDING NO BASIS ON WHICH TO PUNISH THEM, ON ACCOUNT OF THE PEOPLE, BECAUSE THEY WERE ALL GLORIFYING THEOS (<i>The Alpha &amp; Omega</i>) FOR WHAT HAD HAPPENED; FOR THE MAN WAS MORE THAN FORTY YEARS OLD ON WHOM THIS MIRACLE OF HEALING HAD BEEN PERFORMED.</p>
Awful Scroll Bible	<p>And themselves threatening- that -with-regards-to them, they loose- them -away, finding no-thing that they themselves may punish them, because of the people, since everyone was giving Splendor to God, for that having come about.</p> <p>For the man was more than forty years old, on whom this sign of healing had happened.</p>
Concordant Literal Version	<p>Yet those who are menacing them release them, finding nothing how they should be chastening them, because of the people; for all glorified God for that which has occurred, "</p> <p>for the man was of more than forty years, on whom this sign of healing had occurred. "</p>
exeGesés companion Bible	<p>But they threaten them further and release them finding naught how to punish them because of the people: for all glorify Elohim over what became; for the human on whom this sign of healing became was more than forty years.</p>
Orthodox Jewish Bible	<p>And when they had threatened them further, they released them, finding no basis on which they might punish them, because of the people, vi-bahlt all were crying "Baruch Hashem!" on account of what had happened.</p> <p>For the man was more than ben arba'im shanah, upon whom this ot of refu'ah had been brought about.</p>
Rotherham's Emphasized B.	<p>[They] however, [further charging them with threats] let them go, finding [nothing] as to how they might chastise them, on account of the people; because [all] were glorifying God for that which had come to pass;—for [more than forty years' old] was the man, upon whom had taken place [this healing sign].</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>When the rulers and Council members had threatened them further, they let them go, finding no way to punish them because [of their fear] of the people, for they were all praising and glorifying <i>and</i> honoring God for what had happened; for the man to whom this sign (attesting miracle) of healing had happened was more than forty years old.</p>
An Understandable Version	<p>And when the Council had threatened them some more, they [finally] released them because they could not find any reason to punish them. [Actually] they were worried about how the people felt [about the matter], since everybody was giving honor to God for the miracle that had been performed. Now the man who was healed was over forty years old.</p>
The Expanded Bible	<p>The leaders ·warned [threatened] the apostles again and let them go free. They could not find a way to punish them, because all the people were praising God for what had ·been done [happened]. The man who received the ·miracle [sign] of healing was more than forty years old.</p>
Jonathan Mitchell NT	<p>So, after projecting menace and adding threats, they released them – continuing to find nothing [to solve] "the how" (= the means) [so that] they could curb them (= cut back their activities) – on account of the people, because they were all continuing</p>

in glorifying God (enhancing God's reputation) [based] on the thing (= the healing) having occurred (having come to be).

You see, the man upon whom this sign had occurred was more than forty years [old].

P. Kretzmann Commentary

So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

For the man was above forty years old on whom this miracle of healing was showed.

Kretzmann's **commentary** for Acts 4:18–21 has been placed in the **Addendum**.

Translation for Translators

**The Jewish leaders threatened to punish Peter and John and then released them.**

#### Acts 4:21-22

Then the *Jewish leaders* again told *Peter and John* not to disobey them. But all the people *there* were praising God about what had happened *to the lame man*. *The leaders knew that only God could have enabled Peter and John* to miraculously heal the man, because the man was more than 40 years old *and he was lame when his mother bore him*. *They also knew that the people would become angry if they punished the two apostles*. So, because they could not decide how to punish Peter and John, they finally let them go.

The Voice

The council threatened them again, but finally let them go because public opinion strongly supported Peter and John and this man who had received this miraculous sign. He was over 40 years old, *so his situation was known to many people*, and they couldn't help but glorify God for his healing.

### Bible Translations with Many Footnotes:

Lexham Bible

So after [\*Here "after" is supplied as a component of the participle ("threatening ... further") which is understood as temporal] **threatening them** [\*Here the direct object is supplied from context in the English translation] further, they released them, finding no way to punish them on account of the people, because they were all praising God for what had happened. For the man on whom this sign of healing had been performed was more than forty years old.

NET Bible®

After threatening them further, they released them, for they could not find how to punish them on account of the people, because they were all praising<sup>50</sup> God for what had happened. For the man, on whom this miraculous sign<sup>51</sup> of healing had been performed,<sup>52</sup> was over forty years old.

<sup>50tn</sup> Or "glorifying."

<sup>51tn</sup> Here σημειον (shmeion) has been translated as "miraculous sign" rather than simply "sign" or "miracle" since both components appear to be present in the context. See also the note on this word in v. 16.

<sup>52tn</sup> Or "had been done."

The Spoken English NT

And when they'd threatened them further, they let them go. They couldn't find any way to punish them, because of the people. They were all glorifying<sup>q</sup> God over what happened- after all, the man who received this miraculous healing<sup>r</sup> was over forty years old.

<sup>q</sup> See "Bible Words" under "glory, glorify."

<sup>r</sup> Lit. "the man upon whom this miracle of healing occurred."

Wilbur Pickering's New T.

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### Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.	Now after they issued additional threats, they released them, because they could find nothing at all that they could punish them for in the presence of the people, since they all continued to glorify God for what had occurred, For the man, upon whom this miracle-sign of healing had occurred, was more than forty years old.
Charles Thomson NT	So, having further threatened them, they dismissed them, not finding how to punish them, because of the people who all glorified God for that which was done. For the man, upon whom this miracle of healing was performed, was above forty years old.
Context Group Version	And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men publicly honored God for that which was done. For the man was more than forty years old, on whom this sign of healing happened.
Modern Literal Version 2020	But having additionally threatened <i>them</i> , they released them, finding nothing as to how they will punish them, because of the people, because all were glorifying God over what has happened. For* the man was more-than forty years <i>old</i> , upon whom this sign of healing had happened.
New Matthew Bible	So they threatened them and let them go, and found no way to punish them, because of the people. For all the people lauded God for the miracle that was done. For the man was over forty years old on whom this miracle of healing had been shown.

**The gist of this passage:** The Sanhedrin further threatened John and Peter, but did not impose any additional punishment upon them, given the great miracle performed by Peter.

21-22

### Acts 4:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; 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
prosapeiléō (προσαπειλέω) [pronounced pros-ap-i-LEH-oh]	<i>threatening further, adding threats, menacing additionally</i>	masculine plural, aorist middle participle, nominative case	Strong's #4324
This word, like many of those written by Luke, occur but once in the New Testament.			
apoluō (ἀπολύω) [pronounced ap-ol-OO-oh]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #630
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** Having threatened [Peter and John] further, the [religious hierarchy] released them.

There were a number of religious types there; and the Temple guard would have looked fearsome with their weaponry. In this setting, they could certainly threaten Peter and John (with harm, with further arrest, with various punishments). The aorist tense suggest that these threats did not continue for a long period of time. Perhaps their response was, “You had better not do what you said, or you might find yourselves standing before us once again.” It certainly would have been a longer threat than that, but these religious men knew that there would be limitations on what they could do.

So, they threatened the Apostles first, and then let them go.

Now, these are the same men who arranged for Jesus to be crucified. Could they have not done the same thing here? Let me suggest two reasons why they could not. (1) These men planned for perhaps a year or more to take down Jesus. They had lined up false witnesses, they have observed Jesus for at least 2 years, and they had a number of things which Jesus said that they took out of context, or misinterpreted, and used as the basis for some of their accusations against Him. (2) When Jesus was crucified, because of the widespread negative volition, there were quite a large number of Jews who showed up to watch Him be beaten and killed. When Pilate said, “I can release Barabbas or Jesus,” the people chose the criminal to be set free. Things are different now. I do not want to appear to be blasphemous, but it appears that Peter and John, due to that single miracle of healing, have more followers than Jesus did.

What appears to be the case is, Jesus had hundreds of followers. It was not a small number, but it probably was less than 1000. Perhaps 500 or slightly more. I base these numbers upon two things: when Jesus was moving towards Jerusalem for His last **Passover**, it was difficult for someone to simply come up and speak directly to Him. That would suggest 100–200 people surrounding Him and going with Him to Jerusalem. After Jesus was resurrected, He will appear to 500 disciples at once. Obviously, there were at least 500 who believed in Him.

Now, why do I place a limitation of the number of followers that Jesus had? When the Holy Spirit was sent, there was a core group of 250 disciples. That means that there were at least 250 other disciples *who saw the risen Christ* who are now in hiding or out of Jerusalem. This does not mean that they abandoned their faith completely; but it does mean that they are probably afraid and probably not speaking about Jesus.

But right now, after 2 or 3 days, there are 5000 men who are following the Apostles who believe in Jesus (besides women and children).

Acts 4:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêdeis/mêdemia/ mêden (μηδεις/μηδεμία/μηδέν) [pronounced may- DICE, may-dem-EE-ah, may-DEN]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without delay</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
heuriskô (εὕρισκω) [pronounced hyoo- RIHS-ko]	<i>finding (literally or figuratively); discovering; getting, the one obtaining; perceiving, seeing</i>	masculine plural, present active participle; nominative case	Strong's #2147
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588



Acts 4:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
kolázō (κολάζω) [pronounced kol-AD-zoh]	<i>to punish, to curtail, (figuratively) to chastise; to reserve for infliction</i>	3 <sup>rd</sup> person plural, aorist middle subjunctive	Strong's #2849
This word is only used twice, and I find it interesting that Peter uses this word in one of his epistles (2Peter 2:9); which possibly suggests that Peter read the book of Acts or contributed to it.			
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** They could find nothing for which [lit., to how] they might punish the Apostles [lit., them],...

The religious types were blindsided by this movement of the Apostles. They were caught flatfooted. They thought that they had taken care of the *Jesus problem*, but now it has greatly increased.

At this point, the religious hierarchy has not put together any charges against Peter and John.

Acts 4:21c			
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
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
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
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
doxazō (δοξάζω) [pronounced dox-AD-zo]	<i>to think someone is glorious; to give glory and honor to someone; to clothe with honor; to impart glory</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #1392

Acts 4:21c			
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
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
ἐπί (ἐπί) [pronounced <i>eh-PEE</i> ]; spelled eph (ἐφ) [pronounced <i>ehf</i> ] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
tō (τῷ) [pronounced <i>toe</i> ]	<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
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i> ]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, perfect active participle; dative, locative or instrumental case	Strong's #1096

**Translation:** ...because of the people, since all [of them] were giving glory to God because of the [healing] which took place.

One of the problems that the religious leaders had was, there were now a massive number of people glorifying God over the healing that took place. How do they publically reprimand or punish Peter, the one through whom God did this healing? How exactly do they sell this to 10,000 enthusiastic disciples?

Acts 4:21 **Having threatened [Peter and John] further, the [religious hierarchy] released them. They could find nothing for which [lit., to how] they might punish the Apostles [lit., them], because of the people, since all [of them] were giving glory to God because of the [healing] which took place.** (Kukis mostly literal translation)

The best that the Sanhedrin could do in order to curb the behavior of the Apostles would be to threaten them.

Peter and others would come before the Sanhedrin on other occasions.

Acts 4:22			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
etos (ἔτος) [pronounced <i>EHT-oss</i> ]	<i>year, years</i>	neuter plural noun; genitive/ablative case	Strong's #2094

Acts 4:22			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
pleiôñ/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>	neuter plural adjective; comparative; genitive/ablative case	Strong's #4119
tessarakonta (τεσσαράκοντα) [pronounced tes-sar-AK-on-tah]	<i>forty</i>	Indeclinable numeral adjective	Strong's #5062
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
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
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
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 <sup>rd</sup> person singular, pluperfect active indicative	Strong's #1096
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
sêmeíon (σημείον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter singular noun; nominative case	Strong's #4592

Acts 4:22			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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)
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
íasis (ἴασις) [pronounced EE-as-iss]	<i>cure (s), healing (s)</i>	feminine singular noun, genitive/ablative case	Strong's #2392

**Translation:** The man was more than forty years [old], on whom the sign of healing came to be.

We do not know how long this man has been begging at the Temple. 10 years? 20? 30? Everyone knows this man (everyone who goes to the Temple). They know him and they see him walking all over; and they see him supporting Peter and John. And everyone who was there passes along to others what they saw ("Peter told the man to get up and he stood right up!").

Given the circumstances of this healing, remember this: Jesus would have also walked right by this man, and He chose not to heal him. God's plan called for this man to be healed by Peter and not by Jesus. The result was thousands believed in Jesus as a result.

Acts 4:22 The man was more than forty years [old], on whom the sign of healing came to be. (Kukis mostly literal translation)

This is a fascinating thing about human nature. Jesus healed hundreds, if not thousands, of people; and of every sort of ailment imaginable. Although many believed as a result; many others did not. Peter heals this one person, and there is a great deal of acclaim and respect paid to him (not that he healed the man, but that God worked through him to heal this man).

Because Luke records things which took place behind the scenes, it is very likely that several members of the Sanhedrin believed in Jesus as a result of this healing; and perhaps of Peter and John's fearless attitudes when brought before the Sanhedrin.

Acts 4:21–22 Having threatened [Peter and John] further, the [religious hierarchy] released them. They could find nothing for which [lit., to how] they might punish the Apostles [lit., them], because of the people, since all [of them] were giving glory to God because of the [healing] which took place. The man was more than forty years [old], on whom the sign of healing came to be. (Kukis mostly literal translation)

Acts 4:21–22 The religious types threatened Peter and John further, but then released them, as they had no grounds upon which they might punish the Apostles. On top of this, there were thousands of people who were vocally giving praise and thanks to God for the healing which was done through Peter. Nearly everyone knew the man who had received the sign of healing, because he was over 40 years old and had been begging for money at the Temple for many of those years. (Kukis paraphrase)

I read the complaints of atheists from time to time, and often I hear them saying, "Why doesn't God do this?" Or, "What doesn't your God fix this?" For the most part, God has left us, empowered by the Holy Spirit, in Satan's

domain, to show both His power and His wisdom. Evangelization and the teaching of doctrine? God left us, believers in the Church Age, to handle those responsibilities. Getting the word out to those who have not heard? God gave that to us to do.

At some point in the future, Jesus will return and man will enjoy perfect environment after that (for 1000 years). At that time, He will reign over the earth. But until now, this is in our hands, as guided by the Word of God and the power of the Spirit.

Just so there is no misunderstanding at this point, we don't go out to hospitals and touch people and cure them. Although no doubt some people have been miraculously cured in this dispensation of whatever disease they have had, I don't know that we have any such cases attested to by a group of doctors.

Before the completion of the canon of Scripture, there were a number of things which took place that were way out of the ordinary—the speaking of foreign languages to evangelize Jews who came from outside of the land; and the healing of this one man (there will be more to come). God is establishing His authority in the Apostles (and, later on in this book, in Paul, who will be the actual 12<sup>th</sup> Apostle). Once their authority has been established, these tongues will fade away; the ability to heal will disappear as well. Their words will become the authority of the Church Age. Their words will become the New Testament.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Peter's Message to Other Believers and Their Response

**But having been released, they went face to face with the ones (who are theirs) and they made known as much as face to face with them [what] the high priests and the elders said.**

Acts  
4:23

**After being released, Peter and John [lit., they] went directly to their own and they told them all that [lit., as much as] the high priests and elders said.**

**After being released, Peter and John went back to the other disciples and they told them everything that the high priests and elders said.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But having been released, they went face to face with the ones (who are theirs) and they made known as much as face to face with them [what] the high priests and the elders said.
Complete Apostles Bible	And being released, they came to their own, and reported all that the chief priests and elders had said to them.
Douay-Rheims 1899 (Amer.)	And being let go, they came to their own company and related all that the chief priests and ancients had said to them.
Holy Aramaic Scriptures	And when they were released, they came unto their brothers, and they related unto them all that which the Priests and the Qashishe {the Elders} had said.
James Murdock's Syriac NT	And when they were dismissed, they went to their brethren, and told them all that the priests and Elders had said.
Original Aramaic NT	And when they were dismissed, they came to their brethren, and they related to them everything whatever The Priests and the Elders had said.

Significant differences:



**Limited Vocabulary Translations:**

Bible in Basic English	And when they had been made free, they came back to their friends, and gave an account of all the things which the chief priests and the authorities had said to them.
Bible in Worldwide English	When they were free, Peter and John went back to their own friends. They told them all that the chief priests and leaders had said to them.
Easy English	<b>The group of believers pray to God</b> After the Jewish leaders let them go free, Peter and John went back to the group of believers. They told them what the leaders of the priests and the important Jews had said.
Easy-to-Read Version–2008	Peter and John left the meeting of Jewish leaders and went to their own group. They told the group everything that the leading priests and the older Jewish leaders had said to them.
God's Word™	When Peter and John were released, they went to the other apostles and told them everything the chief priests and leaders had said.
Good News Bible (TEV)	As soon as Peter and John were set free, they returned to their group and told them what the chief priests and the elders had said.
J. B. Phillips	<b>The united prayer of the young Church—</b> After their release the apostles went back to their friends and reported to them what the chief priests and elders had said to them.
<i>The Message</i>	<b>One Heart, One Mind</b> As soon as Peter and John were let go, they went to their friends and told them what the high priests and religious leaders had said.
NIRV	<b>The Believers Pray</b> Peter and John were allowed to leave. They went back to their own people. They reported everything the chief priests and the elders had said to them.
New Life Version	<b>The Prayer of the Young Church</b> As soon as the missionaries were free to go, they went back to their own group. They told them everything the religious leaders had said.

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

Casual English Bible	<b>PRAYING A PSALM</b> After their release, Peter and John went back to their friends and told them about everything the top priests and elders said.
Contemporary English V.	As soon as Peter and John had been set free, they went back and told the others everything that the chief priests and the leaders had said to them.
New Berkeley Version	.
New Living Translation	<b>The Believers Pray for Courage</b> As soon as they were freed, Peter and John returned to the other believers and told them what the leading priests and elders had said.
The Passion Translation	As soon as they were released from custody, Peter and John went to the other believers and explained all that had happened with the high priest and the elders.
Plain English Version	<b>The Christians prayed together</b> Peter and John left that court and went back to the other people that believed in Jesus. They told them everything that the bosses of the Jewish ceremonies and the other Jewish leaders said.
UnfoldingWord Simplified T.	After Peter and John left the council, they went to the other believers and told them everything that the chief priests and Jewish elders had said to them.
William's New Testament	When they were turned loose, the apostles went back to their companions and told them what the high priests and elders had said to them.

**Partially literal and partially paraphrased translations:**

American English Bible	Well, after they'd been released, [Peter and John] returned to their [brothers] and reported what the Chief Priests and elders had told them.
Beck's American Translation Breakthrough Version	After being let out, they went to their own people and announced as many things to them as the head priests and the older men said.
Common English Bible	<b>The believers pray</b> After their release, Peter and John returned to the brothers and sisters and reported everything the chief priests and elders had said.
A. Campbell's Living Oracles	And being dismissed, they came to their own company, and related all that the chief priests and elders had said to them.
NT for Everyone	<b>Look upon Their Threats</b> When they had been released, they went back to their own people, and told them everything that the chief priests and the elders had said.
20 <sup>th</sup> Century New Testament	After they had been set at liberty, the Apostles went to their friends and told them what the Chief Priests and the Councillors had said to them.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	On their release, Peter and John returned to their own people and reported everything that the chief priests and elders had said to them.
Conservapedia Translation	Once they were released, they returned among friends and explained what the chief priests and the elders had said.
Revised Ferrar-Fenton Bible	<b>The Apostles Rejoicing in Persecution.</b> Being then dismissed, they returned to their own company, and reported everything that the chief priest and elders had said to them.
Free Bible Version	After the disciples had been released, they went to the other believers and told them everything the chief priests and elders had said to them.
God's Truth (Tyndale)	As soon as they were let go, they came to their fellows, and showed all that the high Priests and elders had said to them.
International Standard V	<b>The Believers Pray for Boldness</b> After they were released, Peter and John [Lit. released, they] went to their fellow believers [Lit. their own] and told them everything the high priests and the elders had said.
Leicester A. Sawyer's NT	And being dismissed they came to their friends, and related to them what the chief priests and elders said to them.
The Spoken English NT	<b>The Believers Praise God and Pray for Boldness</b> When Peter and John were released, they went to their own people and told them about all the things the chief priests and elders had said.
Weymouth New Testament	After their release the two Apostles went to their friends, and told them all that the High Priests and Elders had said.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<b>The prayer of the community</b> <ul style="list-style-type: none"> <li>• As soon as Peter and John were set free, they went to their friends and reported what the chief priests and elders had said to them.</li> <li>• 23. We can meditate on the way this church gathering develops: an event (the arrest) is shared by all. For them this confrontation with the authorities is some thing new. They connect what happened with the Word of God. In this case they refer to Psalm 2; then they begin common prayer and ask for courage to continue to do God's works.</li> </ul>
The Heritage Bible	And being set free, they went to their own <i>fellow believers</i> , and announced all that the head priests and elders said to them.
New American Bible (2011)	<b>Prayer of the Community.</b>

New Catholic Bible	After their release they went back to their own people and reported what the chief priests and elders had told them.
	<b>The Community's Prayer for the Apostles.</b> <sup>[d]</sup> As soon as they were released, they went back <sup>[e]</sup> to the community and reported everything that the chief priests and the elders had said to them.
	[d] The prayer begins with an invocation of the Creator, embracing the horizon of the world: heaven, earth, and sea. It follows the traditional practice of calling for God's protection of his people. This community is the new people compelled to make a new Exodus; and this people needs strength from God for this departure and this journey. It is rejected by the Jews who act like the pagan nations as these are characterized by the Old Testament. The future of the people is going to be bleak if its authorities refuse to recognize the name of God's holy Servant.
	The invocation of the prayer for the apostles is made in the name of Jesus, and all the new people receive the gift of the word as at the first Pentecost, but in a situation of defense and interrogation. Such a prayer is the type of Christian prayer for times of crisis, for a community that must face an uncertain future and an unexpected road.
	[e] <i>Went back</i> : probably to the same Upper Room where the apostles had met (Acts 1:13) and where the community may have continued to meet (Acts 12:12).
New Jerusalem Bible	As soon as they were released they went to the community and told them everything the chief priests and elders had said to them.
Revised English Bible–1989	As soon as they were discharged the apostles went back to their friends and told them everything that the chief priests and elders had said.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Upon being released, they went back to their friends and reported what the head <i>cohanim</i> and elders had said to them.
Hebraic Roots Bible	And being set free, they came to their own brethren and reported to them what the chief priests and elders said.
Holy New Covenant Trans.	Peter and John left the meeting of the Jewish leaders and went to their own people. They told the group everything which the most important priests and the Jewish elders had said to them.
Tree of Life Version	As soon as they were released, Peter and John went to their own people and reported all that the ruling kohanim and elders had said to them.

#### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Being Sent (Away) but [Men] come to the [men] own and [They] announce what* to them The Priests (Chief) and The [Men] Older say..
Awful Scroll Bible	And being loosed- them -away, they come with regards to their own, and they announce-away as many things as the chief-priests and the elders, said with regards to them.
exeGesés companion Bible	<b><u>MESSIANISTS FILL/SHALAM WITH THE HOLY SPIRIT</u></b> And being released, they come to their own, and evangelize as much as the archpriests and elders said to them:...
Orthodox Jewish Bible	And, after having been released, the Moshiaich's Shlichim came to their own, and reported all the things the Rashei Hakohanim and the Zekenim had said to them.
Rotherham's Emphasized B.	<b>§ 7. The Apostles Triumphant.</b> But [when they had been let go] they came unto their own [friends], and told as many things as [unto them] [the High-priests and Elders] had said.

#### Expanded/Embellished Bibles:

The Amplified Bible An Understandable Version	So, after Peter and John were released, they went [back to the other disciples] and reported everything the leading priests and elders [of the Jews] had said to them.
The Expanded Bible	<b>The Believers Pray</b> After Peter and John left the meeting of leaders [were released], they went to their own group and told them [reported] everything the leading [chief] priests and the elders had said to them.
Jonathan Mitchell NT	Now being released (loosed away), they went to their own [group; company; association; family and friends; home] and reported back as many things as (or: whatever) the chief priests and the elders said to them.
Syndein/Thieme	And having been released, they went to their own company {Peter and John went back to their fellow believers}, and reported all that the chief priests and elders had said unto them.
Translation for Translators	<b>The believers talked to God about those who opposed him and them.</b> <i>Acts 4:23-28</i> After Peter and John had been released, they went to the other believers and reported all that the chief priests and other Jewish elders had said to them.
The Voice	Peter and John, upon their release, went right to their friends and told the story—including the warning from the council.

### Bible Translations with Many Footnotes:

Lexham Bible	<b>The Believers Pray for Continued Bold Witness</b> And when they [*Here “when” is supplied as a component of the participle (“were released”) which is understood as temporal] were released, they went to their own people and reported all that the chief priests and the elders had said to them.
NET Bible®	<b>The Followers of Jesus Pray for Boldness</b> When they were released, Peter and John <sup>53</sup> went to their fellow believers <sup>54</sup> and reported everything the high priests and the elders had said to them. <sup>53</sup> tn Grk “they”; the referents (Peter and John) have been specified in the translation for clarity, since a new topic begins in v. 23 and the last specific reference to Peter and John in the Greek text is in 4:19. <sup>54</sup> tn Grk “to their own [people].” In context this phrase is most likely a reference to other believers rather than simply their own families and/or homes, since the group appears to act with one accord in the prayer that follows in v. 24. At the literary level, this phrase suggests how Jews were now splitting into two camps, pro-Jesus and anti-Jesus.
Wilbur Pickering’s New T.	<b>The reaction of the believers</b> So upon being released they went to their own group and reported all that the chief priests and elders had said to them.

### Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.	Now after they were released, they went face-to-face to their own people [believers in Jesus Christ: the new Israel] and reported everything that the chief priests and official elders had told them face-to-face .
Context Group Version	And being let go, they came to their own [kind], and reported all that the chief priests and the elders had said to them.
English Standard Version	When they were released, they went to their friends and reported what the chief priests and the elders had said to them.
Far Above All Translation	So having been released, they went to their own circle and reported everything that the senior priests and elders had said to them.
Green’s Literal Translation	And being set free, they came to their own and reported to them what the chief priests and elders said.

Modern Literal Version 2020 **Now having been released, they came to their own brethren and reported how-much the high-priests and the elders had said to them.**

New King James Version **Prayer for Boldness**  
**And being let go, they went to their own companions and reported all that the chief priests and elders had said to them.**

A Voice in the Wilderness **And being let go, they went to their own companions and reported all that the chief priests and elders had said to them.**

**The gist of this passage:** Peter and John returned to the other believers and told them what the chief priests and elders had said.

Acts 4:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
απολυō (ἀπολύω) [pronounced ap-ol-OO-oh]	relieves, releasing, dismissing (reflexively departing), or (figuratively) letting die, pardoning, divorcing; letting one depart; forgiving; letting go; being loosed; putting (sending) away, setting at liberty	masculine plural, aorist passive participle, nominative case	Strong's #630
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #2064
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
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
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 plural adjective; accusative case	Strong's #2398

**Translation:** After being released, Peter and John [lit., they] went directly to their own...

Their own is a reference to others who believe in Jesus.

The additional warning probably did not take too long, and then Peter and John (and whomever else was with them) were released. They went right back to the other disciples.



There is a core group of 120 or perhaps even 250, but there have since had perhaps 10,000 additional believers added to them. We do not know much here. It is reasonable to assume that many lived at whatever place they secured earlier (perhaps they moved to a larger place). And that the Apostles had been going to the Temple and evangelizing there. Sometimes people bring their friends and family to evangelistic services.

Now, at this point, we know of two large gatherings which took place: one near where the disciples were staying, when the Holy Spirit came upon them (in Acts 2); and one in the Temple Courtyard (in Acts 3). One might consider Peter's short dissertation while under oath to be a third evangelistic push (but with a smaller crowd).

<b>Acts 4:23b</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
απαγγέλλω (ἀπαγγέλλω) [pronounced <i>ap-ang-EL-loh</i> ]	<i>to bring tidings (from a person or a thing), to bring word, to bring a report; to proclaim, to make known openly, to tell, to declare</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #518
hosos (ὅσος) [pronounced <i>HOS-os</i> ]	<i>as great as, as far as, as much [many, long] as; all that; inasmuch as; how much, how many, whoever</i>	neuter plural, correlative pronoun; accusative case	Strong's #3745
πρός (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
αὐτούς (αὐτούς) [pronounced <i>ow-toose</i> ]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846
hoi (οἱ) [pronounced <i>hoy</i> ]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i> ]	<i>chief priest, high priest</i>	masculine plural noun, nominative case	Strong's #749
Thayer: <i>The high priests, these comprise in addition to one holding the high priestly office, both those who had previously discharged it and although disposed, continued to have great power in the State, as well as the members of the families from which high priest were created, provided that they had much influence in public affairs..</i>			
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

Acts 4:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
presbuteros (πρεσβύτερος) [pronounced pres- BOO-ter-oss]	elder, a senior; specifically an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter; old	masculine plural noun; nominative case	Strong's #4245
légō (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004

**Translation:** ...and they told them all that [lit., as much as] the high priests and elders said.

Peter and John told the other disciples all that was said.

Acts 4:23 After being released, Peter and John [lit., they] went directly to their own and they told them all that [lit., as much as] the high priests and elders said. (Kukis mostly literal translation)

After being released, Peter and John went right back to the other believers and told them everything that went on and all that the religious types said.

Acts 4:23 After being released, Peter and John went back to the other disciples and they told them everything that the high priests and elders said. (Kukis paraphrase)

But the ones hearing, of one accord, lifted up voices, face to face with the God; and they said, "A Lord of yours, the One making the sky and the earth and the seas, and all the (things) in them. The of the Father of us, through a Spirit Holy, by a mouth of David, a servant of Yours, saying that, 'Why rage gentiles and people practice empty (things)? They have brought near the princes of the earth and the rulers; they were gathered together against Him—against the Lord and against the Christ of His.

Acts  
4:24–26

The ones who heard [this information], [were] of one mind [when] they lifted up [their] voices directly to God, and they said, "Your Lord [possibly, Lord, You (are) God], the One making the sky, the earth and the seas (and all [that is] in them), Who, our Father, through the mouth of David, Your servant, by the Holy Spirit, said, 'Why do the gentiles rage and peoples imagine empty (things)? The princes of the land and the rulers have stood [up]; they have been gathered together against Him—against the Lord and His Messiah.

Those to whom Peter and John made this report, appeared to be of one mind, when they lifted up their voices to God, saying, "Lord, You are the God, the One Who made the sky, the earth, and the seas; and all that is in them. Our Father has spoken through David, who was Your servant. David wrote these words through the power of the Holy Spirit: 'Why do the gentiles rage and the people imagine empty, meaningless things? David then wrote, The princes of the land and the rulers of various countries have taken a stand against You—against the Lord God and against His Christ.

Here is how others have translated this verse:

**Ancient texts:**

Westcott-Hort Text (Greek)	But the ones hearing, of one accord, lifted up voices, face to face with the God; and they said, "A Lord of yours, the One making the sky and the earth and the seas, and all the (things) in them. The of the Father of us, through a Spirit Holy, by a mouth of David, a servant of Yours, saying that, 'Why rage gentiles and people practice empty (things)? They have brought near the princes of the earth and the rulers; they were gathered together against Him—against the Lord and against the Christ of His.
Complete Apostles Bible	So when they heard that, they raised their voice to God with one mind and said: "Lord, You are God, who made heaven and the earth and the sea, and all that is in them, who by the mouth of Your servant David have said: 'Why did the nations rage, and the people conspired vain things? The kings of the earth took their stand, and the rulers were assembled together against the LORD and against His Christ.'
Douay-Rheims 1899 (Amer.)	Who having heard it, with one accord lifted up their voice to God and said: Lord, thou art he that didst make heaven and earth, the sea and all things that are in them. Who, by the Holy Ghost, by the mouth of our father David, thy servant, hast said: Why did the Gentiles rage: and the people meditate vain things? The kings of the earth stood up: and the princes assembled together against the Lord and his Christ.
Holy Aramaic Scriptures	And they, when they had heard it, together they were lifting up their voice unto Alaha {God}, and were saying: "MarYa {Lord-YHWH}, You are Alaha {God}, who made the Heavens and the Earth, and the sea, and all which are in them. And You are He who spoke by means of The Rukha d'Qudsha {The Spirit of Holiness}, through the mouth of David, Your Servant: 'For what did the Amme {the Peoples/the Gentiles} rage, and the Emutha {the Nations} plan vanity? The Kings of the Earth and the authorities have stood up and deliberated together concerning MarYa {The Lord-YHWH}, and concerning Meshikkeh {His Anointed One}.'
James Murdock's Syriac NT	And they, when they heard [it], unitedly lifted up their voice to God and said: Lord, thou art God, who hast made heaven, and earth, and seas, and every thing in them. And it is thou who hast said, by the Holy Spirit in the mouth of David thy servant: Why do the nations rage, and the people imagine a vain thing? The kings of the earth and the potentates stood up, and they consulted to-gether, against the Lord, and against his anointed.
Original Aramaic NT	And when they had heard, they raised their voice as one to God, and they said, "LORD JEHOVAH, you are God, who made the Heavens and The Earth and the seas and all that is in them." And you are he who spoke by The Spirit of Holiness in the mouth of David, your Servant: "Why have the nations raged and the peoples devised nothingness?" "The Kings of The Earth stood up and the Rulers held counsel together against THE LORD JEHOVAH and against his Messiah."

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And hearing it, they all, with one mind, made prayer to God and said, O Lord, maker of heaven and earth and the sea and all things in them: Who has said, by the Holy Spirit, through the mouth of our father David your servant, Why are the nations so violently moved, and why are the thoughts of the people so foolish?
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Bible in Worldwide English	<p>The kings of the earth were lifted up, the rulers came together, against the Lord, and against his Christ:</p> <p>When they heard it, they talked to God together. They said, Lord, you are God. You made the sky, and the earth, the sea, and all that is in them. Our father David was your servant. Through him you said by the Holy Spirit, "Why are the people who are not Jews so angry? And why do the people plan things for nothing?"</p>
Easy English	<p>The kings of the earth joined their forces. And the rulers met together against the Lord and his Christ."</p> <p>The believers listened to what Peter and John told them. Then they all prayed together. They said to God, 'You are the Lord who rules over everything. You made the sky, the earth and the sea. You also made everything that is in them. 25 Our ancestor, King David, was your servant. You sent your Holy Spirit to him so that he spoke your message. You said through him.</p>
	<p>See Psalm 2:1-3.</p> <p>"People of other nations were very angry. They made plans to do useless things. Why did they do that? The kings and rulers of the world met together. They decided to fight against the Lord God and against his Messiah."</p>
Easy-to-Read Version–2008	<p>When the believers heard this, they all prayed to God with one purpose. They said, "Master, you are the one who made the sky, the earth, the sea, and everything in the world. Our ancestor David was your servant. With the help of the Holy Spirit he wrote these words: 'Why are the nations shouting? Why are the people planning such useless things?"</p>
God's Word™	<p>The kings of the earth prepare themselves to fight, and the rulers all come together against the Lord and against his Messiah.'</p> <p>When the apostles heard this, they were united and loudly prayed to God, "Master, you made the sky, the land, the sea, and everything in them. You said through the Holy Spirit, who spoke through your servant David (our ancestor), 'Why do the nations act arrogantly? Why do their people devise useless plots? Kings take their stand. Rulers make plans together against the Lord and against his Messiah.'</p>
Good News Bible (TEV)	<p>When the believers heard it, they all joined together in prayer to God: "Master and Creator of heaven, earth, and sea, and all that is in them! By means of the Holy Spirit you spoke through our ancestor David, your servant, when he said, 'Why were the Gentiles furious; why did people make their useless plots? The kings of the earth prepared themselves, and the rulers met together against the Lord and his Messiah.'</p>
J. B. Phillips	<p>When they heard it they raised their voices to God in united prayer and said, "Lord, you are God, who made heaven and earth and the sea, and all that is in them, who by the mouth of your servant David have said: 'Why did the nations rage, and the people plot vain things? The kings of the earth took their stand, and the rulers were gathered together against the Lord and against his Christ'.</p>
The Message	<p>Hearing the report, they lifted their voices in a wonderful harmony in prayer: "Strong God, you made heaven and earth and sea and everything in them. By the Holy Spirit you spoke through the mouth of your servant and our father, David:</p> <p>Why the big noise, nations?  Why the mean plots, peoples?  Earth's leaders push for position,  Potentates meet for summit talks,  The God-deniers, the Messiah-defiers!</p>

NIRV	The believers heard this. Then they raised their voices together in prayer to God. "Lord and King," they said, "you made the heavens, the earth and the sea. You made everything in them. Long ago you spoke by the Holy Spirit. You spoke through the mouth of our father David, who served you. You said, " 'Why are the nations angry? Why do the people make useless plans? The kings of the earth rise up. The rulers of the earth gather together against the Lord and against his anointed king.' (Psalm 2:1,2)
New Life Version	When they heard it, they all prayed to God, saying, "Lord God, You made the heaven and the earth and the sea and everything that is in them. You said through the Holy Spirit by the mouth of our father David, 'Why are the nations so shaken up and the people planning foolish things? The kings of the earth stood in a line ready to fight, and the leaders were all against the Lord and against His Christ.'

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

Casual English Bible	When the group heard this, they started making some noise. Quoting their Bible, they said prayers of thanks to God. "Lord of everything that exists, you created heaven, the earth, the sea—and everything in them. Long ago you spoke to your people, through the power of the Holy Spirit and the voice of our ancestor David, who was devoted to you. David said, " 'Why are the nations in such a rage? Why are their people scheming to hurt others and help themselves? Kings of this world have taken their stand. These rulers have united against their common enemy: the LORD and his Messiah.' [6] <sup>6</sup> 4:26 This prayer is a quote from Psalm 2:1-2.
Contemporary English V.	When the rest of the Lord's followers heard this, they prayed together and said: Master, you created heaven and earth, the sea, and everything in them. And by the Holy Spirit you spoke to our ancestor David. He was your servant, and you told him to say: "Why are all the Gentiles so furious? Why do people make foolish plans? The kings of earth prepare for war, and the rulers join together against the Lord and his Messiah."
Goodspeed New Testament	When they heard it, with one impulse they all raised their voices to God and said, "Master, it was you who made heaven, earth, and sea, and everything that is in them, and who said through the holy Spirit by the lips of our forefather David, your slave, " 'Why did the heathen rage, And the peoples form vain designs? The kings of the earth stood by, And the rulers assembled Against the Lord and against his Christ.'
The Living Bible	Then all the believers united in this prayer: "O Lord, Creator of heaven and earth and of the sea and everything in them—you spoke long ago by the Holy Spirit through our ancestor King David, your servant, saying, 'Why do the heathen rage against the Lord, and the foolish nations plan their little plots against Almighty God? The kings of the earth unite to fight against him and against the anointed Son of God!'
New Berkeley Version New Living Translation	. When they heard the report, all the believers lifted their voices together in prayer to God: "O Sovereign Lord, Creator of heaven and earth, the sea, and everything in them— you spoke long ago by the Holy Spirit through our ancestor David, your servant, saying, 'Why were the nations so angry? Why did they waste their time with futile plans?



The kings of the earth prepared for battle;  
the rulers gathered together  
against the Lord

and against his Messiah.' [Or *his anointed one*; or *his Christ*. Ps 2:1-2.]

The Passion Translation

When the believers heard their report, they raised their voices in unity and prayed, "Lord Yahweh, you are the Lord of all! You created the universe—the earth, the sky, the sea, and everything that is in them.

And you spoke by the Holy Spirit through your servant David, our forefather, saying: 'How dare the nations plan a rebellion, ranting and raging against the Lord Most High? Their foolish plots are futile! Look at how the kings of the earth take their stand, with the rulers scheming and conspiring together against God and his anointed Messiah!'

Plain English Version

The other followers listened to Peter and John, and then they all prayed to God together. They said to him, "God, you are the boss over everything. You made the sky, and the earth, and the sea, and everything in them. The Holy Spirit talked to your man, David, our grand-father that lived a long time ago, and the Holy Spirit told him to write this in God's book. David wrote,

'The people from different countries are really angry, and they are talking about doing something stupid, something that will not work. Their bosses and leaders are getting ready to fight.

They want to get together to fight against God, and they want to fight against the man that God picked to be his special person.'

Radiant New Testament

When the believers heard about it all, they raised their voices together in prayer to God. "Lord and King," they said, "you made the heavens, the earth, and the sea and everything in them. Through the mouth of our father David, your servant, you spoke by the Holy Spirit. You said,

" 'Why do the nations rage?

Why do the people make plans that can't succeed?

The kings of the earth rise up.

The rulers of the earth gather together  
against the Lord

and against his chosen king.'

UnfoldingWord Simplified T.

When the believers heard this, they all agreed as they prayed to God together, "O Lord! You made the sky, the earth and the oceans, and everything in them.

The Holy Spirit caused our ancestor, King David, who served you, to write these words: 'Why did the people groups of the world become angry and the Israelite people plan uselessly against God? The kings in the world prepared to fight God's Ruler, and the rulers joined with them to oppose the Lord God and the one whom he had chosen to be the Messiah.'

William's New Testament

When they heard this, with one united prayer to God they said: "O Lord, you are the Maker of heaven, earth, and sea, and everything that is in them, and the One who spoke thus through the Holy Spirit by the lips of our forefather David, your servant: 'Why did the heathen rage, and the peoples make vain designs? The kings of the earth took their stand. The rulers met against the Lord, and too, against His Christ.'

### Partially literal and partially paraphrased translations:

American English Bible

And on hearing this, they all raised their voices to God together and said:

'O our only King... You who made the lands, the skies, the seas, and everything in them... Through Your **Breath**, You had asked through the mouth of our father David (Your servant):

'Why do the nations and all of the peoples  
Think about things that are worthless?'

For, the rulers of their lands and their kings  
Are against **Jehovah** and His anointed.' [Psalm 2:1-2]

Beck's American Translation Breakthrough Version	The people who heard it unanimously raised a voice to God and said, "Our Owner, You are the <i>One</i> who made the sky, the earth, the sea, and all the <i>things</i> in them, the <i>One</i> (through <i>the</i> Sacred Spirit, from the mouth of our father, David, Your servant boy) who said <i>in Psalm 2:1-2</i> , 'Why did non-Jews huff and ethnic groups care for empty <i>things</i> ? The kings of the earth stood by, and the head people were gathered together over the same thing: against the Master and against His Anointed King.'
Len Gane Paraphrase	After they heard that, they lifted up their voices all together to God and said, "Lord, you are God, who has made heaven, earth, the sea, and everything in them. "By the mouth of your servant David you have said, 'Why did the heathen rage and the people imagine impossible things? "The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Messiah.'
New Advent (Knox) Bible	And they, when they heard it, uttered prayer to God with one accord; Ruler of all, thou art the maker of heaven and earth and the sea, and all that is in them. Thou hast said through thy Holy Spirit, by the lips of thy servant David, our father, What means this turmoil among the nations; why do the peoples cherish vain dreams? See how the kings of the earth stand in array, how its rulers make common cause, against the Lord and his Christ.[5] [5] Ps. 2.1.
NT for Everyone 20 <sup>th</sup> Century New Testament	All who heard their story, moved by a common impulse, raised their voices to God in prayer: "O Sovereign Lord, it is you who has 'made the heavens, the earth, the sea, and everything that is in them,' And who, by the lips of our ancestor, your servant David, who spoke under the influence of the Holy Spirit, have said-- 'Why did the nations rage, and the peoples form vain designs? The kings of the earth set their array, and its rulers gathered together, against the Lord and against his Christ.'

### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	After they heard it, they praised God with unanimity, "Lord, you are God. You have made heaven, earth, the oceans, and everything in them." "You said through the mouth of your servant David, 'Why does the heathen rage and the people imagine petty things?'" "The governments rose up together against the Lord God and against Christ." "Kings" refers to legitimate monarchies, of which there were few to none at the time
Revised Ferrar-Fenton Bible	And when they heard it, they sang in unison to God, and said: "Almighty, You Who have made the heaven, the earth, and the sea, and all that is in them; Who by the Holy Spirit, through the mouth of our forefather David, Your servant, said; WHY RAGE THE HEATHEN SO, AND THE PEOPLE PLOT IN VAIN? THE KINGS OF THE EARTH RANGE THEMSELVES FOR ATTACK, AND THE JUDGES ARE COMBINED TOGETHER AGAINST THE LORD, AND AGAINST HIS MESSIAH. <i>Psa 2:1-2</i>
Free Bible Version	When they heard what had happened, they prayed to God together: "Lord, you made heaven and earth and sea, and everything that is in them.

You spoke by the Holy Spirit through David, our forefather and your servant, saying 'Why did the people of the other nations become so angry? Why did they plot so foolishly against me?

The kings of the earth prepared for war\*; the rulers united together against the Lord and against his Chosen One.'\*

International Standard V

When they heard this, they all raised their voices to God and said, "Master, you made heaven and earth, the sea, and everything in them.

You said by the Holy Spirit through the voice of our ancestor, your servant David, 'Why do the unbelievers [Lit. gentiles ; i.e. unbelieving non-Jews] rage, and the people devise useless plots?

The kings of the earth take their stand, and rulers meet together against the Lord

and against his Messiah.' [Or Christ; cf. Ps 2:1-2]

Riverside New Testament

They hearing it unitedly lifted up their prayer to God and said, "O Lord, thou who didst make the heaven and the earth and the sea and all things that are in them, who through the Holy Spirit by the mouth of our father David, thy servant, didst say, 'Why do the heathen rage and the people imagine vain things?

The kings of the earth set themselves and the rulers are gathered together against the Lord and against his Christ' — ...

Leicester A. Sawyer's NT

And when they heard it they lifted up their voice with one consent to God, and said, Master, thou who hast made heaven, and the earth, the sea, and all things in them, who by the mouth of thy servant David hast said, Why did the nations rage and the peoples devise vain things? the kings of the earth stood up, and the rulers were assembled together against the Lord, and against his anointed.

Urim-Thummim Version

And when they heard that, they lifted up their voice to Elohim with one accord and said, LORD, you are Elohim, that has made the cosmos, earth, and the sea, and all that is in them:

Who by the mouth of your slave David has said, Why did the crowds rage, and the people imagine devoid things?

The kings of the earth stood up, and the rulers were gathered together against the LORD and against his Christ.

Weymouth New Testament

And they, upon hearing the story, all lifted up their voices to God and said, "O Sovereign Lord, it is Thou who didst make Heaven and earth and sea, and all that is in them,

and didst say through the Holy Spirit by the lips of our forefather David Thy servant, "WHY HAVE THE NATIONS STAMPED AND RAGED, AND THE PEOPLES FORMED FUTILE PLANS?

THE KINGS OF THE EARTH CAME NEAR, AND THE RULERS ASSEMBLED TOGETHER AGAINST THE LORD AND AGAINST HIS ANOINTED."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)

When they heard it, they raised their voices as one and called upon God, "Sovereign Lord, maker of heaven and earth, of the sea and everything in them, you have put these words in the mouth of David, our father and your servant, through the Holy Spirit: *Why did the pagan nations rage and the people conspire in folly? The kings of the earth were aligned and the princes gathered together against the Lord and against his Messiah.* Ps 2:1-2

The Heritage Bible

And having heard, they lifted up their voice to God with one passion, and said, Master, you are God, who made the heaven, and the earth, and the sea, and all things in them,

Who through the mouth of David your child said, Why did the races rage, and the people revolve in their mind vain things? Psa 2:1

New American Bible (2011)	<p>The kings of the earth stood up, and the rulers were gathered together upon the same day, against the Lord and against his Christ, Psa 2:2</p> <p>And when they heard it, they raised their voices to God with one accord and said, "Sovereign Lord, maker of heaven and earth and the sea and all that is in them, you said by the holy Spirit through the mouth of our father David, your servant: 'Why did the Gentiles rage<sup>9</sup> and the peoples entertain folly? The kings of the earth took their stand and the princes gathered together against the Lord and against his anointed.'</p> <p>g. [4:25–26] Ps 2:1–2.</p>
New Catholic Bible New Jerusalem Bible	<p>When they heard it they lifted up their voice to God with one heart. 'Master,' they prayed, 'it is you who made sky and earth and sea, and everything in them; it is you who said through the Holy Spirit and speaking through our ancestor David, your servant: Why this uproar among the nations, this impotent muttering of the peoples? Kings on earth take up position, princes plot together against the Lord and his Anointed.</p>
Revised English Bible–1989	<p>When they heard it, they raised their voices with one accord and called upon God. "Sovereign Lord, Maker of heaven and earth and sea and of everything in them, you said by the Holy Spirit, through the mouth of David your servant, Why did the Gentiles rage and the peoples hatch their futile plots? The kings of the earth took their stand and the rulers made common cause against the Lord and against his Messiah.</p>

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>When they heard it, they raised their voices to God with singleness of heart. "Master," they prayed, "You <b>made heaven, earth, the sea and everything in them.</b> [Psalm 146:6] By the <i>Ruach HaKodesh</i>, through the mouth of our father David, your servant, you said,</p> <p><b>'Why did the nations rage and the peoples devise useless plans? The kings of the earth took their stand; and the rulers assembled together against ADONAI and against his Messiah.'</b> Psalm 2:1–2</p>
Hebraic Roots Bible	<p>And hearing they with one passion lifted their voice to Elohim and said, YAHWEH, You are "The Elohim who made the heaven and the earth and the sea, and all things in them," (Ex. 20:11) who through the mouth of Your servant David said, "Why do the nations rage, and the peoples plan worthless things? The kings of the earth have risen and rulers have deliberated as one against YAHWEH and against His Messiah." (Psa. 2:1, 2)</p>
Holy New Covenant Trans.	<p>When the group heard this, they prayed to God with one purpose, "Master, You are the One who made the land, the sea, the sky, and everything in the world. Our ancestor, David, was Your servant. With the help of the Holy Spirit he wrote these words: 'Why were the nations so mad? Why did the people of the world plan things against God? That is hopeless! The kings and the rulers of the earth come together against the Lord God and against His Messiah!'</p>
The Scriptures 2009	<p>And having heard that, they lifted up their voice to Elohim with one mind and said, "הוה, You are Elohim, who made the heaven and the earth and the sea, and all that is in them,<sup>b</sup> Psalm 146:6 <sup>b</sup>Also see Exodus 20:11.</p>

who by the mouth of Your servant Dawid have said, **'Why did the nations rage, and the people plot in vain?**

**'The sovereigns of the earth stood up, and the rulers were gathered together against הוה and against His Messiah.'** Psalm 2:1-2.

Tree of Life Version

When they heard it, they lifted their voices together to God and said, "O Sovereign Master, 'You made heaven and earth and the sea, and everything in them.'

You said by the Ruach ha-Kodesh, through the mouth of our father David Your servant, 'Why did the nations rage and the peoples plot foolish things?

The kings of the earth took their stand and the rulers were gathered together against Adonai and against His Anointed One.'

### Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Accurate New Testament

The [Men] but Hearing {them} unanimously take sound to the god and [They] say Master You {are} The [One] Making the heaven and the earth and the sea and all the [things] in them The [One] [of] the father [of] us through spirit pure [from] mouth {of} david child [of] you Saying why? rage Nations and Peoples consider [things] empty stand The Kings [of] the earth and The Rulers are gathered to the it against the lord and against the christ [of] him...

Alpha & Omega Bible

AND WHEN THEY HEARD this, THEY LIFTED THEIR VOICES TO THEOS (*The Alpha & Omega*) WITH ONE ACCORD AND SAID, "O LORD, IT IS YOU WHO MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM, †(Exodus 20:11, Neh. 9:6, Psalm 146:6)

WHO BY THE HOLY BREATH, THROUGH THE MOUTH OF OUR FATHER DAVID YOUR SERVANT, SAID, 'WHY DID THE GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS?

'THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD AND AGAINST HIS CHRIST.'

†(Psalm 2:1)

Awful Scroll Bible

And hearing it, they lift up their voices with respects to God, together-in-passion, and said, "Lord, You is God, the One 'making the expanse and the land and the sea, and everything from-within them,'

(")the One, by the mouth of Your attendant David, said, "In-order-that-what the nations rage, and the people carefully tend to vanities?

(" ")The governing leaders of the land stand-by, and the rulers are being gathered-together on the same, against the Lord, and against His Anointed One.'

Concordant Literal Version

Now those who hear, with one accord lift up their voice to God and say, O Owner, Thou Who makest heaven and earth and the sea and all that is in them,

Who through holy spirit, by the mouth of our father, Thy boy David, art saying, 'Why are the nations perturbed? And why do the peoples mumble empty phrases?

Standing by are the kings of the land, And the chancellors gathered in the same place, Against the Lord and against His Christ."

exeGesés companion Bible

...and when they hear,

they lift their voice to Elohim in unanimity, and say,

Despotes, you are Elohim,

who made the heavens and earth and the sea

and all therein:

who through the mouth of your lad David said,

Why do the goyim snort

and the people premeditate in vain?

The sovereigns of the earth stand,

and the archs gather together

against Yah Veh and against his Messiah.

Psalm 2:1, 2



Orthodox Jewish Bible	And having heard this, the people lifted their voices to Hashem with one mind, and said, "Rabbono Shel Olam, you are the one BARAH ES HASHOMAYIM V'ES HA'ARETZ and the yam and all that is in them, [BERESHIS 1:1; NECHEMYAH 9:6; IYOV 41:11; YESHAYAH 37:16; TEHILLIM 146:6; SHEMOT 20:11] "And You are the One Who by the Ruach Hakodesh through the mouth of Avinu Dovid Your eved, said, LAMMAH RAGESHU GOYIM UL'UMMIM YEHIGU RIK ("Why did the Goyim rage and the peoples plot vain and futile things?") YITYATZVU MALKHEI ERETZ V'ROZNMIM NOSEDU YACHAD AL HASHEM V'AL MOSHIACHO ('The kings of the earth took their stand, and the rulers assembled together against Hashem and against His Moshiach.') [TEHILLIM 2:1,2; DANIEL 9:25]
Rotherham's Emphasized B.	And [they_ having heard]   with one accord   uplifted voice unto God, and said— O Sovereign! <sup>a</sup>   Thou   art he that made the heaven_ and the earth_ and the sea, and all things that are therein: <sup>b</sup> Who <by our father_ through means of the Holy Spirit_ even by the mouth of David thy servant> said— Unto what end did nations rage, And  peoples  busy themselves with empty things? The kings of the earth  stationed themselves , And  the rulers  were gathered together_ with one intent_   Against the Lord, And against his Christ  . <sup>c</sup>
	<sup>a</sup> Or: "master." <sup>b</sup> Exo. xx. 11; Ps. cxivi. 6. <sup>c</sup> Or: "Anointed One." Ps. ii. 1, 2.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And when they heard it, they raised their voices together to God and said, "O Sovereign Lord [having complete power and authority], it is You who MADE THE HEAVEN AND THE EARTH AND THE SEA, AND EVERYTHING THAT IS IN THEM, who by the Holy Spirit, through the mouth of our father David, Your servant, said, 'WHY DID THE NATIONS (Gentiles) BECOME ARROGANT and RAGE, AND THE PEOPLES DEVISE FUTILE THINGS [against the Lord]? 'THE KINGS OF THE EARTH TOOK THEIR STAND [to attack], AND THE RULERS WERE ASSEMBLED TOGETHER AGAINST THE LORD AND AGAINST HIS ANOINTED (the Christ, the Messiah).'
An Understandable Version	And when the disciples heard this report they united their voices to God in prayer [saying]: "O, Lord, You made the heaven, the earth, the sea and everything in them. [You] said, through the Holy Spirit and by means of [the inspired writings of] our forefather David, your servant, [Psa. 2:1-2], 'Why did the [unconverted] Gentiles rage [at the Messiah], and the people [of Israel] devise useless plans [for opposing Christ]? The kings of the earth [i.e., Herod and Pilate] took their stand [against Jesus], and the rulers [of the Jews] gathered against the Lord and against His Anointed One [i.e., Christ]."
The Expanded Bible	When the believers heard this, they ·prayed [ <sup>l</sup> raised their voices] to God together, "·Lord [or Sovereign; Master], you are the One who made the sky, the earth, the sea, and everything in them [Gen. 1; Ps. 8; 19; 104]. By the Holy Spirit, through our father David your ·servant [or child], you said: 'Why are the ·nations [Gentiles] ·so angry [furious; raging]? Why are the people ·making useless plans [plotting in vain]? The kings of the earth ·prepare to fight [take their stand], and their ·leaders [rulers] ·make plans [or gather; assemble] together

against the Lord

and his Christ [Messiah; Anointed One; Ps. 2:1–2; <sup>c</sup> the psalm describes the unrest of subject nations at the coronation of Israel's anointed king].'

Jonathan Mitchell NT

So upon hearing [it], the [group] unanimously with the same mind and like passion lifted up a voice (or: sound) to God and said, "O Sovereign Owner – absolute in power – You, 'the One making (or: constructing) the heaven (or: the atmosphere and sky) and the earth (or: the land) and the sea as well as all the things within them,' [Ps. 146:6]

"the One saying – through means of [the] Holy Spirit (or: a set-apart breath-effect and a separated attitude) – from our father (= ancestor) David's mouth, 'To what end or purpose did (or: do) the ethnic multitudes (or: nations) snort, neigh and stomp around [as a high-spirited horse] (or: behave arrogantly or with insolent and haughty airs) and peoples show care for and take interest in empty things (or: concern themselves over meaningless [activities]; or: mumble empty [phrases]; or: practice useless [rituals]; or: meditate on, give careful thought and attention to and then devise futile [schemes] or hollow [projects])?'

'The kings of the land (or: earth) took a stand (or: stood by; i.e.: placed themselves alongside to be at folks disposal), and the rulers (or: the leaders; the officials) were gathered together at the same [place] (or: = joined forces upon the same [purpose and intent]; or, perhaps: = as one) – down against the Lord [= Yahweh] and down against His Anointed One (or: the Christ which originated in Him).' [Ps. 2:1-2]

Syndein/Thieme

And when they heard that, they lifted up their voices to God {all prayer is addressed to God the Father} with one accord {group prayer is bona fide}, and said, "Lord, Thou art God, Who has made heaven, and earth, and the sea, and all that in them and said, "Who by the mouth of Thy servant David has said, "Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ."

{Note: 'Made' in the Greek implies having designed the plan. God the Father made the plan and God the Son then 'created' all things.}

{Note: this is an 'application' of the Old Testament passage in Psalm 2 the 'interpretation' will be in the Tribulation - here is an analogy similar to Psalm 2}

Translation for Translators

When they heard that, they *all* agreed as they prayed to God, and *one of* them prayed, "O Lord! You (*sg*) made the sky, the earth and the oceans, and everything in them. The Holy Spirit caused our ancestor, *King David* [MTY], who served you, to write these words:

*It is ridiculous* [RHQ] that the non-Jews became angry and the Israelite people planned uselessly *to oppose God*.

The kings of the world prepared to fight God's *Ruler*, and the *other* rulers assembled together *with them* to oppose the Lord *God* and the one whom he had appointed *to be the Messiah*.

The Voice

The whole community responded with this prayer to God:

**Community of Believers:** God, our King, You made the heaven and the earth and the sea and everything they contain.<sup>[b]</sup> You are the One who, by the Holy Spirit, spoke through our ancestor David, Your servant, with these words:

Why did the nations rage?

Why did they imagine useless things?

The kings of the earth took their stand;  
their rulers assembled in opposition

against the Eternal One and His Anointed King. Psalm 2:1–2

[b] A prayer inspired by other biblical prayers: 2 Kings 19:15; Nehemiah 9:6; Psalm 146:6; Isaiah 37:16

Lexham Bible

And when they [\*Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] **heard it** , [\*Here the direct object is supplied from context in the English translation] **they lifted their voices with one mind to God and said, “Master, you are the one who made the heaven and the earth and the sea and all the things in them, the one who said by the Holy Spirit through the mouth of our father David, your servant,**

**‘Why do the nations** [Or “Gentiles”; the same Greek word can be translated “nations” or “Gentiles” depending on the context] **rage,**

**and the peoples conspire in vain?**

The kings of the earth stood opposed,

and the rulers assembled together at the same place ,

against the Lord and against his Christ.’ [Or “Messiah”; this is a quotation from Ps 2:1–2]

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When they heard this, they raised their voices to God with one mind<sup>55</sup> and said, “Master of all,<sup>56</sup> you who made the heaven, the earth,<sup>57</sup> the sea, and everything that is in them, who said by the Holy Spirit through<sup>58</sup> your servant David our forefather,<sup>59</sup>

**‘Why do the nations<sup>60</sup> rage,**<sup>61</sup>

**and the peoples plot foolish<sup>62</sup> things?**

**The kings of the earth stood together,<sup>63</sup>**

**and the rulers assembled together,**

**against the Lord and against his<sup>64</sup> Christ.’<sup>65</sup>**

<sup>55sn</sup> With one mind. Compare Acts 1:14.

<sup>56tn</sup> Or “Lord of all.”

<sup>57sn</sup> The use of the title Master of all (δεσπότης, despots) emphasizes that there is a sovereign God who is directing what is taking place.

<sup>57tn</sup> Grk “and the earth, and the sea,” but καί (kai) has not been translated before “the earth” and “the sea” since contemporary English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>58tn</sup> Grk “by the mouth of” (an idiom).

<sup>59tn</sup> Or “ancestor”; Grk “father.”

<sup>60tn</sup> Or “Gentiles.”

<sup>61sn</sup> The Greek word translated rage includes not only anger but opposition, both verbal and nonverbal. See L&N 88.185.

<sup>62tn</sup> Or “futile”; traditionally, “vain.”

<sup>63tn</sup> Traditionally, “The kings of the earth took their stand.”

<sup>64tn</sup> Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>59sn</sup> See the note on Christ in 2:31.

<sup>65sn</sup> A quotation from Ps 2:1-2.

The Spoken English NT

When they heard the story, they all started praising God at once.<sup>s</sup> They said, “Sovereign One! You’re the One

who made the sky and the earth and the sea, and everything in them!<sup>t</sup>

You spoke through the mouth of your servant, our ancestor David. Through the Holy Spirit, you said,<sup>u</sup>

Why were the nations enraged?

Why did the peoples plan foolish things?

Earth’s rulers took their stand,

And the leaders gathered all together,

Against the Sovereign God, and against God’s Messiah.<sup>v</sup>

<sup>s.</sup> Lit. “all together they lifted up a voice to God.”

<sup>t.</sup> Exodus 20:11; Psalm 146:6.

<sup>u.</sup> The earliest available text here is too clumsy to have been written this way by Luke. It seems to have too many words. But what is the extra material? Is it

“Through the Holy Spirit,” “the mouth of,” “our ancestor,” or “your servant”? There’s no way of deciding with any confidence.

v. See “Bible Words.”

Wilbur Pickering’s New T.

Well upon hearing it, with one mind they called out<sup>13</sup> to God and said: “O Sovereign!<sup>14</sup> You are God,<sup>15</sup> the Maker of sky and earth and ocean, and all that is in them;

You who said through the mouth of Your servant David:<sup>16</sup> ‘Why did nations snort<sup>17</sup> and peoples plot vain things?’

The kings of the earth took a stand and the rulers were gathered together against the LORD and against His Messiah.’

(13) The Text actually says ‘they lifted voice to God’.

(14) Our ‘despot’ is a transliteration of the Greek word here. The term is stronger than ‘master’ or ‘lord’. But ‘despot’ by itself has a negative connotation to us, so we sometimes say ‘benevolent despot’, but not as a form of direct address! Hence, ‘sovereign’.

(15) Perhaps 2% of the Greek manuscripts, of inferior quality, omit “God” (as in NIV, NASB, LB, TEV, etc.).

(16) Some 8% of the Greek manuscripts replace the opening clause with, “You spoke by the Holy Spirit through the mouth of your servant, our father David” (as in NIV, NASB, LB, TEV, etc.).

(17) One can ‘snort’ in anger or in disdain, or perhaps both. There is no definite article with either ‘nations’ or ‘peoples’ (and so in vs. 27).

#### Literal, almost word-for-word, renderings:

A Faithful Version

And when they heard this, they lifted up their voices to God with one accord and said, "O Master, You are the God Who made the heaven and the earth and the sea, and all that are in them,

Who by the mouth of Your servant David did say, 'Why did the nations insolently rage, and the people imagine vain things?

The kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ.'

Analytical-Literal Translation

And having heard, with one mind they lifted up a voice to God and said, "Master, You [are] the God, the One having 'made the heaven and the earth and the sea and all the [things] in them,' [Exod 20:11]

who by [the] mouth of David Your servant, said, 'Why did [the] Gentiles rage, and [the] people think about empty [fig., plot futile] [things]?'

'The kings of the earth stood up [or, took a stand], and the rulers were gathered on the same against the LORD and against His Christ.' [Psalm 2:1]

Benjamin Brodie’s trans.

And after they heard this, they raised a voice with one mind before God and said: “Absolute Master, You who created the heaven and earth and sea and all things in them,

Who by the mouth of Your servant, David, our forefather, through the Holy Spirit, asked: ‘Why do the Gentiles behave arrogantly [wild snorting like an intractable horse] and the people cultivate and practice empty things?’

The kings of the earth stood up [aligned themselves with] and our officials [Jewish] became a group of conspirators at the same location [a unified coalition in Jerusalem] against the Lord and His Messiah,

Charles Thomson NT

So, being discharged, they went to their brethren and told them all that the chief priests and the elders had said to them;

which when they heard, they with one accord raised their voice to God and said, O Lord, thou art the God, who madest the heaven and the earth and the sea, and all that are therein,

	<p>who by the mouth of thy servant David hast said, "Why did nations rage, and tribes meditate vain things?"</p> <p>The kings of the earth combined, and the chiefs assembled together against the Lord and against his Anointed." V. 23 is included for context.</p>
Context Group Version	<p>And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, you that made the sky and the land and the sea, and all that in them is: who by the Special Spirit, [by] the mouth of our father David your son, said, "Why did the ethnic groups rage, And the peoples imagine empty things? The kings of the land set themselves in array, And the rulers were gathered together, Against the Lord, and against his Anointed. "</p>
Far Above All Translation	<p>And when they heard it, they raised <i>their</i> voices to God in unanimity and said, "Master, you <i>who are</i> God who made heaven and the earth and the sea and everything in them, you who said through the mouth of David your servant, 'Why do <i>the</i> nations rage and <i>the</i> peoples exercise themselves with vain <i>concerns</i>?' The kings of the earth take a stand and the rulers gather together against the Lord and against his Christ.'</p>
Green's Literal Translation	<p>And hearing they with one passion lifted voice to God and said, Master, You are "the God who made the heaven and the earth and the sea, and all things in them," Ex. 20:11</p> <p>who through the mouth of Your servant David said, "Why did the nations rage, and the peoples meditate foolish things?</p> <p>The kings of the earth stood up, and the rulers were assembled on the same day against the Lord, yea, against His Christ." Psalm 2:1, 2</p>
Modern Literal Version 2020	<p>Now they, having heard it, lifted up their voice to God united and said, Master, you are the God who made* the heaven and the earth and the sea and all the things in them;</p> <p>who through the mouth of your young-servant David, said, 'Why did the Gentiles rage and the peoples meditate on empty things?</p> <p>The kings of the earth stood up and the rulers were gathered in the same place, against the Lord and against his Christ.' {Psa 2:1-2}</p>
NT (Variant Readings)	<p>And they, when they heard it, lifted up their voice to God with one accord, and said: O Lord, thou [art] [the God] that <b>didst make the heaven and the earth and the sea, and all that in them is:</b></p> <p>°who by the Holy Spirit, by the mouth of our father David thy servant, didst say,  <b>Why did the Gentiles rage,  And the peoples imagine vain things?  The kings of the earth set themselves in array,  And the rulers were gathered together,  Against the Lord, and against his Anointed.</b></p>
Revised Geneva Translation	<p>°Byz.-who by the mouth of thy servant David, didst say..; Psa. 2:1-2</p> <p>And when they heard it, they lifted up their voices in unison to God, and said, "O Lord, You are the God Who has made the heaven, and the earth, the sea, and all things that are in them;</p> <p>"Who, by the mouth of Your servant David, has said, 'Why did the Gentiles rage, and the people imagine empty things?</p> <p>'The kings of the earth assembled, and the rulers came together against the Lord, and against His Christ.'</p>
<b>The gist of this passage:</b>	<p>A number of disciples are gathered and, when Peter and John show up and tell them what happened, they all lifted up their voices and said these things.</p>



Acts 4:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; 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
akoúô (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191
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
airô (αἶρω) [pronounced Ī-row]	<i>to bear (up), to carry, to lift up, to loose, to make to doubt, to put away, to remove, to take (away, up)</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #142
phônê (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; accusative case	Strong's #5456
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
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

**Translation:** The ones who heard [this information], [were] of one mind [when] they lifted up [their] voices directly to God,...

First point of doctrine: life does not stand still while you are going through a crisis or difficulty. Peter and John were both temporarily waylaid by the religious hierarchy of Jerusalem. This does not mean that there are 10,000 new converts, centered around 250 faithful believers, have just sat and fretted and have done nothing in the past 24 hours.

Second point on Luke the writer: it is easy to miss what we are reading in Luke, in the past 3 chapters, how Luke put this material together. He spoke with quite a number of people to write his gospel and then to write the book of Acts. What appears to be the case is, Luke has either interviewed Peter or John, so we are focused on the perceptions of that person. So, they are arrested, put into some sort of holding cell, questioned and tried, and then let loose with a warning. Then they come back to the other disciples (we do not know who exactly they are speaking with—I mean, obviously, these are believers, but what subset of the 250 + 10,000 are we speaking of?

Despite Peter and John being taken by the religious authorities, this does not mean that the movement of God somehow halted or took a break. There is likely teaching going on, there are likely prayer vigils, there might even be an emergence of other leaders and speakers. We don't see this, because we are following this narrative through the eyes of Peter or John. Life moved forward for Peter and John; and life moved forward for the 250 + 10,000 believers in Jerusalem.

If we lose sight of this understanding, it appears as though, out of nowhere, these people come to life and speak the words that we read here, as though they are automatons. We hear their words through the ears of Peter or John. However, these are God's words, quoted from Scripture. Has someone been teaching them these passages? Have they been reciting these passages together?

Acts 4:24a **The ones who heard [this information], [were] of one mind [when] they lifted up [their] voices directly to God,...**

The point that I am trying to make is, this is not necessarily the mindless chorus of a large group of people through whom God the Holy Spirit is speaking (where the people are not really taking but just opening their mouths and all of these words come out). Without Peter there, certainly there would have been a lull for a few minutes, but someone—one of the Apostles no doubt—would have stepped into the gap. What appears to be the case is, the disciples had been studying the Scriptures and thinking about them in the light of the events which they have seen with their own eyes.

Maybe Andrew or Matthew or Thomas stepped forward. Not being accustomed to public speaking, they may have stuck very close to a recitation of the Scriptures—of what they themselves were studying—and they may have led the people with them in the speaking and memorization of these words of Scripture (again, there is no New Testament at this time).

It could almost be something along the lines of, "Brother Peter, this is what we have learned in your absence..." and then these words are spoke aloud—with all the people speaking these words. Is there guidance here by God the Holy Spirit? No doubt. But what I want to emphasize over everything else is, this is not a massive group of automatons, speaking words which are not even resident in their thinking.

Let's say that you object and make the point, "I don't read anything here about Matthew or Thomas coming forward and teaching." No, because we are seeing these events through the eyes of Peter or John. They have been in custody. They have no idea themselves what is taking place, *meanwhile, back at the ranch*. Assuming that nothing is taking place because Luke did not record anything is simply a misguided interpretation. The plan of God moves forward on many fronts.

We follow only specific disciples in the book of Acts. This does not mean that the others are doing nothing. Remember, Jesus picked each and every one of these men. He would have picked them, in His humanity, by having great insight into their character and potential. So it is reasonable to assume that all of the Apostles had important ministries (which is what tradition tells us). Just because no book in the Bible examines their ministries in depth, does not mean that they did nothing.

So, my take on this passage is this: these people—whomever Peter and John spoke to—have continued their training and spiritual growth and they have been, apparently, hearing and memorizing Scriptures. We would expect David, from the Psalms, to be a popular choice, given that Peter chose him so often to quote.

### Acts 4:24b

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

Acts 4:24b			
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 <sup>rd</sup> person plural, aorist active indicative	Strong's #3004
despotēs (δεσπότης) [pronounced dehs- POHT-ace]	<i>a master, Lord; despot; husband</i>	masculine singular noun; vocative	Strong's #1203
su (σύ) [pronounced soo]	<i>you, your</i>	2 <sup>nd</sup> person singular personal pronoun; nominative case	Strong's #4771
The Byzantine Greek text and the Scrivener Textus Receptus both add the words...			
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
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
poieō (ποιέω) [pronounced poi-EH- oh]	<i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist active participle, nominative case	Strong's #4160
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
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
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)
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093

Acts 4:24b			
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
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)
thálassa (θάλασσα) [pronounced <i>THAHL-ahs-sah</i> ]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, accusative case	Strong's #2281

**Translation:** ...and they said, "Your Lord [possibly, Lord, You (are) God], the One making the sky, the earth and the seas...

There are two ways of interpreting this passage, because there is an insertion of *the God* in the midst of all this in other manuscripts. The two interpretations are, *your* either applies to Peter (and John) or it applies to God. The additional two words make much more sense, giving us this translation: ...and they said, "Lord, You [are] the God, the One making the sky, the earth and the seas... I believe that sounds a lot smoother and makes more sense.

Also, as a general rule, it is far more likely that one or two words are dropped out, rather than added in by some scribe hundreds of years later. It is more likely that an old manuscript cannot be fully read due to normal wear and tear, and so missing words might not be supplied (even though it may be clear to the scribe that there are missing words). The Westcott Hort text is an excellent text (the one which I used primarily). That does not mean that it is infallible. When comparing it to the Scrivener Textus Receptus or to the Byzantine Greek text, we make judgments on the differences on a case-by-case basis.

There are two possible passages being quoted here. At the end of v. 24c, we will note them.

Acts 4:24c			
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
panta (πάντα) [pronounced <i>PAHN-ta</i> ]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
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
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Acts 4:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** ...(and all [that is] in them),...

The possible passages being quoted are:

Exodus 20:11 For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

Nehemiah 9:6 "You are the LORD, you alone. You have made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and You preserve all of them; and the host of heaven worships You.

Psalms 146:5–6 Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God, Who made heaven and earth, the sea, and all that is in them, who keeps faith forever;... (all ESV; capitalized)

We recognize today that one of the most important features of the earth is the sea. The massive amount of water provides for the earth in dozens of ways. It stabilizes our temperatures, it provides our weather patterns, it provides food in abundance, etc. H<sub>2</sub>O, is rarely found anywhere in the universe; and it is even more rare in its liquid state (which has a terrifically narrow temperature range; something that we give little thought to, as we are simply born into this world).

Acts 4:24 The ones who heard [this information], [were] of one mind [when] they lifted up [their] voices directly to God, and they said, "Your Lord [possibly, Lord, You (are) God], the One making the sky, the earth and the seas (and all [that is] in them),... (Kukis mostly literal translation)

See [A Brief Exegesis of Psalm 146](#) in the [Addendum](#).

Acts 4:25a			
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
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
patêr (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



Acts 4:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, [of] ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
The previous 3 words are not found in the Byzantine Greek text or in the Scrivener Textus Receptus.			
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
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
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; genitive/ablative case	Strong's #4750
David (Δαυίδ, ó) [pronounced dow-WEED];	transliterated <i>David</i>	proper masculine indeclinable noun	Strong's #1138
pais (παῖς) [pronounced paheece]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine singular noun; genitive/ablative case	Strong's #3816
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
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, aorist active participle, nominative case	Strong's #3004
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

The alternate reading is smoother: ...Who, through the mouth of David, Your servant, by the Holy Spirit, said,...

**Translation:** ...Who, our Father, through the mouth of David, Your servant, by the Holy Spirit, said,...

As we have noted in previous chapters, David's writings in the Psalms are considered to be very important passages to this brand new movement of believers in Jesus.

Because Peter has quoted David so many times in the past few days, it seems reasonable that, whoever stood in the gap, also brought out a few passages written by David. These words would be applicable to the situation that they are in.

Acts 4:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	<i>in whom, by whom, to what [one], in which, how; whether, why</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
phruássō (φρυάσσω) [pronounced froo-AHS-so]	<i>to rage, to riot (in anger); to snort (as a spirited horse), (figuratively) to make a tumult</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5433
Thayer definitions: 1) to neigh, stamp the ground, prance, snort; 2) to be high-spirited; 2a) of horses; 2b) of men; 2b1) to take on lofty airs; 2b2) behave arrogantly; 2c) to be tumultuous, to rage.			
This word occurs only here in the New Testament.			
ethnos (ἔθνος, οὐς, τό) [pronounced EHTH-noss]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, nominative case	Strong's #1484

**Translation:** ...'Why do the gentiles rage...

The gentiles would be a reference, for the most part, to the Romans, who occupy their territory. In the New Testament, we have seen Roman soldiers who were honorable (the centurion) and others who were not (those taking place in the crucifixion).

Acts 4:25c			
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
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 plural noun; accusative case	Strong's #2992
meletáō (μελετάω) [pronounced mel-et-AH-oh]	<i>to practice; to take care of, (by implication) to revolve in the mind; to imagine, to (pre) meditate</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3191

## Acts 4:25c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer definitions: 1) to care for, attend to carefully, practice; 2) to meditate, i.e. to devise, contrive; 2a) used of the Greeks of the meditative pondering and the practice of orators and rhetoricians.			
kenos (κενός) [pronounced keh-n-OSS]	empty, vain; destitute [of goods, of spiritual truth]; without wealth	masculine plural adjective; accusative case	Strong's #2756

**Translation:** ...and peoples imagine empty (things)?

The *peoples* couple apply to Jews or gentiles. Their thinking, their points of view, are mixed up and distorted. If they cannot get the most fundamental truth right (Who is Jesus Christ), then everything else is out of whack.

## Acts 4:26a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	to stand beside (before, by, here, up, with), (transitively) to exhibit, proffer, (specifically) to recommend, (figuratively) to substantiate; or (intransitively) to be at hand (or ready), to aid [assist], to bring before; to command, commend, give presently, present, prove, provide, show, yield	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #3936
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
basileus (βασιλεύς) [pronounced bahs-ee-loose]	leader of the people, prince, commander, lord of the land, king, ruler	masculine plural noun, nominative case	Strong's #935
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
gê (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; accusative case	Strong's #1093
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588

Acts 4:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archôn (ἄρχων, ἄρχοντας, ὁ) [pronounced AHR-khohn]	<i>ruler, commander, chief, leader, first-in-rank; prince, magistrate</i>	masculine plural noun, nominative case	Strong's #758 (present participle of Strong's #757)

**Translation:** *The princes of the land and the rulers have stood [up];...*

We do not know how this people chose to stand up and say these words in unison; perhaps they had just been taught this, and just naturally said it together (however many people met Peter and John after they had been taken by the authorities).

They are quoting from Psalm 2:1–2. It appears to me that these new Christians found the psalms to be a rich source of encouragement, both emotionally and intellectually.

Here, the princes of the earth and the rulers all took a stand.

Acts 4:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunagô (συνάγω) [pronounced soon-AG-oh]	<i>to collect, to assemble (selves, together), to gather (selves together, up, together); to convene; specifically to entertain (hospitably); to bestow, to come together, to lead into, to resort, to take in</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #4863
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
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 <sup>rd</sup> person neuter singular pronoun; accusative case	Strong's #846

**Translation:** *...they have been gathered together against Him...*

These rulers and princes gathered together against Him (the people are still quoting David).

Acts 4:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κατά (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
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
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; genitive/ablative case	Strong's #2962
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
κατά (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
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
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; genitive/ablative case	Strong's #846

**Translation:** ...—against the Lord and His Messiah.

All of these princes and rulers took a stand against God and against His Messiah.

Acts 4:26 The princes of the land and the rulers have stood [up]; they have been gathered together against Him—against the Lord and His Messiah. (Kukis mostly literal translation)

Psalms 2:1–2 Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed [= Messiah, Christ],... (ESV; capitalized)

The subjects of this main verb of this main verse are found way at the end of this verse. So, if I divided v. 27 up, then I would have had to place the subjects of the main verb at the end of this verse. For that reason, v. 27 was kept intact.

See [A Brief Exegesis of Psalm 2](#) in the [Addendum](#).

Acts 4:24–26 ...Who, our Father, through the mouth of David, Your servant, by the Holy Spirit, said, 'Why do the gentiles rage and peoples imagine empty (things)? The princes of the land and the rulers have stood [up]; they have been gathered together against Him—against the Lord and His Messiah. (Kukis mostly literal translation)



Acts 4:24–26 The ones who heard [this information], [were] of one mind [when] they lifted up [their] voices directly to God, and they said, “Your Lord [possibly, Lord, You (are) God], the One making the sky, the earth and the seas (and all [that is] in them), Who, our Father, through the mouth of David, Your servant, by the Holy Spirit, said, ‘Why do the gentiles rage and peoples imagine empty (things)? The princes of the land and the rulers have stood [up]; they have been gathered together against Him—against the Lord and His Messiah. (Kukis mostly literal translation)

Acts 4:24–26 Those to whom Peter and John made this report, appeared to be of one mind, when they lifted up their voices to God, saying, “Lord, You are the God, the One Who made the sky, the earth, and the seas; and all that is in them. Our Father has spoken through David, who was Your servant. David wrote these words through the power of the Holy Spirit: ‘Why do the gentiles rage and the people imagine empty, meaningless things? David then wrote, The princes of the land and the rulers of various countries have taken a stand against You—against the Lord God and against His Christ. (Kukis paraphrase)

I did some struggling with this translation, but has reasonably happy with the final result.

For they have been gathered together, in truth, in the city this, against the holy Servant of Yours, Jesus, Whom You anointed, Herod both and Pilate, along with gentiles and peoples of Israel. [They have all gathered] to do as much as the hand of You and the plan was predestined to be.

Acts  
4:27–28

For, truly, both Herod and Pilate, along with the gentiles and the peoples of Israel, were gathered together in this [very] city against Your holy Servant, Jesus, Whom You anointed. [They were gathered] to do [only] as much as Your hand and [Your] plan foreordained [them] to do [lit., to be].

This has already taken place in this city, when both Herod and Pilate, along with many gentiles and even citizens of Israel, gathered together against Your sacred Servant, Christ Jesus, whom You consecrated. All of these forces gathered together against Your Son, but they could only do as much as You had allowed them to do in Your decrees.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	For they have been gathered together, in truth, in the city this, against the holy Servant of Yours, Jesus, Whom You anointed, Herod both and Pilate, along with gentiles and peoples of Israel. [They have all gathered] to do as much as the hand of You and the plan was predestined to be.
Complete Apostles Bible	"For truly they were assembled against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, to do all that Your hand and Your counsel foreordained to come to pass.
Douay-Rheims 1899 (Amer.)	For of a truth there assembled together in this city against thy holy child Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Israel, To do what thy hand and thy counsel decreed to be done.
Holy Aramaic Scriptures	For, they are firmly gathered in this city against Your Holy Son, Eshu {Yeshua}, whom You have anointed; Herudes {Herod}, and Pilatus {Pilate} with the Amme {the People}, and The Kensha d'lysraly {The Assembly of Israel}, to do all what Your hand, and Your will, previously foreordained would happen.
James Murdock's Syriac NT	For, in reality, against thy holy Son Jesus whom thou hast anointed, Herod and Pilate, with the Gentiles and the congregation of Israel, have been combined together in this city, to do whatever thy hand and thy pleasure previously marked out to be done.

Original Aramaic NT For truly, Herodus and Pilatus, with the Gentiles and the mobs of Israel gathered in this city against The Holy One, your Son Yeshua, The One whom you anointed," "To do all whatsoever your hand and your will had ordained beforehand to happen."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	For, truly, in this town, against your holy servant, Jesus, who was marked out by you as Christ, Herod, and Pontius Pilate, with the Gentiles and the people of Israel, came together, To do that which had been fixed before by your hand and your purpose..
Bible in Worldwide English	It is true that Herod and Pontius Pilate met together with Jews and those who were not Jews here in this city. They met to make secret plans against your holy Son Jesus, whom you made Christ. But they only did what you had already planned should be done.
Easy English	Lord God, it has now happened like that. Herod and Pontius Pilate have met together here in Jerusalem. They met with Israelite people and with people of other nations. Together they made plans to kill your holy servant, Jesus. He is the one that you chose to be your Messiah. But you are powerful. These men did only what you said would happen. You had already decided on these events.
Easy-to-Read Version–2008	That's what actually happened when Herod, Pontius Pilate, the other nations, and the people of Israel all came together against Jesus here in Jerusalem. He is your holy Servant, the one you made to be the Messiah. These people who came together against Jesus made your plan happen. It was done because of your power and your will.
God's Word™	"In this city Herod and Pontius Pilate made plans together with non-Jewish people and the people of Israel. They made their plans against your holy servant Jesus, whom you anointed. Through your will and power, they did everything that you had already decided should be done.
Good News Bible (TEV)	For indeed Herod and Pontius Pilate met together in this city with the Gentiles and the people of Israel against Jesus, your holy Servant, whom you made Messiah. They gathered to do everything that you by your power and will had already decided would happen.
J. B. Phillips	For truly against your holy servant Jesus whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together to do whatever your hand and your purpose determined before to be done.
The Message	"For in fact they did meet—Herod and Pontius Pilate with nations and peoples, even Israel itself!—met in this very city to plot against your holy Son Jesus, the One you made Messiah, to carry out the plans you long ago set in motion.
NIRV	In fact, Herod and Pontius Pilate met with the Gentiles in this city. They also met with the people of Israel. All of them made plans against your holy servant Jesus. He is the one you anointed. They did what your power and purpose had already decided should happen.
New Life Version	You know that Herod and Pilate and the Jews and the people who are not Jews gathered together here against Jesus. He was Your Holy Son and the One You had chosen to do everything You planned and said would happen.

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

Casual English Bible	"David got it right, for that's exactly what happened. In this very city, the rulers united against their enemy. They all took a stand against your devoted servant Jesus, the Messiah. Herod did. Pontius Pilate did. Foreigners did. And so did the
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	Jews. It was your plan, and these people played their part—thinking it was their plan.
Contemporary English V.	Here in Jerusalem, Herod and Pontius Pilate got together with the Gentiles and the people of Israel. Then they turned against your holy Servant Jesus, your chosen Messiah. They did what you in your power and wisdom had already decided would happen.
New Berkeley Version New Living Translation	. “In fact, this has happened here in this very city! For Herod Antipas, Pontius Pilate the governor, the Gentiles, and the people of Israel were all united against Jesus, your holy servant, whom you anointed. But everything they did was determined beforehand according to your will.
The Passion Translation	“In fact, Herod and Pontius Pilate, along with Jews and non-Jews, met together to take their stand against your holy servant, Jesus the Messiah. They did to him all that your purpose and will had determined, according to the destiny you had marked out for him.
Plain English Version	And now that has happened, just like David wrote. Herod and Pontius Pilate are both bosses from different countries. They, and some of their countrymen, they all met together in this city. And they met with Jewish people too. They all tried to work out a way to get rid of Jesus. He was your worker, the special one that you sent to us. You, God, are the one with power, and you knew everything they were going to do, and you let them do it.
UnfoldingWord Simplified T.	It is true! Both Herod and Pontius Pilate, together with the non-Jews and the Israelite people, came in this city against Jesus, whom you chose to serve you as the Messiah. You allowed them to do this because it was what you decided long ago would happen.”.
William's New Testament	"For in this city they actually met against your holy Servant Jesus, whom you had consecrated -- Herod and Pontius Pilate, with the heathen and the peoples of Israel, to do all that your hand and will had predetermined to take place.

### Partially literal and partially paraphrased translations:

American English Bible	‘Even <b>Herod</b> and <b>Pontius Pilate</b> (these gentiles) have joined with the IsraElites in this city against Your Holy servant Jesus, whom You chose to do all the things that Your hands and directions commanded.
Beck’s American Translation Breakthrough Version	. You see, based on truth, in this city over Your Sacred Servant Boy Jesus, whom You anointed, both Herod and Pontius Pilate together with non-Jews and ethnic groups of Israel were gathered together, to do as much as Your hand and intention planned beforehand to happen.
A. Campbell's Living Oracles	For of a truth, against thy holy Son Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the heathen, and the people of Israel, have combined to do what thy hand and thy counsel marked out before to be done.
New Advent (Knox) Bible	True enough, in this city of ours, Herod and Pontius Pilate, with the Gentiles and the people of Israel to aid them, made common cause against thy holy servant Jesus, so accomplishing all that thy power and wisdom had decreed.
NT for Everyone	‘It’s true: Herod and Pontius Pilate, together with the nations and the peoples of Israel, gathered themselves together in this very city against your holy child Jesus, the one you anointed, to do whatever your hand and your plan had foreordained to take place.
20 <sup>th</sup> Century New Testament	There have indeed gathered together in this city against your holy Servant Jesus, whom you has consecrated the Christ, not Herod and Pontius Pilate only, but the nations and the people of Israel besides--Yet only to do what thou, by thy power and of thy own will, didst long ago destine to be done.

**Mostly literal renderings (with some occasional paraphrasing):**

Revised Ferrar-Fenton Bible	For of a truth both Herod and Pilate plotted in this city against Your holy Son Jesus, Whom You had consecrated, inviting the heathen and people of Israel to effect what Your hand and counsel had decided should be done.
Free Bible Version	"Now this has really happened right here in this city! Both Herod and Pontius Pilate, together with the foreigners and the people of Israel, united together against your holy servant Jesus, whom you anointed as Messiah. They did whatever you had already decided because you had the power and the will to do it.
International Standard V	For in this city both Herod and Pontius Pilate actually met together with unbelievers [Lit. gentiles ; i.e. unbelieving non-Jews] and the people of Israel to oppose your holy servant Jesus, whom you anointed, to carry out everything that your hand and will had predetermined to take place.
Riverside New Testament	The kings of the earth set themselves and the rulers are gathered together against the Lord and against his Christ' — for truly in this city Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered against thy holy servant Jesus, to do all that thy hands and thy will had predetermined should take place — now, Lord, look upon their threats and enable thy servants to speak thy message with all fearlessness, while thou dost stretch out thine hand for healing and while signs and wonders are done through the name of thy holy servant Jesus." Vv. 26, 29–30 are included for context.
UnfoldingWord Literal Text	For truly, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, gathered together in this city against your holy servant Jesus, whom you anointed. They gathered together to do all that your hand and your plan had decided in advance would happen.
Urim-Thummim Version	For gathered together of a truth against your Holy infant Jesus, whom you did anoint, were both Herod and Pontius Pilate, with nations and peoples of Israel, For to do whatever your hand and your counsel determined before to be done.
Weymouth New Testament	"They did indeed assemble in this city in hostility to Thy holy Servant Jesus whom Thou hadst anointed--Herod and Pontius Pilate with the Gentiles and also the tribes of Israel-- to do all that Thy power and Thy will had predetermined should be done.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	For indeed in this very city Herod with Pontius Pilate, and the pagans together with the people of Israel conspired against your holy servant Jesus, whom you anointed. Thus, indeed, they brought about whatever your powerful will had decided from all time would happen.
The Heritage Bible	Because of a truth upon your holy child Jesus, whom you anointed, both Herod and Pontius Pilate, with the races and the people of Israel, were gathered together, To do whatever your hand and your will pre-determined to be.
New American Bible (2011)	Indeed they gathered in this city against your holy servant Jesus whom you anointed, Herod* and Pontius Pilate, together with the Gentiles and the peoples of Israel, <sup>h</sup> to do what your hand and [your] will had long ago planned to take place. * [4:27] Herod: Herod Antipas, ruler of Galilee and Perea from 4 B.C. to A.D. 39, who executed John the Baptist and before whom Jesus was arraigned; cf. Lk 23:6–12. h. [4:27] Lk 23:12–13.
New Catholic Bible	.
New Jerusalem Bible	'This is what has come true: in this very city Herod and Pontius Pilate plotted together with the gentile nations and the peoples of Israel, against your holy servant Jesus whom you anointed, to bring about the very thing that you in your strength and your wisdom had predetermined should happen.

Revised English Bible–1989 “They did indeed make common cause in this very city against your holy servant Jesus whom you anointed as Messiah. Herod and Pontius Pilate conspired with the Gentiles and with the peoples of Israel to do all the things which, under your hand and by your decree, were foreordained.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible “This has come true in this city, since Herod and Pontius Pilate, with *Goyim* and the peoples of Isra’el, all assembled against your holy servant Yeshua, whom you made Messiah, to do what your power and plan had already determined beforehand should happen.

Hebraic Roots Bible For truly both Herod and Pontius Pilate, with the nations and the peoples of Israel, were assembled against Your Holy Son Yahshua, whom You anointed, to do whatever Your hand and Your counsel before-determined to be done.

Holy New Covenant Trans. These words came true when Herod Antipas, Pontius Pilate, the nations of the world, and the Jewish people all ‘came together’ against Jesus here in Jerusalem. Jesus is Your holy servant, the one You made Messiah. These people who ‘came together’ against Jesus made Your plan come true; it happened because of Your power and Your will.

The Scriptures 2009 “For truly, in this city there were gathered together against Your set-apart Servant עֵשׂוּיָהּ, whom You anointed, both Herodes and Pontius Pilate, with the nations and the people of Yisra’el to do whatever Your hand and Your purpose decided before to be done..

Tree of Life Version “For truly both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, were gathered together in this city against Your holy Servant Yeshua, whom You anointed. They did whatever Your hand and Your purpose predetermined to happen.

### Weird English, ©ldε English, Anachronistic English Translations:

Accurate New Testament ...[of] him are gathered for on truth in the city this to the pure child [of] you jesus whom [You] designate Herod also and Pontius Pilate with nations and [with] peoples {of} Israel to make what\* The Hand [of] you and The Purpose [of] you predetermines to become...

Alpha & Omega Bible “FOR TRULY IN THIS CITY THERE WERE GATHERED TOGETHER AGAINST YOUR HOLY CHILD/SERVANT JESUS, WHOM YOU ANOINTED, BOTH HEROD AND PONTIUS PILATE, ALONG WITH THE GENTILES AND THE PEOPLES OF ISRAEL,  
TO DO WHATEVER YOUR HAND AND YOUR PURPOSE PRE-SURVEYED TO OCCUR.

Awful Scroll Bible (“)For of truth, against Your Awful son, Jesus, whom You Anoint, both Herod and Pontius Pilate, along with the nations, and the people of Israel, are being gathered-together,  
(“)to perform as many things, as Your hand and Your advice determines-beforehand to occur.

Concordant Literal Version For of a truth, in this city were gathered against Thy holy Boy Jesus, Whom Thou dost anoint, both Herod and Pontius Pilate, together with the nations and the peoples of Israel,  
to do whatever Thy hand and Thy counsel designates beforehand to occur.

exeGeses companion Bible For of a truth,  
against your holy lad Yah Shua whom you anointed,  
both Herod and Pontius Pilatos  
with the goyim and the people of Yisra El  
gathered together,



to do as much as your hand and your counsel predetermined to become.

- Orthodox Jewish Bible "For be'emes (in truth) in this Ir (City), keneged (in opposition, against) Your Eved HaKadosh Yehoshua whom You did anoint, there were assembled both Herod and Pontius Pilate along with the Goyim and HaAm Yisroel, [TEHILLIM 61:1, 2:1f; YESHAYAH 53; ZECHARYAH 12:10]  
"To do whatever that was by Your hand and by Your ratzon (will) it was nigzar merosh (predestined) to occur.
- Rotherham's Emphasized B. For they were gathered together of a truth, in this city, against thy holy' servant Jesus, whom thou hadst anointed,—||both Herod and Pontius Pilate, with them of the nations and peoples of Israel||;—to do whatsoever [thy hand and thy counsel] marked out beforehand to come to pass.

### Expanded/Embellished Bibles:

- The Amplified Bible* For in this city there were gathered together against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your purpose predestined [before the creation of the world] to occur [and so without knowing it, they served Your own purpose].
- An Understandable Version For [truly] it was both Herod and Pontius Pilate, together with the Gentiles and the people of Israel, who gathered together in this city [of Jerusalem] against your Holy Servant Jesus to do what your plan and wisdom predetermined should happen.
- The Expanded Bible ·These things really happened when [For truly; Indeed] Herod, Pontius Pilate, and ·some Jews [the people of Israel] and Gentiles all came together here in ·Jerusalem [this city] against your holy ·servant [child] Jesus, the One you ·made to be the Christ [anointed; Luke 4:18; <sup>C</sup> Christ in Greek and Messiah in Hebrew mean "anointed one"]. These people made your plan happen because of your ·power [hand] and your ·will [purpose]. [or <sup>L</sup> They did whatever your hand and your purpose predestined/determined beforehand to be done.]
- Jonathan Mitchell NT "For in truth (actuality; reality) both Herod and Pontius Pilate, together with ethnic multitudes and [the] People of Israel – [coming] upon (= against) Your set-apart Servant (or: holy Boy) Jesus, Whom You anointed – were gathered together (thus: were made to join forces) in this city  
"to do whatever (or: as many things as) Your hand and Your counsel (purpose; plan; intent; design) previously marked out the bounds for and limited beforehand to be happening (to come to be; to occur)..
- P. Kretzmann Commentary For of a truth, against Thy holy Child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together  
for to do whatsoever Thy hand and Thy counsel determined before to be done.  
Kretzmann's **commentary** for Acts 4:23–28 has been placed in the **Addendum**.
- Syndein/Thieme "For of a truth against Thy Holy {separated for a special job} Son Jesus, Whom Thou have anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before {in eternity past} to be done."  
{Note: All is part of the design of God the Father in eternity past and agreed by the rest of the Godhead - the Son and the Spirit}
- Translation for Translators *Lord, we know that what you(sg) said long ago was true, because King Herod and the governor, Pontius Pilate, and many other people, both non-Jews and Israelites, assembled together here in this city. They planned to kill Jesus, who devotedly served you and whom you appointed [MTY] to be the Messiah. Because you (sg) are all-powerful, those people did only what you [SYN] allowed them to do. It was what you decided long ago would happen."*

## The Voice

**Community of Believers:** This is exactly what has happened among us, here in this city. *The foreign ruler* Pontius Pilate and *the Jewish ruler* Herod, along with their respective peoples, have assembled in opposition to Your holy servant Jesus, the One You chose. They have done whatever Your hand and plan predetermined should happen.

**Bible Translations with Many Footnotes:**

## Lexham Bible

For in truth both Herod and Pontius Pilate, together with the Gentiles and the peoples of Israel, assembled together in this city against your holy servant Jesus whom you anointed, to do all that your hand and plan [Some manuscripts have “and your plan”] had predestined to take place.

## NET Bible®

“For indeed both Herod and Pontius Pilate, with the Gentiles and the people of Israel, assembled together in this city against<sup>66</sup> your holy servant Jesus, whom you anointed,<sup>67</sup> to do as much as your power<sup>68</sup> and your plan<sup>69</sup> had decided beforehand<sup>70</sup> would happen.

<sup>66sn</sup> The application of Ps 2:1-2 is that Jews and Gentiles are opposing Jesus. The surprise of the application is that Jews are now found among the enemies of God’s plan.

<sup>67sn</sup> A wordplay on “Christ,” v. 26, which means “one who has been anointed.”

<sup>68tn</sup> Grk “hand,” here a metaphor for God’s strength or power or authority.

<sup>69tn</sup> Or “purpose,” “will.”

<sup>70tn</sup> Or “had predestined.” Since the term “predestine” is something of a technical theological term, not in wide usage in contemporary English, the translation “decide beforehand” was used instead (see L&N 30.84). God’s direction remains as the major theme.

## The Spoken English NT

And<sup>w</sup> it’s true: in this city, Herod<sup>x</sup> and Pontius Pilate<sup>y</sup> got together with the other nations and with the peoples of Israel. They came against your holy servant<sup>z</sup> Jesus, the One you anointed.

<sup>w.</sup> Lit. “For.”

<sup>x.</sup> Prn. herr-edd.

<sup>y.</sup> Prn. ponsh-us pye-lit.

<sup>z.</sup> Or “child.”

## Wilbur Pickering’s New T.

Well, in fact, both Herod and Pontius Pilate, together with Gentiles and peoples of Israel, were gathered together against Your holy Servant Jesus, whom You anointed, to do whatever Your hand and Your counsel foreordained to happen.<sup>18</sup>

(18) They have a clear understanding that God’s Plan prevailed, while not denying human responsibility.

**Literal, almost word-for-word, renderings:**

## Analytical-Literal Translation

"For truly [there] were gathered together against Your Holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with [the] Gentiles and [the] people of Israel, to do as many [things] as Your hand and Your plan predestined to occur.

## Benjamin Brodie’s trans.

For truly they were joined together [became a conspiratorial force] in this city [Jerusalem], against Your holy servant-son, Jesus, Whom you anointed, both Herod [Jewish king] and Pontius Pilate [Roman governor], together with the nations [Gentiles] and the people [unbelievers] of Israel,

For the purpose of doing as many things as Your hand [*anthropomorphism*: controlling power of God] and Your sovereign plan determined beforehand [predestined] to occur .

Bond Slave Version	In fact, in this very city Herod and Pontius Pilate conspired with the Gentiles and the people of Israel against Your holy servant Jesus, whom You anointed. They carried out what Your hand and will had decided beforehand would happen.
Charles Thomson NT	For indeed against thy holy Child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with nations and the tribes of Israel, were gathered together, to do what thy hand and thy council had determinately marked out beforehand to be brought to pass.
Context Group Version	For of a truth in this city against your special Son Jesus, whom you anointed, both Herod and Pontius Pilate, with the ethnic groups and the peoples of Israel, were gathered together, to do whatever your hand and your council predetermined to happen.
Far Above All Translation	For they have truly gathered against your holy servant Jesus whom you anointed: both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, to do whatever your hand and your plan have pre-ordained to take place.
Green's Literal Translation	For truly both Herod and Pontius Pilate, with the nations and the peoples of Israel, were assembled against Your holy child Jesus, whom You anointed, to do whatever Your hand and Your counsel before-determined to be done.
Modern Literal Version 2020	For* against truth, against your holy young-servant Jesus, whom you anointed, both Herod and Pontius Pilate, together-with the Gentiles and the peoples of Israel, were gathered together to do* as many things as your hand and your council determined beforehand to happen.
New American Standard	For truly in this city there were gathered together against Your holy servant [Or Son] Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles [Or nations] and the peoples of Israel, to do whatever Your hand and purpose predestined to occur.
Revised Young's Lit. Trans.	And being let go, they went unto their own friends, and declared whatever the chief priests and the elders said unto them, and they having heard, with one accord did lift up the voice unto God, and said, 'Lord, you art God, who did make the heaven, and the earth, and the sea, and all that are in them, who, through the mouth of David your servant, did say, Why did nations rage, and peoples meditate vain things? the kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ; for gathered together of a truth against Your holy child Jesus, whom You did anoint, were both Herod and Pontius Pilate, with nations and peoples of Israel, to do whatever Your hand and Your counsel did determine before to come to pass. Vv. 23–26 are included for context.
World English Bible	“For truly, in this city against your holy servant, Jesus, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever your hand and your council foreordained to happen.

**The gist of this passage:** Based upon the Scriptures, Herod and Pilate, along with the gentiles and Jews, did only that which God had foreordained for them to do.

27-28

Acts 4:27			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunagô (συνάγω) [pronounced soon-AG-oh]	<i>to collect, to assemble (selves, together), to gather (selves together, up, together); to convene; specifically to entertain (hospitably); to bestow, to come together, to lead into, to resort, to take in</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #4863
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
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
alêtheia (ἀλήθεια, ας, ῆ) [pronounced ahl-Ā-thi-ah]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; genitive/ablative case	Strong's #225
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</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
polis (πόλις, εως, ῆ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; dative, locative and instrumental cases	Strong's #4172
tautê (ταύτη) [pronounced TAO-tay]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; feminine singular, dative, locative or instrumental case	Strong's #3778
επί (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

Acts 4:27			
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
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i> ]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	masculine singular adjective; accusative case	Strong's #40
pais (παῖς) [pronounced <i>paheece</i> ]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine singular noun; accusative case	Strong's #3816
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
lêsous (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
chriō (χρίω) [pronounced <i>KHREE-oh</i> ]	<i>to anoint; to consecrate by anointing</i>	2 <sup>nd</sup> person singular, aorist active indicative	Strong's #5548
Hêrôdês/Hêrôs (Ἡρώδης/Ἡρώς) [pronounced <i>hay-ROW-dace/HAY-rohç</i> ]	<i>heroic; transliterated Herod</i>	proper noun; masculine singular, nominative case	Strong's #2264
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
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
Pontios (Πόντιος) [pronounced <i>PON-tee-oss</i> ]	<i>of the sea, transliterated, Pontius [Pilate] (the sixth Roman procurator of Judah who crucified Christ)</i>	masculine singular proper noun; nominative case	Strong's #4194
sun (σύν) [pronounced <i>soon</i> ]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
ethnos (ἔθνος, οὐς, τό) [pronounced <i>EHTH-noss</i> ]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	neuter plural noun, dative, locative or instrumental case	Strong's #1484



Acts 4:27			
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
laos (λαός) [pronounced <i>lah-OSS</i> ]	<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 plural noun; dative, locative or instrumental case	Strong's #2992
Israêl (Ισραήλ) [pronounced <i>is-rah-ALE</i> ]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

**Translation:** For, truly, both Herod and Pilate, along with the gentiles and the peoples of Israel, were gathered together in this [very] city against Your holy Servant, Jesus, Whom You anointed.

It is difficult to divide v. 27 into two or three parts, as the main verb is found at the, with the subjects of the verb following at the very end. Therefore, I presented the entire verse together.

At this point, the people are no longer speaking in unison (as they would when reciting a passage which they all know). Someone has stepped forward and began to say, in so many words, "We ourselves have actually seen, with our own eyes, this passage fulfilled!" However, these exact words are not used at all, but implied. "Here is the passage of Scripture and here are the events which we are seeing taking place right now in this city."

They were all witnesses to the crucifixion. This involved Herod and Pilate, along with a large number of gentiles (Roman soldiers) and many people from the Jews.

To be precise, this is not exactly a fulfillment of Psalm 2:1–2 but more of an example of it. Throughout the centuries of man, rulers and princes, gentiles and Jews, take a stand against God. There are events which David would have observed, that inspired him to write these words. The things taking place at the crucifixion certainly were in keeping with these words; and this will also play out at the end of the Millennium.

Acts 4:27 For, truly, both Herod and Pilate, along with the gentiles and the peoples of Israel, were gathered together in this [very] city against Your holy Servant, Jesus, Whom You anointed. (Kukis mostly literal translation)

This is a very long, run on sentence, which continues into v. 28. Rather than continue with v. 27 into v. 28, I concluded v. 27 with a period, and brought the relevant information into v. 28 in brackets.

There are times when you might want to see the entire passage presented as a whole. I do that at the end of this study, where my second and third translations, for vv. 23–30, are placed together as a whole.

Acts 4:28			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῖν (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>	aoist active infinitive	Strong's #4160

Acts 4:28			
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>	neuter plural, correlative pronoun; accusative case	Strong's #3745
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)
cheir (χείρ) [pronounced khire]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine singular noun; nominative case	Strong's #5495
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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)
boulê (βουλή) [pronounced boo-LAY]	<i>counsel, advice; purpose, volition, will; plan</i>	feminine singular noun; nominative case	Strong's #1012
proorizô (προορίζω) [pronounced proh-ohr-IHD-zoh]	<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>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4309
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>	aorist (deponent) middle infinitive	Strong's #1096

**Translation:** [They were gathered] to do [only] as much as Your hand and [Your] plan foreordained [them] to do [lit., to be].

Whoever is speaking (and, again, I am assuming that this is one or two people speaking alone, beginning in v. 27) recognizes that these people who gathered against God and against His Messiah could only do as much as God would allow them to do. God's hand limits them to only doing what was foreordained.

Acts 4:28 [They were gathered] to do [only] as much as Your hand and [Your] plan foreordained [them] to do [lit., to be]. (Kukis mostly literal translation)

Acts 4:27–28 For, truly, both Herod and Pilate, along with the gentiles and the peoples of Israel, were gathered together in this [very] city against Your holy Servant, Jesus, Whom You anointed. [They were gathered] to do [only] as much as Your hand and [Your] plan foreordained [them] to do [lit., to be]. (Kukis mostly literal translation)

Although the parties named in this passage acted from their own free will, they could do no more than God allowed them today. What they did was in accordance with their negative volition toward Jesus, but they could express their rejection of Him only as God had foreordained.

Acts 4:27–28 This has already taken place in this city, when both Herod and Pilate, along with many gentiles and even citizens of Israel, gathered together against Your sacred Servant, Christ Jesus, whom You consecrated. All of these forces gathered together against Your Son, but they could only do as much as You had allowed them to do in Your decrees. (Kukis paraphrase)

And the [things] now, O Lord, look to the threats of them and give to the slaves of You with confidence every one to speak the word of You, by the stretching of the hand, You to heal and signs and wonders to come about, through the name of the Holy Servant of Yours, Jesus.

Acts  
4:29–30

And now, [given] the [circumstances], O Lord, consider [lit., look at, behold] their threats and give to Your servants—every one [of them]—the confidence to speak Your word. [Also give], by extending out Your hand, [the power] to heal as well as [let there] be signs and wonders, by means of the name of Your Holy Servant, Jesus.”

Given what has just taken place, O Lord, consider the threats which were made and give to all of Your servants the confidence to boldly speak Your word. Furthermore, continue giving us the power to heal through Your hand; and let there be more signs and wonders which might be done in the name of Your Holy Servant, Jesus.”

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And the [things] now, O Lord, look to the threats of them and give to the slaves of You with confidence every one to speak the word of You, by the stretching of the hand, You to heal and signs and wonders to come about, through the name of the Holy Servant of Yours, Jesus.
Complete Apostles Bible	Now, Lord, look upon their threats, and grant to Your servants that with all boldness they may speak Your word, by extending Your hand to heal, and that signs and wonders may occur through the name of Your holy Servant Jesus.”
Douay-Rheims 1899 (Amer.)	And now, Lord, behold their threatenings: and grant unto thy servants that with all confidence they may speak thy word, By stretching forth thy hand to cures and signs and wonders, to be done by the name of thy holy Son, Jesus.
Holy Aramaic Scriptures	And also now, MarYa {Lord-YHWH}, look and see, for, they are threatening, and give boldness {lit. an open eye} unto Your Servants to be Proclaiming Your Word, while You stretch out Your hand for healings, and for wonders, and for signs, which will be in The Name of Your Holy Son, Eshu {Yeshua}.”
James Murdock’s Syriac NT	And also now, Lord, behold and see their menaces: and grant to thy servants, that they may proclaim thy word boldly, while thou extendest thy hand for cures and prodigies, to be done in the name of thy holy Son Jesus.

Original Aramaic NT "Also now LORD JEHOVAH, behold and see their threats, and grant to your Servants that they would be preaching your word openly."  
 "And stretch your hand for healing and for mighty acts and for signs to occur in the name of your Holy Son\* Yeshua."

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And now, Lord, take note of their cruel words, and give your servants power to be preachers of your word without fear, While your hand is stretched out to do works of mercy; so that signs and wonders may be done through the name of your holy servant Jesus.
Bible in Worldwide English	Lord, hear their words. Listen to the wrong things they say against us. We are your servants. Help us to speak your word without fear. And heal the sick by your own power. Let signs and wonderful things be done in the name of your holy Son Jesus.
Easy English	Lord God, you know that the Jewish leaders want to punish Peter and John. We are your servants. Please help us not to be afraid. Help us to speak your message to people without fear. Show people that you are strong. Cause sick people to become well. Do other powerful things to show that you are God. It is the authority of your holy servant Jesus that will make these things happen.'
Easy-to-Read Version–2008	And now, Lord, listen to what they are saying. They are trying to make us afraid. We are your servants. Help us to say what you want us to say without fear. Help us to be brave by showing us your power. Make sick people well. Cause miraculous signs and wonders to happen by the authority of Jesus, your holy servant."
God's Word™	"Lord, pay attention to their threats now, and allow us to speak your word boldly. Show your power by healing, performing miracles, and doing amazing things through the power and the name of your holy servant Jesus."
Good News Bible (TEV)	And now, Lord, take notice of the threats they have made, and allow us, your servants, to speak your message with all boldness. Reach out your hand to heal, and grant that wonders and miracles may be performed through the name of your holy Servant Jesus."
J. B. Phillips	Now, Lord, look on their threats, and grant to your servants that with all boldness they may speak your word, by stretching out your hand to heal, and that signs and wonders may be done through the name of your holy servant Jesus.'
The Message	"And now they're at it again! Take care of their threats and give your servants fearless confidence in preaching your Message, as you stretch out your hand to us in healings and miracles and wonders done in the name of your holy servant Jesus."
NIRV	Now, Lord, consider the bad things they say they are going to do. Help us to be very bold when we speak your word. Stretch out your hand to heal. Do signs and wonders through the name of your holy servant Jesus."
New Life Version	And now, Lord, listen to their sharp words. Make it easy for your servants to preach Your Word with power. May You heal and do powerful works and special things to see through the name of Jesus, Your Holy Son!"

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

Casual English Bible	Now, Lord, you see how they're threatening us. Give us courage to boldly say what you want us to say. And keep reaching out to help us by giving us the power to heal the sick and perform other miracles by the authority [7] of your devoted servant, Jesus." <sup>7</sup> 4:30Literally, "in the name of . . . Jesus."
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Contemporary English V.	Lord, listen to their threats! We are your servants. So make us brave enough to speak your message. Show your mighty power, as we heal people and work miracles and wonders in the name of your holy Servant Jesus.
Goodspeed New Testament	And now, Lord, take note of their threats, and give your slaves the power to utter your message fearlessly, when you stretch out your hand to heal, and signs and wonders are done by the power of your holy servant Jesus."
New Berkeley Version New Living Translation	. And now, O Lord, hear their threats, and give us, your servants, great boldness in preaching your word. Stretch out your hand with healing power; may miraculous signs and wonders be done through the name of your holy servant Jesus."
The Passion Translation	So now, Lord, listen to their threats to harm us. Empower us, as your servants, to speak the word of God freely and courageously. Stretch out your hand of power through us to heal, and to move in signs and wonders by the name of your holy Son, Jesus!"
Plain English Version	And now, God, you heard the bad things they reckon they will do to us. We are your workers. Please help us to not be frightened, and help us to keep on telling everyone about Jesus. Show everyone your great power. Make sick people better. Let us do powerful things with the power of Jesus, your special man that works for you. Then everyone will know that we are telling them the true story."
UnfoldingWord Simplified T.	"So now, Lord, listen to what they are saying about how they will punish us! Help us who serve you to speak about Jesus to everyone! Use your power to do great miracles of healing, signs and wonders in the name of your holy servant, Jesus!"
William's New Testament	And now, Lord, give attention to their threats and help your slaves with perfect courage to continue to speak your message, by stretching out your hand to cure people and to perform signs and wonders by the authority of your holy Servant Jesus."

#### **Partially literal and partially paraphrased translations:**

American English Bible	'So, O Jehovah, 'Pay attention to their threats, and allow Your slaves to keep on speaking Your Word in full confidence, 30while You stretch out Your hand to do healing and continue to bring signs and omens in the name of Your Holy Servant Jesus.'
Beck's American Translation Breakthrough Version	. And the things now, Master, look on their threats, and give to Your slaves to be speaking Your message with all openness during the time for You to be putting out Your hand into a cure, and indicators and wonderful things to be happening through the name of Your Sacred Servant Boy Jesus."
New Advent (Knox) Bible	Look down upon their threats, Lord, now as of old; enable thy servants to preach thy word confidently, by stretching out thy hand to heal; and let signs and miracles be performed in the name of Jesus, thy holy Son.
NT for Everyone 20 <sup>th</sup> Century New Testament	. Now, therefore, O Lord, mark their threats, and enable thy servants, with all fearlessness, to tell thy Message, While thou stretchest out thy hand to heal, and causest signs and wonders to take place through the Name of thy holy Servant Jesus."

#### **Mostly literal renderings (with some occasional paraphrasing):**

Conservapedia Translation	"Lord, look how they threaten! Please bless your servants with such courage that they will spread your truth." "Stretch out your hand to heal men, and have awesome signs and wonders performed in Jesus' holy name."
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Revised Ferrar-Fenton Bible	And now, Lord, observe their threats; and grant Your servants full freedom to declare Your message; while You extend Your hand for restoring health, with signs and wonders to be done through the Name of Your holy Child Jesus!"
Free Bible Version	"Now Lord: look at all their threats against us! Help us your servants to speak your word really boldly. As you exercise your power to heal, may signs and miracles be done through the name of your holy servant Jesus!"
Lexham Bible	And now, Lord, concern yourself with their threats and grant your slaves to speak your message with all boldness, as you extend your hand to heal and signs and wonders are performed through the name of your holy servant Jesus."
Montgomery NT	"And now Lord, listen to their threats, and grant to thy slaves to proclaim thy message with all boldness, "whilst thou stretchest forth thy hand to heal; grant too, that signs and wonders may be done through the name of thy holy Servant, Jesus."
Leicester A. Sawyer's NT	And now, Lord, look down upon their threatenings, and grant to thy servants with all boldness to speak thy word, by stretching out thy hand, that cures and miracles and prodigies may be performed by the name of thy holy servant Jesus.
Urim-Thummim Version	And now, LORD, regard their threats: and grant to your slaves that with all boldness they may speak your Word, by stretching out your hand to heal; and that signs and wonders may be done by the Name of your Holy infant Jesus.
Wikipedia Bible Project	And now, Lord, listen to their threats, and enable Thy servants to proclaim Thy Message with fearless courage, whilst Thou stretchest out Thine arm to cure men, and to give signs and marvels through the name of Thy holy Servant Jesus."

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	But now, Lord, see their threats against us and enable your servants to speak your word with all boldness. Stretch out your hand to heal and to work signs and wonders through the Name of Jesus your holy servant." 2:22
The Heritage Bible	And now, Lord, look upon their threatenings, and give to your servants to speak your word with out-spokenness, In stretching out your hand to heal, and causing signs and wonders to be through the name of your holy child Jesus.
New Catholic Bible	And now, O Lord, be aware of their threats, and grant that your servants may proclaim your word with all boldness, as you stretch out your hand to heal and as signs and wonders are accomplished through the name of your holy servant Jesus."
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	And now, Lord, look at their threats, and grant to your servants [ <i>Gk slaves</i> ] to speak your word with all boldness, while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant [ <i>Or child</i> ] Jesus.'
Revised English Bible—1989	And now, O Lord, mark their threats, and enable those who serve you to speak your word with all boldness. Stretch out your hand to heal and cause signs and portents to be done through the name of your holy servant Jesus."

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	"So now, Lord, take note of their threats; and enable your slaves to speak your message with boldness! Stretch out your hand to heal and to do signs and miracles through the name of your holy servant Yeshua!"
Hebraic Roots Bible	And even now YAHWEH, look and see their threats and give to Your servants, that they be boldly preaching Your Word, while You extend Your hand for healings and mighty works and signs to be in the name of Your Son, the Holy One, Yahshua.

Holy New Covenant Trans.	And now, Lord, listen to what they are saying. They are trying to make us afraid! Lord, we are Your slaves. Help us to speak the things You want us to say without fear. Show your power: make sick people well, give proofs, and cause miracles to take place by the power of Jesus, Your holy servant."
The Scriptures 2009	"And now, הוֹרִי, look on their threats, and give to Your servants all boldness to speak Your word, by stretching out Your hand for healing, and signs, and wonders to take place through the Name of Your set-apart Servant עֲשׂוּהִי."
Tree of Life Version	And now, Lord, look at their threats, and grant Your servants to speak Your word with utmost courage—while You stretch out Your hand to heal, and signs and wonders take place through the name of Your holy Servant Yeshua."

### Weird English, ©198 English, Anachronistic English Translations:

Accurate New Testament	...and the [things] now Lord regard! to the threats [of] them and give! [to] the servants [of] you with confidence every to speak the word [of] you in the+ the hand [of] you to stretch you to healing and signs and wonders to become through the name [of] the pure child [of] you jesus...
Awful Scroll Bible	(")And that-now Lord, be looking-upon their threats, and be granting to Your devoted slaves, with every all-expressiveness, to speak Your Word ("by-within to stretch-out Your hand, for healing and signs and wonders to occur, through the name of Your Awful son, Jesus."
Concordant Literal Version	And now, Lord, take notice of their threatenings, and be Thou endowing Thy slaves with all boldness to be speaking Thy word, by the stretching out of Thy hand for healing and signs and miracles to occur through the name of Thy holy Boy Jesus."
exeGeses companion Bible	And now, Yah Veh, regard their threatenings: and give to your servants to speak your word with all boldness, by spreading your hand to heal; and that signs and omens become through the name of your holy lad Yah Shua.
Orthodox Jewish Bible	"And now, Adonoi, look upon their threats and grant that Your avadim may speak Your dvar with all ometz lev (courage, boldness), [TEHILLIM 138:3] "While You stretch out Your hand for refu'ah and otot and moftim to occur through the Shem of Your Eved HaKadosh Yehoshua."
Rotherham's Emphasized B.	As to the present things   then, O Lord,—Look upon their threats, and grant unto thy servants [with all freedom of utterance] to be speaking thy word, by stretching forth thy hand' for healing, and by the coming to pass [of both signs and wonders]   through the name of thy holy servant Jesus  .

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And now, Lord, observe their threats [take them into account] and grant that Your bond-servants may declare Your message [of salvation] with great confidence, while You extend Your hand to heal, and signs and wonders (attesting miracles) take place through the name [and the authority and power] of Your holy Servant and Son Jesus."
An Understandable Version	So, now Lord, take account of the threats [of these Jewish leaders] and give your servants all the boldness [we need] to speak your message, while you perform [miraculous] healings and signs and wonders through the name [i.e., by the authority] of your Holy Servant Jesus."
The Expanded Bible	And now, Lord, ·listen to [consider] their threats. Lord, help us, your ·servants [slaves], to speak your ·word [message] ·without fear [· with all boldness/confidence]. ·Show us your power [·Stretch out your hand] to heal. Give

Jonathan Mitchell NT	<p>·proofs [signs] and ·make miracles happen [wonders] by the ·power [<sup>l</sup> name] of Jesus, your holy ·servant [or child].”</p> <p>"And so at this time, O Lord [= Christ or Yahweh], gaze upon (= take note of and attend to) their threats, and then give (or: at once grant) to Your slaves to continue speaking Your Word (or: message; idea; thought) with the right of complete freedom from constraint, and with all boldness to be publicly open and frank</p> <p>"during the [situation and circumstance for] You to continue stretching out (or: forth) [Your; or: our] hand unto (or: into the midst of a) healing, and while signs and miracles (or: portents; wonders; marvels) continue to be birthed (come to be; happen; occur) through means of the Name of Your set-apart Servant (or: holy Boy) Jesus."</p>
Syndein/Thieme	<p>"And now, Lord, behold their threatenings and give unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal {Jesus used the miracle of healing to gather people and evangelize them}; and that signs {5th cycle of discipline warning of the gift of tongues} and wonders may be done by the name of Thy Holy Son Jesus."</p>
Translation for Translators	<p><b>The believers asked God to help them speak boldly to people about Jesus.</b> <i>Acts 4:29-30</i></p>
The Voice	<p>"So now, Lord, listen to what they are saying about punishing us! Help us who serve you (<i>sg</i>) to very boldly speak messages from you (<i>sg</i>) about Jesus. Also, by your power [MTY] miraculously heal <i>sick people</i> and do other amazing miracles [SYN] that show people your power! Ask Jesus, who always serves you, to give us the authority [MTY] to do such miracles!"</p> <p>And now, Lord, take note of their intimidations <i>intended to silence us</i>. Grant us, Your servants, the courageous confidence we need to go ahead and proclaim Your message while You reach out Your hand to heal people, enabling us to perform signs and wonders through the name of Your holy servant Jesus.</p>

### Bible Translations with Many Footnotes:

NET Bible®

And now, Lord, pay attention to<sup>71</sup> their threats, and grant<sup>72</sup> to your servants<sup>73</sup> to speak your message<sup>74</sup> with great courage,<sup>75</sup> while you extend your hand to heal, and to bring about miraculous signs<sup>76</sup> and wonders through the name of your holy servant Jesus."

<sup>71tn</sup> Or "Lord, take notice of."

<sup>72sn</sup> Grant to your servants to speak your message with great courage. The request is not for a stop to persecution or revenge on the opponents, but for boldness (great courage) to carry out the mission of proclaiming the message of what God is doing through Jesus.

<sup>73tn</sup> Grk "slaves." See the note on the word "servants" in 2:18.

<sup>74tn</sup> Grk "word."

<sup>75tn</sup> Or "with all boldness."

<sup>76tn</sup> The miraculous nature of these signs is implied in the context.

The Spoken English NT

So<sup>aa</sup> now, Sovereign One, notice their threats. Give your servants the gift of speaking your message with total boldness. Help us by reaching out your hand to heal. And let miracles and wonders happen through the name of your holy servant<sup>bb</sup> Jesus."

aa. Lit. "And."

bb. Or "child."

Wilbur Pickering's New T.

As for the present, Lord, consider their threats, and grant to Your slaves to speak Your word with all boldness, while You stretch out Your hand to heal and that signs and wonders may occur through the name of Your holy Servant Jesus."

### Literal, almost word-for-word, renderings:

Analytical-Literal Translation	"And now, Lord, take notice of their threats, and grant to Your slaves to be speaking Your word with all confidence, by the stretching out of Your hand, for healing and signs and wonders to take place through the name of Your Holy Servant Jesus."
Benjamin Brodie's trans.	Furthermore, as far as current things stand, Lord, please focus Your attention upon their threats and grant the ability to Your bondslaves to communicate Your Word with every manner of frankness and confidence, While You stretch out Your hand for the purpose of healing, in addition to producing signs and miracles through the name of Your holy servant-son, Jesus."
Charles Thomson NT	Now with regard to present occurrences, look down, O Lord, on their threatenings, and enable thy servants to speak thy word with all freedom when thou stretchest forth thy hand for healing; and signs and. wonders are done by the name of thy holy child, Jesus.
Context Group Version	And now, Lord, look at their threats: and grant to your slaves to speak your word without regard to class or status, while you stretch out your hand to heal; and that signs and wonders may be done through the name of your special Son Jesus.
Far Above All Translation	And as for the present <i>situation</i> , Lord, look at their threats and allow your servants to speak your word with all confidence, by stretching out your hand for healing, and signs and miracles taking place through the name of your holy servant Jesus."
Modern Literal Version 2020	And hereafter, Lord, look upon their threats and give to your bondservants to speak your word with all boldness, for you to stretch out in your hand *for healing, and signs and wonders to happen through the name of your holy young-servant Jesus.

**The gist of this passage:** The disciples pray to be able to speak out the truth of Jesus despite the threats that they receive; and they ask to be able to perform the signs and wonders.

29-30

Acts 4:29a			
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
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
nun (νῦν) [pronounced <i>noon</i> ]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
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; vocative	Strong's #2962
epeidon (ἐπεῖδον) [pronounced <i>ehp-ī-don</i> ]	<i>look upon, regard [favorably or not]; behold</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1896

Acts 4:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
τας (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
ἀπειλή (ἀπειλή) [pronounced ap-Ī-LAY]	<i>threat, threatening, menace, menacing</i>	feminine plural noun, accusative case	Strong's #547
αὐτῶν (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** And now, [given] the [circumstances], O Lord, consider [lit., look at, behold] their threats...

I almost paraphrased the beginning here, adding the words *given* and *circumstances*. I believe that the disciples praying to God ask God to take note of what has taken place and to consider the threats which were made against Peter and John.

There is an imperative used with God: the aorist active imperative of *epeidon* (ἐπεῖδον) [pronounced eh-p-Ī-don], which means, *look upon, regard [favorably or not]; behold*. I don't think that it is a stretch to translate this *consider, think about*. They are telling God to look at something; the implication is that He consider it; that He think about it. Strong's #1896.

Although we did not hear the actual threats in the narrative that we studied, the fact that they are spoken of here suggests that they were very strong and words that were meant to give Peter and John pause before they continue walking the path that they have been walking.

I really like how the Voice translates v. 29a: *And now, Lord, take note of their intimidations intended to silence us*. This is what the disciples faced right then and there, and would probably continue to face for a long time (at this point, they did not know what to expect).

Bear in mind that the giving of the Holy Spirit just took place maybe a week ago.

Acts 4:29b			
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
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>give, grant; supply, furnish; entrust; pay wages; appoint to office; permit; give up, yield; give back; sacrifice</i>	2 <sup>nd</sup> person singular, aorist active imperative	Strong's #1325



Acts 4:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tois (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
doulos (δούλος) [pronounced <i>DEW-loss</i> ]	<i>slave (s); servant (s); attendant (s)</i>	masculine plural noun; dative, locative or instrumental case	Strong's #1401
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
meta (μετά) [pronounced <i>meht-AH</i> ]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
parrhêsia (παρρησία) [pronounced <i>par-rhay-SEE-ah</i> ]	<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
pasês (πάσης) [pronounced <i>PAH-sace</i> ]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	feminine singular adjective, genitive/ablative case	Strong's #3956
lalêô (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
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
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** ...and give to Your servants—every one [of them]—the confidence to speak Your word.

First on the list of this prayer—and we have to give the disciples (through the power of the Spirit)—credit for this. They want the courage to boldly speak God's Word. Bear in mind, the thrust of the ministry of the eleven Apostles is to teach the Old Testament prophecies about the Messiah and show how they apply to Jesus. There would have been no problem with the disciples speaking about those prophecies but, as soon as they added the name of Jesus—that is where the religious leaders would not simply object, but carry out their threats.

Speaking of which, this reminds me of when Gary Horton came to speak to the public high school where I taught, and he correctly assessed the situation and decided not to say the name of Jesus. However, when he spoke to the kids (to large groups of 1000+ students), he made the gospel clear. He managed, through all that he had

learned, and through the power of the Holy Spirit, to convey the gospel of Jesus Christ without saying either of those words. It was quite an amazing feat, in my estimation. The kids understood this message.

Acts 4:29 **And now, [given] the [circumstances], O Lord, consider [lit., look at, behold] their threats and give to Your servants—every one [of them]—the confidence to speak Your word.** (Kukis mostly literal translation)

The Word which they had to speak right then was the gospel as found in the Old Testament. They knew that it was powerful. They could speak about Jesus—the Man which they knew and heard—and show how His life and sacrifice was fully in line with the Scriptures which God had given them.

Acts 4:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced <i>en</i> ]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (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
tên (τῇν) [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)
cheir (χείρ) [pronounced <i>khire</i> ]	<i>hand (s); power; help; by the hand [help or agency] of any one, by means of any one; by the instrumentality of</i>	feminine singular noun; accusative case	Strong's #5495
ekteinô (ἐκτείνω) [pronounced <i>ek-TI-no</i> ]	<i>to stretch [out, forth, over], to extend, to cast [put] forth [towards, against one]</i>	present active infinitive	Strong's #1614
se (σέ) [pronounced <i>seh</i> ]	<i>you, to you, towards you</i>	2 <sup>nd</sup> person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
íasis (ἰασις) [pronounced <i>EE-as-iss</i> ]	<i>cure (s), healing (s)</i>	feminine singular noun, accusative case	Strong's #2392

**Translation:** **[Also give], by extending out Your hand, [the power] to heal...**

In the Greek, vv. 29–30 is a single sentence. I chose to split vv. 29 and 30 into two separate sentences, so I needed to added the verb back in, placed into brackets. Also, I added the word *power*, because the hand can be used for what a person *does* as well as for the *power* and *strength* that person has.

The disciples, in their prayer, ask for additional power to heal; that God would give them this power.

So that there is no misunderstanding, God has the power to heal anyone at anytime. If He so chose, every single one of us could walk into any given hospital and set all of the captives (to sickness) free. God gave that ability to some men in the early part of the Church Age.

There seemed to be a specific difference between this ministry of the Apostles and this same gift used by Christ Jesus: people would come to Jesus in large numbers to be healed of every manner of disease. Although the Apostles had this ability, it seems to be limited to some degree. For the most part, hundreds of people will not come to the Apostles to be healed of their infirmities in the same way that they went to Jesus.

Jesus often used the healings as a parallel to what He could give all men—salvation or healing through Him. The disciples used these gifts in order to gain a hearing in order to speak the name of Jesus before a crowd. For the most part, the messages that we read in the book of Acts will be evangelistic messages.

When it came to questions such as, *what is the Christian in the first century?*, that would be answered in the Pauline epistles (for the most part). This does not mean that all Church Age doctrine is to be found in Paul's writings; but most of it.

God is going to reveal directly specific truths of the Church Age to both Peter and Paul as we go through the book of Acts.

Acts 4:30b			
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
σημεῖον (σημείον) [pronounced <i>say-MY-on</i> ]	<i>sign, mark, token, miracle</i>	neuter plural noun; accusative case	Strong's #4592
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
τέρας (τέρας) [pronounced <i>TEHR-as</i> ]	<i>wonder, miracle, prodigy, omen</i>	neuter plural noun, accusative case	Strong's #5059
γίνομαι (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>	aorist (deponent) middle/passive infinitive	Strong's #1096

**Translation:** ...as well as [let there] be signs and wonders,...

The early church also asked for signs and wonders as well. It was their ability to perform signs and wonders which gave them the edge on the religious Jews. Peter was able to heal a man lame from birth, and this gave Peter great respect when teaching in the Temple courtyard. One of the things that kept the religious hierarchy from harming Peter and John was this single healing. How would it look to harm these men, whose healing of the lame man was spoken far and wide in Jerusalem.

In my estimation, I don't believe that they appreciated that, at some point in time, there were be a New Testament, and that would take the place of what they desire here. There is no reason to hold this against them. What was taking place was brand new to them.

Furthermore, we have people today who are confused about the power of the Holy Spirit which we have with us today. So, this is despite 2000 years of history and a complete New Testament, people are confused even now.

Acts 4:30c			
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
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
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; genitive/ablative case	Strong's #3686
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
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	masculine singular adjective; genitive/ablative case	Strong's #40
pais (παῖς) [pronounced paheece]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine singular noun; genitive/ablative case	Strong's #3816
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

There is very similar phrasing back in v. 27.

**Translation:** ...by means of the name of Your Holy Servant, Jesus.”

All of these take place by the power of God in the name of Christ Jesus.

Acts 4:30 [Also give], by extending out Your hand, [the power] to heal as well as [let there] be signs and wonders, by means of the name of Your Holy Servant, Jesus.” (Kukis mostly literal translation)

The New European Version commentary: *Your holy servant- Jesus after His resurrection and ascension to Heaven is still God's servant and therefore less than God (Jn. 13:16).*<sup>26</sup> Let me clarify this statement. Jesus, in His humanity, is inferior to God. Jesus, in His Deity, is exactly equal to God.

<sup>26</sup> From <https://www.n-e-v.info/acts4.html> accessed August 12, 2023.

Such is the mystery<sup>27</sup> of the Hypostatic Union. See the Doctrine of the **Hypostatic Union** in the **Addendum**.

Acts 4:29–30 **And now, [given] the [circumstances], O Lord, consider [lit., *look at, behold*] their threats and give to Your servants—every one [of them]—the confidence to speak Your word. [Also give], by extending out Your hand, [the power] to heal as well as [let there] be signs and wonders, by means of the name of Your Holy Servant, Jesus.”** (Kukis mostly literal translation)

The disciples, a week into having God the Holy Spirit, have also faced stiff warnings from the religious class in Jerusalem. They were not fully certain of what their future was. They had to speak the name of Jesus, and it was becoming apparent to them very early on that Jesus would still face opposition.

Acts 4:29–30 **Given what has just taken place, O Lord, consider the threats which were made and give to all of Your servants the confidence to boldly speak Your word. Furthermore, continue giving us the power to heal through Your hand; and let there be more signs and wonders which might be done in the name of Your Holy Servant, Jesus.”** (Kukis paraphrase)

**And having prayed from them, was shaken the room in which they were assembled, and they were filled every one of the Holy Spirit. And they were speaking the word of the God with confidence.**

Acts  
4:31

**And [after] they had petitioned [God], the room in which they were assembled was shaken; and every one [of them] was filled with the Holy Spirit. [After this,] they continued speaking the word of God with confidence.**

**While praying to God, the room where the disciples were was shaken, as if in an earthquake; yet, at the same time, every person there was also filled with God the Holy Spirit. After that, they kept on speaking the Word of God with great confidence.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And having prayed from them, was shaken the room in which they were assembled, and they were filled every one of the Holy Spirit. And they were speaking the word of the God with confidence.
Complete Apostles Bible	And when they had prayed, the place where they were gathered was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.
Douay-Rheims 1899 (Amer.)	And when they had prayed, the place was moved wherein they were assembled: and they were all filled with the Holy Ghost: and they spoke the word of God with confidence.
Holy Aramaic Scriptures	And while they were seeking, and were softly praying, the place in which they were gathered was shaken, and they were all filled with The Rukha d’Qudsha {The Spirit of Holiness}, and they were speaking The Miltha d’Alaha {The Word of God} with boldness {lit. with an open eye}.
James Murdock’s Syriac NT	And when they had prayed and made supplications, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and spoke the word of God boldly.

<sup>27</sup> I do not mean *mystery* in terms of something we cannot understand; I mean *mystery* in terms of being Church Age doctrine.



Original Aramaic NT                   And when they had prayed and made supplication, the place was shaken in which they were assembled, and they were all filled with The Spirit of Holiness, and they were speaking the word of God openly.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And when their prayer was ended, the place where they were was violently moved, and they all became full of the Holy Spirit, preaching the word of God without fear.
Bible in Worldwide English	When they had talked to God, the room they were in shook. They were all filled with the Holy Spirit. And they spoke the word of God without fear.
Easy English	The believers finished praying. The house where they were meeting together shook. God filled them all with his Holy Spirit. That made them very brave and they spoke God's message clearly to people.
Easy-to-Read Version–2008	After the believers prayed, the place where they were meeting shook. They were all filled with the Holy Spirit, and they continued to speak God's message without fear.
God's Word™	When the apostles had finished praying, their meeting place shook. All of them were filled with the Holy Spirit and continued to speak the word of God boldly.
Good News Bible (TEV)	When they finished praying, the place where they were meeting was shaken. They were all filled with the Holy Spirit and began to proclaim God's message with boldness.
J. B. Phillips	When they had prayed their meeting-place was shaken; they were all filled with the Holy Spirit and spoke the Word of God fearlessly.
The Message	While they were praying, the place where they were meeting trembled and shook. They were all filled with the Holy Spirit and continued to speak God's Word with fearless confidence.
NIRV	After they prayed, the place where they were meeting was shaken. They were all filled with the Holy Spirit. They were bold when they spoke God's word.
New Life Version	<b>The Christians Are Filled with the Holy Spirit</b> When they had finished praying, the place where they were gathered was shaken. They were all filled with the Holy Spirit. It was easy for them to speak the Word of God.

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

Casual English Bible	While they prayed, the ground started to shake. Then the Holy Spirit poured into them, filling them with courage. They boldly spoke the words God wanted them to say.
Contemporary English V.	After they had prayed, the meeting place shook. They were all filled with the Holy Spirit and bravely spoke God's message.
Goodspeed New Testament	When they had prayed, the place where they were meeting shook, and they were all filled with the holy Spirit, and fearlessly uttered God's message.
The Living Bible	After this prayer, the building where they were meeting shook, and they were all filled with the Holy Spirit and boldly preached God's message.
New Berkeley Version	.
The Passion Translation	At that moment the earth shook beneath them, causing the building they were in to tremble. Each one of them was filled with the Holy Spirit, and they proclaimed the word of God with unrestrained boldness.
Plain English Version	After they finished praying God shook the house that they were meeting in, and the Holy Spirit went into them all and filled them. They kept on telling everyone God's message about Jesus, and they weren't frightened of anyone.

UnfoldingWord Simplified T. When the believers had finished praying, the place where they were meeting shook. The Holy Spirit gave them all power to boldly speak the words that God told them to speak, and this is what they did.

### Partially literal and partially paraphrased translations:

American English Bible Well, as they were asking God for this, the place where they were meeting started to shake! Then everyone was filled with the Holy Breath and they started speaking the word of God confidently.

Beck's American Translation .

Breakthrough Version And when they pleaded, the place in which they had been gathered together was disturbed, every single one of them were filled with the Sacred Spirit, and they were speaking God's message with openness.

New Advent (Knox) Bible When they had finished praying, the place in which they had gathered rocked to and fro, and they were all filled with the Holy Spirit, and began to preach the word of God with confidence.

NT for Everyone .

20<sup>th</sup> Century New Testament When their prayer was ended, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and began to tell God's Message fearlessly.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible After they had prayed, their meeting place was shaken, and they were all filled with the Holy Spirit and spoke the word of God boldly.

Conservapedia Translation After they had prayed, the place where they had congregated shook and they were filled up with the Divine Guide, so they went out and spoke God's truth with courage."

International Standard V When they had prayed, the place where they were meeting was shaken, and all of them were filled with the Holy Spirit and continued to speak messages from [Lit. speak the word of] God boldly.

Riverside New Testament After this prayer the place in which they were assembled was shaken, and they were all filled with the Holy Spirit and spoke the message of God with courageous freedom.

Weymouth New Testament When they had prayed, the place in which they were assembled shook, and they were, one and all, filled with the Holy Spirit, and proceeded to tell God's Message with boldness.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) When they had prayed, the place where they were gathered together shook, and they were all filled with Holy Spirit and began to speak the word of God boldly.  
2:1-4

The Heritage Bible And they having bound themselves in prayer, the place where they were assembled together was shaken, and they were all filled by the Holy Spirit, and spoke the word of God with boldness.

New American Bible (2011) \* As they prayed, the place where they were gathered shook, and they were all filled with the holy Spirit and continued to speak the word of God with boldness.<sup>i</sup>  
\* [4:31] The place...shook: the earthquake is used as a sign of the divine presence in Ex 19:18; Is 6:4. Here the shaking of the building symbolizes God's favorable response to the prayer. Luke may have had as an additional reason for using the symbol in this sense the fact that it was familiar in the Hellenistic world. Ovid and Virgil also employ it.  
i. [4:31] 2:4.

New Catholic Bible	.
New Jerusalem Bible	.
Revised English Bible—1989	When they had ended their prayer, the building where they were assembled rocked, and all were filled with the Holy Spirit and spoke God's word with boldness.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	While they were still praying, the place where they were gathered was shaken. They were all filled with the <i>Ruach HaKodesh</i> , and they spoke God's message with boldness.
Hebraic Roots Bible	And they having prayed, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and spoke the Word of YAHWEH with boldness.
Holy New Covenant Trans.	While the called out people were praying, the place where they were meeting shook. They were all filled with the Holy Spirit and they began to speak Godmessage without being afraid.
The Scriptures 2009	And when they had prayed, the place where they came together was shaken. And they were all filled with the Set-apart Spirit, and they spoke the word of Elohim with boldness.
Tree of Life Version	When they had prayed, the place where they were gathered was shaken. And they were all filled with the Ruach ha-Kodesh and began to speak the word of God with boldness.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and requesting them is shaken The Place in whom [Men] were Having Been Gathered and are filled All [Men] [of] the pure spirit and [They] spoke the word [of] the god with confidence...
Alpha & Omega Bible	AND WHEN THEY HAD PRAYED, THE PLACE WHERE THEY HAD GATHERED TOGETHER WAS SHAKEN, AND THEY WERE ALL FILLED WITH THE HOLY GHOST AND BEGAN TO SPEAK THE WORD OF THEOS ( <i>The Alpha &amp; Omega</i> ) WITH BOLDNESS.
Awful Scroll Bible	And they imploring, the place is being shaken, from-within which they were having been gathered-together, and they all are being filled with the Awful Breath, and they were speaking the Word of God, with all-expressiveness.
Concordant Literal Version	And at their beseeching, shaken was the place in which they were gathered, and they are all filled with the holy spirit, and they spoke the word of God with boldness."
exeGesés companion Bible	And having petitioned, the place where they assemble together shakes; and they all fill/shalam with the Holy Spirit, and they speak the word of Elohim with boldness.
Orthodox Jewish Bible	And after they had davened, the place in which they had assembled was shaken and everyone was filled with the Ruach Hakodesh and they were speaking the dvar Hashem with ometz lev ( <i>courage, boldness</i> ).
Rotherham's Emphasized B.	And [when they had made supplication] the place was shaken in which they were gathered together, and they were filled one and all with the Holy Spirit, and began speaking the word of God with freedom of utterance.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And when they had prayed, the place where they were meeting together was shaken [a sign of God's presence]; and they were all filled with the Holy Spirit and <i>began to speak the word of God with boldness and courage.</i>
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An Understandable Version	And after they had prayed, the place where they were gathered shook, and these disciples were all filled with [ <i>the power of</i> ] the Holy Spirit and they were able to speak the message of God with boldness.
The Expanded Bible	After they had prayed, the place where they were meeting was shaken. They were all filled with the Holy Spirit, and they spoke God's ·word [message] ·without fear [— with boldness/confidence/courage].
Jonathan Mitchell NT	Then, after their urgently making their needs known in [this] prayer (or: while they are still presenting their earnest requests in prayer), the place within which they were continuing assembled, having been gathered together was suddenly shaken (moved to and fro, vibrated and then put into a state of moving in a wave), and then they were all filled full of the Set-apart Breath-effect (or: the Holy Spirit; or: with the consecrated attitude). Later they began speaking God's message (the Word, thought and idea of God) with the right of complete freedom from constraint, and with all boldness being publicly open and frank.
P. Kretzmann Commentary	And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness.
Translation for Translators	Kretzmann's <b>commentary</b> for Acts 4:29–31 has been placed in the <b>Addendum</b> . <b>God shook the place where they were, and his Spirit enabled them to speak his words boldly.</b>

*Acts 4:31*

When the believers had finished praying, the place where they were meeting shook. All of them were «completely controlled/empowered» by the Holy Spirit {the Holy Spirit «completely controlled/empowered» all of them}, with the result that they began to speak boldly the words that God *told them to speak*.

The Voice

They finished their prayer, and immediately the whole place where they had gathered began to shake. All the disciples were filled with the Holy Spirit, and they began speaking God's message with courageous confidence.

The Holy Spirit changes everyone and everything. If there is any doubt about the power of the Spirit, just take a look at Peter. When Jesus was captured, Peter cowered in fear that he might be identified as a man who loved Jesus. Now this same man is preaching, healing, and pointing his finger in the face of Jewish officials who have captured him and John. With a boldness that is not his own, he blames them for the death of Jesus and does not cower at their show of violence.

### Bible Translations with Many Footnotes:

Lexham Bible	And when [ <sup>*</sup> Here “when ” is supplied as a component of the temporal genitive absolute participle (“had prayed”)] they had prayed, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak [ <sup>*</sup> The imperfect tense has been translated as ingressive here (“began to speak”)] the word [Or “message”] of God with boldness.
NET Bible®	When <sup>77</sup> they had prayed, the place where they were assembled together was shaken, <sup>78</sup> and they were all filled with the Holy Spirit and began to speak <sup>79</sup> the word of God <sup>80</sup> courageously. <sup>81</sup> <sup>77tn</sup> Grk “And when.” 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. <sup>78sn</sup> The place where they were assembled...was shaken. This signifies that God is in their midst. See Acts 16:26; Exod 19:18; Ps 114:7; Isa 6:4. <sup>79tn</sup> The imperfect verb has been translated as an ingressive imperfect (“began to speak”). Logical sequencing suggests that their speaking began after they were filled with the Spirit. The prayer was answered immediately.

<sup>80th</sup> Or “speak God’s message.”

<sup>81th</sup> Or “with boldness.”

Wilbur Pickering’s New T.

Well when they had prayed, the place where they were gathered was shaken, and they were all filled with Holy Spirit and spoke the word of God with boldness.<sup>19</sup>  
 (19) Their request was granted. Notice that they did not ask for a free ride. (Again, there is no definite article with Holy Spirit.) But where did they do the speaking? Presumably out among the people.

**Literal, almost word-for-word, renderings:**

- Analytical-Literal Translation And when they had implored [God in prayer], the place was shaken in which they had been gathered together; and they were all filled with the Holy Spirit, and they were speaking the word of God with confidence.
- Benjamin Brodie’s trans. Then, after their prayer was completed, the place in which they were gathered was shaken and every one of them was filled by the Holy Spirit. Furthermore, they began to speak the Word of God with frankness and confidence .
- Context Group Version And when they had implored [God], the place was shaken in which they were gathered together; and they were all filled with the Special Spirit, and they spoke the word of God without regard to class or status.
- Modern Literal Version 2020 And having besought the Lord, the place was shaken in which they were gathered together, and they were all filled with the Holy Spirit and they were speaking the word of God with boldness.
- New Matthew Bible And as soon as they had prayed, the place moved where they were assembled together, and they were all filled with the Holy Spirit, and they spoke the word of God boldly.
- Revised Young’s Lit. Trans. And they having prayed, the place was shaken in which they were gathered together, and they were all filled with the Holy Spirit, and were speaking the word of God with freedom, and of the multitude of those who did believe the heart and the soul was one, and not one was saying that anything of the things he had was his own, but all things were to them in common. V. 32 is included for context.
- Webster’s Translation And when they had prayed, the place was shaken where they were assembled; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

**The gist of this passage:** After they completed their prayer, the place where they were began to shake (from an earthquake); and they were all filled with the Holy Spirit. The continued to speak the Word of God with confidence and in freedom.

<b>Acts 4:31a</b>			
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
deomai (δέομαι) [pronounced <i>DEH-om-ahēe</i> ]	<i>wanting, lacking; desiring, longing for; asking, making a request, petitioning, begging; the thing asked for; praying (for), making supplication (for)</i>	masculine plural, aorist (deponent) middle/passive participle, nominative case	Strong’s #1189
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong’s #846



Acts 4:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>	3 <sup>rd</sup> person singular, aorist passive indicative	Strong's #4531
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place [a city, village]; a location</i>	masculine singular noun; nominative case	Strong's #5117
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ho (ὃ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
sunagô (συνάγω) [pronounced soon-AG-oh]	<i>collecting, assembling (selves, together), gathering (selves together, up, together); convening; specifically entertaining (hospitably); bestowing, coming together, leading into, resorting, taking in</i>	masculine plural, perfect passive participle; nominative case	Strong's #4863

This word is found 4x in Acts 4.

**Translation:** And [after] they had petitioned [God], the room in which they were assembled was shaken;...

Peter and John had been arrested. Facing quite a number of angry accusers, they were let go, but with a stern warning. After relaying this information to the disciples (however many there are), the disciples are all someone upset and worried. Therefore, they pray to God for strength and boldness. They knew that they were right; they were able to take the Scriptures and apply them to their time and recognize how they were being fulfilled by men like Herod Agrippa and Pilate.

Nevertheless, these men feel like they need some shoring up, so they pray as a group for strength and boldness.

While this petition of God is taking place, the room or play where they are is shaken up. My impression is, this is just like an earthquake. It is this shaking (which could simply be earthquake tremors) which gives the believers in Jerusalem confidence in their present path.

This is the second time that these men experience a very odd circumstance with the elements. Before, it was wind rushing through like a sonic boom. This time, it is as if they are in an earthquake.

The NET Bible: *This [earthquake] signifies that God is in their midst. See Acts 16:26; Exod 19:18; Psalm 114:7; Isaiah 6:4.*<sup>28</sup>

I trust that it is obvious that your church is not going to shake after a Wednesday night prayer meeting. The believers at this time were given signs and wonders to bolster their confidence.

Acts 4:31b			
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
πλήθω (πλήθω) [pronounced <i>PLAY-thoh</i> ]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #4130
ἅπας (ἅπας) [pronounced <i>HAP-as</i> ]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	masculine plural adjective, nominative case	Strong's #537
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
Should this be listed as the neuter? There is no difference in the articles in the genitive.			
ἅγιος (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
πνεῦμα (πνεῦμα) [pronounced <i>PNYOO-mah</i> ]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
This is the 3 <sup>rd</sup> reference to the Holy Spirit in this chapter.			

**Translation:** ...and every one [of them] was filled with the Holy Spirit.

The Holy Spirit comes there to fill them all. Let me suggest two possible things. One, they all recognize that they are afraid, and, in this prayer, admit to this fear to God (whether personally or as a group prayer, I don't know); or they are doing very much what Jesus told the disciples to do—ask for the Holy Spirit.

At this point in the lives of the disciples, it is not clear that the **rebound** technique (1John 1:9) is known and practiced. Furthermore, there are a variety of things which are different in the pre-canon period. One clear difference is, we don't pray to be able to do healings, signs and wonders.

Today, when I witness to Charley Brown, I don't first say, "Do you have any aches and pains, Charley? Or, is there anyone in your family with a serious illness or problem?" And then first offer to heal Charley (or a family member) and then I give them the gospel.

A great deal of the momentum of the early church is based upon this one healing done by God through Peter, and followed up with an excellent presentation of the gospel, mixing the Old Testament with recent events.

<sup>28</sup> From <https://bible.org/netbible/index.htm?act4.htm> accessed August 13, 2023.

My point being, whether these disciples are filled once again with the Spirit is not necessarily due to the act of rebound or simply because they prayed for it, is unknown to us—but it does not violate Bible doctrine.

Now all of these sign gifts are going to fade away and be replaced by Bible doctrine taken from the written word of the New Testament (even before Christians recognize exactly which books make up the New Testament). At that point, the filling of the Spirit is not going to be accompanied by a sonic boom or an earthquake; and it will no longer be an experience. It is done by naming our sins, at which point, we are restored to fellowship and filled with the Spirit. We accept both of those things by faith, as it is not something which we feel or sense.

The New European Version commentary: *The Holy Spirit refers to God's power set apart for specific purposes. God gave it to people to do specific things- they were 'filled'- but then had to be filled again to do other tasks and fulfil other purposes.*<sup>29</sup>

The Voice: *The Holy Spirit changes everyone and everything. If there is any doubt about the power of the Spirit, just take a look at Peter. When Jesus was captured, Peter cowered in fear that he might be identified as a man who loved Jesus. Now this same man is preaching, healing, and pointing his finger in the face of Jewish officials who have captured him and John. With a boldness that is not his own, he blames them for the death of Jesus and does not cower at their show of violence.*<sup>30</sup>

Acts 4:31c			
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
λαλέō (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>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #2980
τον (τόν) [pronounced <i>tahn</i> ]; also το (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
λογος (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
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
θεος (θεός) [pronounced <i>teh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
μετά (μετά) [pronounced <i>meht-AH</i> ]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326

<sup>29</sup> From <https://www.n-e-v.info/acts4.html> accessed August 13, 2023.

<sup>30</sup> From <https://www.biblegateway.com/passage/?search=Acts%204&version=VOICE> accessed August 13, 2023.

## Acts 4:31c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
parrhêsia (παρρησία) [pronounced <i>par-rhay-SEE-ah</i> ]	<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

**Translation:** [After this,] they continued speaking the word of God with confidence.

From that point forward, they disciples—the main eleven + many of the rest—began to speak the Word of God with great confidence.

The Word of God, at this point in time, was primarily the marriage of the prophecies of the Messiah and the recent events of Jesus' 1<sup>st</sup> advent, followed by His crucifixion, resurrection and ascension.

Acts 4:31 **And [after] they had petitioned [God], the room in which they were assembled was shaken; and every one [of them] was filled with the Holy Spirit. [After this,] they continued speaking the word of God with confidence.** (Kukis mostly literal translation)

This verse tells us what happened right then; and what happened in the near future. Luke, when he wrote the book of Acts, was looking backward for much of what he wrote. We do not know at exactly what point Luke began to write the gospel of Luke or the book of Acts, but because Acts takes us to Paul being under house arrest in Rome, A.D. 60–62, that would give us the endpoint of his writing.

Because Luke clearly joins up with Paul much later in the book of Acts, his writing is probably taking place then as he experiences his missionary tour with Paul. This means that, when Luke writes in a passage like this, he is able to extricate himself from that time frame and give a thumbnail sketch of what the future would bring. That is what we have here. **[After this,] they continued speaking the word of God with confidence.** As Luke writes this chapter in his book, he knows generally what is going to take place in the new church in Jerusalem, and this is a fair description of what will take place.

Acts 4:31 **While praying to God, the room where the disciples were was shaken, as if in an earthquake; yet, at the same time, every person there was also filled with God the Holy Spirit. After that, they kept on speaking the Word of God with great confidence.** (Kukis paraphrase)

[Chapter Outline](#)

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## The Believers in Jerusalem Hold All Things in Common

I had difficulties with the precise translation, although I believe I got the gist of it correct.

Interestingly enough, the final words of Acts 2 are very similar to these final words in Acts 4. At this point, let me suggest that Luke began to write Acts, but it down (say in Acts 3), and then picked it up some time later. Perhaps he forgot about already describing the early church? Or perhaps he had two descriptions of the early church, one given him by the person who remembered the events of Acts 2; and another who gave him the events of Acts 4. At this point in time, I am simply throwing ideas out there, to read and consider and reconsider. Luke has, more or less, repeated himself; and I am simply thinking aloud, trying to figure out why he did.

But the many of the ones believing kept on being a heart and soul one, and not one anyone of those living to him were speaking of one's own to be. Rather it was for them all things [in] common.

Acts  
4:32

Now the many who kept on believing were of one heart and soul. Not one of them being [there] spoke of his own [possessions] as being to him [alone]. Rather, all [things] were [held] in common.

The believers in the Jerusalem church kept on being of one mind and one soul. Not a single person spoke of his possessions as being his alone. Instead, they were willing to share their possessions.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But the many of the ones believing kept on being a heart and soul one, and not one anyone of those living to him were speaking of one's own to be. Rather it was for them all things [in] common.
Complete Apostles Bible	Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things belonging to him was his own, but they had all things in common.
Douay-Rheims 1899 (Amer.)	And the multitude of believers had but one heart and one soul. Neither did any one say that aught of the things which he possessed was his own: but all things were common unto them.
Holy Aramaic Scriptures	Then, for The Kensha {The Gathering/The Assembly}, of those men who had believed, there was one soul, and one mind, and no man from them said there was, concerning the goods which were possessed, that they were their own, but rather, every thing that there was for them; that was common.
James Murdock's Syriac NT	And in the assembly of the persons that believed, there was one soul, and one mind: and no one of them said, of the property he possessed, that it was his own; but whatever was theirs, it was the community's.
Original Aramaic NT	But the crowds of people who believed had one soul and one mind and none of them was saying that the wealth which he possessed was his own, but they had all things common.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And all those who were of the faith were one in heart and soul: and not one of them said that any of the things which he had was his property only; but they had all things in common.
Bible in Worldwide English	All the believers were one in heart and mind. Not one of them said, This is mine. But everything they had was for the use of all.
Easy English	<b>The believers help each other</b> All the believers agreed completely with each other about how they should live. They wanted to help each other. Nobody kept anything only for themselves. They let the other believers use it.
Easy-to-Read Version—2008	The whole group of believers was united in their thinking and in what they wanted. None of them said that the things they had were their own. Instead, they shared everything.
God's Word™	The whole group of believers lived in harmony. No one called any of his possessions his own. Instead, they shared everything.
Good News Bible (TEV)	The group of believers was one in mind and heart. None of them said that any of their belongings were their own, but they all shared with one another everything they had.



J. B. Phillips  
*The Message*

The whole congregation of believers was united as one—one heart, one mind! They didn't even claim ownership of their own possessions. No one said, "That's mine; you can't have it." They shared everything. The apostles gave powerful witness to the resurrection of the Master Jesus, and grace was on all of them. V. 33 is included for context.

NIRV

**The Believers Share What They Own**

All the believers were agreed in heart and mind. They didn't claim that anything they had was their own. Instead, they shared everything they owned.

New Life Version

**The New Way of Life**

The many followers acted and thought the same way. None of them said that any of their things were their own, but they shared all things.

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

Casual English Bible

**SHARE AND SHARE ALIKE**

These people were so devoted to each other that it seemed as though they shared one heart and they existed as one soul. Not a single one of these people claimed any property to themselves. They shared everything.

Contemporary English V.

The group of followers all felt the same way about everything. None of them claimed that their possessions were their own, and they shared everything they had with each other.

The Living Bible

All the believers were of one heart and mind, and no one felt that what he owned was his own; everyone was sharing.

New Berkeley Version  
New Living Translation

**The Believers Share Their Possessions**

All the believers were united in heart and mind. And they felt that what they owned was not their own, so they shared everything they had.

The Passion Translation

All the believers were one in mind and heart. Selfishness was not a part of their community, for they shared everything they had with one another.

Plain English Version

**The Christians shared all their things**

All those people that believed in Jesus agreed with each other and felt the same way about things. They shared everything they owned with each other. They never said, "Those things are mine, you can't have them." No, they reckoned everything belonged to everyone.

Radiant New Testament

**The Believers Share What They Own**

All the believers were one in heart and mind. No one claimed that anything they owned was theirs. Instead, they shared everything they had.

UnfoldingWord Simplified T.

The group of people who believed in Jesus were in complete agreement about what they thought and what they wanted. Not one of them said that he alone owned anything. Instead, they shared with one another everything that they had.

William's New Testament

Now there was but one heart and soul in the vast number of those who had become believers, and not one of them claimed that anything that he had was his own, but they shared everything that they had as common property.

**Partially literal and partially paraphrased translations:**

American English Bible

As a result, a huge crowd became believers, and they started sharing everything that they had with a single heart and soul. None of them claimed that anything they owned was their own, for they shared everything...

Beck's American Translation  
Breakthrough Version

Of the large number of the people who trusted, there was one heart and soul. And neither was one person saying for any of the things that he had to be his own, but absolutely everything they had was shared.

Common English Bible	<b>Sharing among the believers</b> The community of believers was one in heart and mind. None of them would say, “This is mine!” about any of their possessions, but held everything in common.
New Advent (Knox) Bible	There was one heart and soul in all the company of believers; none of them called any of his possessions his own, everything was shared in common.
NT for Everyone	<b>Signs of the New Covenant</b> The company of those who believed had one heart and soul. Nobody said that they owned their property; instead, they had everything in common.
20 <sup>th</sup> Century New Testament	The whole body of those who had become believers in Christ were of one heart and mind. Not one of them claimed any of his goods as his own, but everything was held for the common use.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	The congregation of believers was one in heart and soul. No one claimed that any of his possessions was his own, but they shared everything they owned.
Conservapedia Translation	The crowd which believed had the same heart and mind. None of them claimed that any of their possessions were their own, but they held them together. This verse is a favorite by communists and of Christian socialists, however, as explained in the annotations of the Geneva Bible, this verse describes mutual charity and not a government enforcing rigid anti-property values.[1] I placed this <a href="#">article</a> in the <a href="#">Addendum</a> .
Revised Ferrar-Fenton Bible	<b>Brotherly Love Exemplified.</b> But the crowd of the believers were one, heart and soul; and no one who possessed property claimed it as exclusively his own: but it was for the use of all.
International Standard V	<b><i>The Believers Share Their Possessions</i></b> Now all the believers were one in heart and soul, and nobody called any of his possessions his own. Instead, they shared everything they owned.
Lexham Bible	<b><i>The Believers Share All Things in Common</i></b> Now the group of those who believed were one heart and soul, and no one said anything of what belonged to him was his own, but all things were theirs in common.
Riverside New Testament	The multitude of those who had believed was of one heart and one soul, and no one said that any part of his property was his own, but they had all things in common.
UnfoldingWord Literal Text	The great number of those who believed were one in heart and soul. Not one of them said that anything he possessed was his own, but everything was shared among them.
Urim-Thummim Version	And the crowds of them that believed were of one heart and of one life: neither said anyone of them that any of the things that he possessed was his own; but they had all things collectively.
Weymouth New Testament	Among all those who had embraced the faith there was but one heart and soul, so that none of them claimed any of his possessions as his own, but everything they had was common property; while the Apostles with great force of conviction delivered their testimony as to the resurrection of the Lord Jesus; and great grace was upon them all. V. 33 is included for context.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<b>An attempt to share everything</b> • The whole community of believers was one in heart and mind. No one claimed private ownership of any possessions, but rather they shared all things in common. The extensive <a href="#">footnote</a> on this verse is placed in the <a href="#">Addendum</a> .
New American Bible (2011)	<b>Life in the Christian Community.*</b>

The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common.

\* [4:32–37] This is the second summary characterizing the Jerusalem community (see note on Acts 2:42–47). It emphasizes the system of the distribution of goods and introduces Barnabas, who appears later in Acts as the friend and companion of Paul, and who, as noted here (Acts 4:37), endeared himself to the community by a donation of money through the sale of property. This sharing of material possessions continues a practice that Luke describes during the historical ministry of Jesus (Lk 8:3) and is in accord with the sayings of Jesus in Luke's gospel (Lk 12:33; 16:9, 11, 13).

New Catholic Bible

**Life of the First Community—II.**<sup>[f]</sup> The entire community of believers was united in heart and soul. No one claimed any of his possessions as his own, for everything was held in common.

[f] These verses present a view of the early Church. Luke stresses the internal bonds of the community at the moment of persecution. The picture he paints shows the voluntary sharing of material possessions, an activity connected with Jesus' teaching on detachment and fraternal love (see Lk 8:3; 12:33; 16:9-13). The text does not say that all sold their property—only that they were prepared to do so if a member of the community was in need. The comportment of Barnabas and then that of Ananias and Sapphira demonstrate the right use of property in the Church.

New Jerusalem Bible

The whole group of believers was united, heart and soul; no one claimed private ownership of any possessions, as everything they owned was held in common.

Revised English Bible—1989

THE whole company of believers was united in heart and soul. Not one of them claimed any of his possessions as his own; everything was held in common.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

All the many believers were one in heart and soul, and no one claimed any of his possessions for himself, but everyone shared everything he had.

Hebraic Roots Bible

The assembly of those men who were believing had but one soul and one mind, and no man among them concerning the possessions that he possessed would say that they were his. Rather, everything that they had was in common.

Holy New Covenant Trans.

The called out people were joined in their hearts and they were united in spirit. No one in the group said that the things he had were his own. Instead, they shared everything.

#### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[of] the but crowd [of] the [men] believing was Heart and Life One and not One [Man] something [of] the [things] becoming [to] him said own to be but was~ [to] them All [Things] Common...

Awful Scroll Bible

Moreover, the assemblage confiding, was one, in the sensibility of heart and breath, and- there were speaking out -not one certain of them that, that under- their -ruling is to be his own, however, all was in common.

exeGesés companion Bible

**TRUSTERS SHARE THEIR HOLDINGS**

And the multitude of them who trust are of one heart and of one soul: not any of them

word that aught of his holdings is his own; but they have all in common:...

Orthodox Jewish Bible

Now the Messianic Kehillah velt (community) of the ones having had emunah had achdus in lev (heart) and nefesh (soul), and not one was saying that any of the possessions belonging to him was his own, but everything to them was in common.

Rotherham's Emphasized B. And [the throng of them that believed] had one heart and soul, and not so much as one was saying that [aught of his goods] was [his own], but they had all things common.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p><b>Sharing among Believers</b> Now the company of believers was of one heart and soul, and not one [of them] claimed that anything belonging to him was [exclusively] his own, but everything was common property and for the use of all.</p>
An Understandable Version	So, the large number of believers was united in heart and soul [ <i>i.e., mind and spirit</i> ] and not one of them said that anything he owned [really] belonged to him, but they shared all things in common.
The Expanded Bible	<p><b>The Believers Share</b> The group of believers were united in their hearts and spirit [<sup>L</sup> one heart and mind/soul; Jer. 32:39]. All those in the group acted as though their private property belonged to everyone in the group [<sup>L</sup>No one said any of their possessions was their own]. In fact, they shared everything [or everything was held in common].</p>
Jonathan Mitchell NT	Now pertaining to the fullness of the trusting and believing multitude, there was one heart and soul (= they were united at their core and in their will and feelings) and not even one person was saying [that] anything of the things belonging to, or sustaining for, him continued to be his own but to the contrary, all things were common to them (or: a thing held in partnership by them; something shared by them).
Syndein/Thieme	And the multitude of them that believed were of one heart {divine viewpoint right frontal lobe of the brain} and of one soul {one purpose}. Neither said any of them that ought of the things which he possessed was his own but they had all things common. {Note: Everything we have is a gift of God. Side note: Charity should be based on your own free will and volition - the Bible never authorizes socialism or communism.}
Translation for Translators	<p><b>The believers shared everything, and the apostles told others about Jesus.</b> <i>Acts 4:32-35</i></p> <p>The group of people who had believed <i>in Jesus</i> were completely agreed about what they thought and what they wanted/desired. Not one of them claimed that he <i>alone</i> owned anything. Instead, they shared with one another everything that they had.</p>
The Voice	<i>During those days</i> , the entire community of believers was deeply united in heart and soul to such an extent that they stopped claiming private ownership of their possessions. Instead, they held everything in common.

### Bible Translations with Many Footnotes:

NET Bible®	<p><i>Conditions Among the Early Believers</i> The group of those who believed were of one heart and mind,<sup>82</sup> and no one said that any of his possessions was his own, but everything was held in common.<sup>83</sup> <sup>82tn</sup> Grk "soul." <sup>83tn</sup> Grk "but all things were to them in common." <sup>sn</sup> Everything was held in common. The remark is not a reflection of political philosophy, but of the extent of their spontaneous commitment to one another. Such a response does not have the function of a command, but is reflective of an attitude that Luke commends as evidence of their identification with one another.</p>
The Spoken English NT	<p><b><i>The Believers Share their Possessions</i></b> The whole group of those who had become believers<sup>cc</sup> was of one heart and one soul.<sup>dd</sup> And no one was claiming<sup>ee</sup> that any of their things was private property-just the opposite. They were holding everything in common.</p>

- cc. Or simply, “of those who believed.”
- dd. Some mss add here, “and there was no division at all between them.”
- ee. Lit. “saying.”

Wilbur Pickering’s New T.

**The young Church consolidates**

Now the multitude of those who believed was of one heart and soul; indeed not one was saying that any of his belongings was his own, but they had all things in common.

**Literal, almost word-for-word, renderings:**

- Analytical-Literal Translation Now the heart and the soul of the congregation of the ones having believed was one, and not one [of them] was saying [that] any of their belongings to be [or, was] his own, but all things were common [property] to them.
- Benjamin Brodie’s trans. Now, there was one [unified] mind and soul among the crowd who believed [remnant, new Israel]. In fact, not one asserted that the things [private property] which were at his disposal [private property], anything, was private property [his own possession], but rather it was theirs, i.e., everything was communal [unprecedented sharing].
- Charles Thomson NT Now the whole body of the believers were of one heart and one soul. And no one said that any of his goods were his own; but all things were common among them.
- Context Group Version And the multitude of those that trusted were of one heart and life: and not one [of them] said that anything of the things which he possessed was his own; but they had all things common.
- English Standard Version Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common.
- Far Above All Translation And the heart and soul of the multitude of the believers was one, and not a single one said any of their possessions was his own, but they had everything in common.
- Legacy Standard Bible **Distribution Among Needy Believers**  
And the congregation [Or *multitude*] of those who believed were of one heart and soul, and not one was saying that any of his possessions was his own, but, for them, everything was common.
- Literal Standard Version And they having prayed, the place was shaken in which they were gathered together, and they were all filled with the Holy Spirit, and were speaking the word of God with freedom, and of the multitude of those who believed, the heart and the soul were one, and not one was saying that anything of the things he had was his own, but all things were in common to them. V. 31 is included for context.
- Modern Literal Version 2020 Now the multitude of the ones who believed were of one heart and soul and not one of them said that anything of his own possessions is for themselves, but all things were common to them.
- World English Bible The multitude of those who believed were of one heart and soul. Not one of them claimed that anything of the things which he possessed was his own, but they had all things in common.

**The gist of this passage:** Those of the new church shared all things in common.

Acts 4:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tou (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



Acts 4:32a			
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
plêthos (πλήθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace; congregation</i>	neuter singular noun	Strong's #4128
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
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, aorist active participle; genitive/ablative case	Strong's #4100
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
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
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
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
heís, mia, hen (εἷς, μία, ἓν) [pronounced hicc, MEE-ah, ehñ]	<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>	feminine singular numeral adjective, nominative case	Strong's #1520

**Translation:** Now the many who kept on believing were of one heart and soul.

Our understanding and interpretation of this passage must be in the context of the situation in Jerusalem. There was concentrated evil in Jerusalem; there were bad alliances and evil which the religious leaders there pursued. Peter and John have already been taken into custody and warned; and then released. This was despite Peter's healing of the lame man, whom all of the religious leaders knew. They were aware of this miraculous healing. Nevertheless, they took Peter and John into custody and threatened them severely before setting them free.

We are going to be seeing this through the eyes of the Apostles, for the most part. So we will see how they are persecuted (and even killed) by the religious hierarchy. We may reasonably assume that there are pressures and threats directed at many of the believers in Jerusalem as well. They might be ostracized. They might have their businesses harmed. We don't know about the individuals, but it is reasonable to assume that they also faced similar persecutions.

Because of the pressures and persecutions which many of the believers in Jerusalem face, those of that church continued to be of one heart and soul. That means, they were thinking the same way when it came to their situation and the circumstances of other believers in the church.

Bear in mind that there has been primarily evangelization which has taken place; but there is limited doctrine being taught. Now, I do not say this by way of belittling the actions of the people in Jerusalem. They will all take a very similar tact and mental attitude when it comes to persecution; and there is nothing wrong with that.

<b>Acts 4:32b</b>			
<b>Greek/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>Strong's Number</b>
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
oude (οὐδέ) [pronounced <i>oo-DEH</i> ]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction (could this be an adverb?)	Strong's #3761
heís, mia, hen (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
tina (τινα) [pronounced <i>tihn-ah</i> ]; ti (τι) [pronounced <i>tih</i> ]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
tôn (τῶν) [pronounced <i>tohn</i> ]	<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
huparchô (ὑπάρχω) [pronounced <i>hoop-AR-khoh</i> ]	<i>living, being, beginning under (quietly), coming, existing</i>	masculine plural, present active participle; genitive/ablative case	Strong's #5225
autô (αὐτῷ) [pronounced <i>ow-TOH</i> ]	<i>in him, by him, to him; for him; by means of him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
légô (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 <sup>rd</sup> person singular, imperfect active indicative	Strong's #3004
ídios (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; accusative case	Strong's #2398
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:** Not one of them being [there] spoke of his own [possessions] as being to him [alone].

This phrase was rather difficult to translate. I believe that I did a reasonable job with it, but I also looked at other translations in order to put this together.

The people recognized that others in the church were being placed under very harsh persecution and that some were having their livelihoods destroyed. Believers understood that they needed to step into the gap and to help others to deal with their difficulties.

This question occurs to me: God knew what sort of a reaction that the believers in Jerusalem would get; why didn't He set up the first local church elsewhere? Antioch or Ephesus or even in the Galilee region? The center of Jewish worship was Jerusalem, and their system of beliefs had been compromised by religious legalists. The people at Jerusalem should have known, more than anyone else, what God was doing through Jesus. What happened is presented throughout the Scriptures. These priests and scribes should have considered Jesus and believed in Him. However, the focus of their lives was to make the lives of believers miserable.

Therefore, the believers in Jerusalem were not going to allow their personal possessions to stand in the way of people who believed, but were now in trouble.

Acts 4:32c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced ahl-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; locative, dative or instrumental case	Strong's #846
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
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:** Rather, all [things] were [held] in common.

It was determined, by action and discussion, that all things would be made available to help those in need.

Now, we need to point out that this sharing was not *imposed* upon anyone in the church; but that the people who believed chose to accept this point of view.

We need to recognize that this set of beliefs is peculiar to this point in time. This does not mean that you should not share your worldly possessions with those in need. It is simply that the local church had that as a primary focus at that point in time; but, for the most part, churches today do not act in this way. Now, there would certainly

be exceptions in countries where persecution of Christians is extensive. However, in every case, the giving of the believer who has wealth is based upon his own values and judgments and not on social coercion.

Acts 4:32 **Now the many who kept on believing were of one heart and soul. Not one of them being [there] spoke of his own [possessions] as being to him [alone]. Rather, all [things] were [held] in common.** (Kukis mostly literal translation)

*If this is not the general template that all groups of believers should agree to, why doesn't God, through Peter or John, tell them to stop it already?* What was happening in Jerusalem was special. This was a transition period from the Age of Israel to the Church Age. What was going to happen in Jerusalem was going to be quite dramatic. The religious leaders there, who should have naturally bonded with the Christians, did not, but persecuted them unmercifully instead. God, due to the negative volition there, finally allowed Rome to go into Jerusalem and destroy the Temple (which was no longer needed in the Church Age).

The change away from this communal approach to a less communal approach took place naturally; and as Paul began to write.

The believer today needs to be ready to turn on a dime, if necessary. We have enjoyed great prosperity and freedom in the United States. What could happen (I write this in 2023) is Christian persecution as we could not have ever imagined it. Under those circumstances, we need to be ready and willing to share.

Acts 4:32 **The believers in the Jerusalem church kept on being of one mind and one soul. Not a single person spoke of his possessions as being his alone. Instead, they were willing to share their possessions.** (Kukis paraphrase)

**And with power great keep on giving testimony the Apostles of the Lord Jesus of the resurrection. Grace, even great [grace] is upon all of them.**

Acts  
4:33

**The Apostles, with great power, continually gave witness of the resurrection of the Lord Jesus. And great grace was upon them all.**

**The Apostles continue to present their witness of the resurrection of the Lord Jesus. All of them enjoy great grace being poured out upon them.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	And with power great keep on giving testimony the Apostles of the Lord Jesus of the resurrection. Grace, even great [grace] is upon all of them.
Complete Apostles Bible	And with great power the apostles were giving forth their witness of the resurrection of the Lord Jesus. And great grace was upon them all.
Douay-Rheims 1899 (Amer.)	And with great power did the Apostles give testimony of the resurrection of Jesus Christ our Lord: and great grace was in them all.
Holy Aramaic Scriptures	And in Great Power they were Testifying; The Shlikhe {The Sent Ones}, concerning The Resurrection of Eshu Meshikha {Yeshua, The Anointed One}, and there was Great Taybutha {Grace} with them all.
James Murdock's Syriac NT	And with great power, the legates testified to the resurrection of Jesus Messiah: and great grace was with them all.
Original Aramaic NT	And those Apostles were testifying with great power to the resurrection of Yeshua The Messiah, and there was great grace with all of them.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And with great power the Apostles gave witness of the coming back of the Lord Jesus from the dead; and grace was on them all.
Bible in Worldwide English	With much power the apostles told how the Lord Jesus was raised from death. And God blessed them all very much.
Easy English	The apostles continued to teach about the Lord Jesus. They spoke with great power. They told people, 'After Jesus died, God caused him to live again. We saw that happen.' God was very kind to all the believers and he helped them in many ways.
Easy-to-Read Version–2008	With great power the apostles were making it known to everyone that the Lord Jesus was raised from death. And God blessed all the believers very much.
<i>God's Word</i> <sup>TM</sup>	With great power the apostles continued to testify that the Lord Jesus had come back to life. God's abundant good will was with all of them.
Good News Bible (TEV)	With great power the apostles gave witness to the resurrection of the Lord Jesus, and God poured rich blessings on them all.
J. B. Phillips	<b>—and their close fellowship</b> Among the large number who had become believers there was complete agreement of heart and soul. Not one of them claimed any of his possessions as his own but everything was common property. The apostles continued to give their witness to the resurrection of the Lord Jesus with great force, and a wonderful spirit of generosity pervaded the whole fellowship. V. 32 is included for context.
<i>The Message</i> NIRV	. With great power the apostles continued their teaching. They were telling people that the Lord Jesus had risen from the dead. And God's grace was working powerfully in all of them.
New Life Version	The missionaries told with much power how Jesus was raised from the dead. God's favor was on them all.
New Simplified Bible	The apostles witnessed about the resurrection of the Lord Jesus with great power. Grace God s loving kindness was upon them all.

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

Casual English Bible	As for the apostles, incredible force drove their words whenever they spoke about the resurrection of Jesus. Clearly, God was helping every one of them. [8] <sup>8</sup> 4:33Literally, "great grace was upon them."
Contemporary English V. Goodspeed New Testament	. The apostles gave their testimony to the resurrection of the Lord Jesus with great power, and God's favor rested richly upon them.
New Berkeley Version New Living Translation	. The apostles testified powerfully to the resurrection of the Lord Jesus, and God's great blessing was upon them all.
The Passion Translation	The apostles gave powerful testimonies about the resurrection of the Lord Jesus, and great measures of grace rested upon them all.
Plain English Version	At the same time, Jesus's special workers talked in a powerful way and told everyone, "Our leader Jesus is alive again." And God was good to his followers, and he gave them everything they needed.
UnfoldingWord Simplified T.	The apostles continued to strongly tell others that God had caused the Lord Jesus to become alive again. And God was helping all the believers very much.
William's New Testament	So with great power the apostles continued to give their testimony to the resurrection of the Lord Jesus, and God's favor rested richly on them all.

**Partially literal and partially paraphrased translations:**



American English Bible	And all the while, the Apostles continued to give a powerful testimony about the resurrection of the Lord Jesus. A portion of v. 33 is place with the next passage for context.
Beck's American Translation Breakthrough Version	. And the missionaries with great ability were giving out what they witnessed of the return back to life of the Master Jesus. And great generosity was on them all.
Common English Bible	The apostles continued to bear powerful witness to the resurrection of the Lord Jesus, and an abundance of grace was at work among them all.
A. Campbell's Living Oracles	And with great power did the Apostles give forth their testimony concerning the resurrection of the Lord Jesus: and great kindness was among them all.
New Advent (Knox) Bible	Great was the power with which the apostles testified to the resurrection of our Lord Jesus Christ, and great was the grace that rested on them all.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	The Apostles continued with great power to bear their testimony to the resurrection of the Lord Jesus, and God's blessing rested upon them all abundantly.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	With great power, the apostles continued to give their testimony about the resurrection of the Lord Jesus. And abundant grace was upon them all.
Revised Ferrar-Fenton Bible	And the apostles, with much vigour, propagated the evidence of the resurrection of the Lord Jesus. And goodwill reigned supreme among them; because none among them were in poverty.
Free Bible Version	The apostles gave their testimony regarding the resurrection of the Lord Jesus with tremendous power, and God greatly blessed them all.
God's Truth (Tyndale)	The apostles testified to the resurrection of Lord Jesus with great fortitude, and all of them were blessed by grace.
Leicester A. Sawyer's NT	And the apostles delivered the testimony of the resurrection of the Lord Jesus with great power, and great favor was towards them all.
The Spoken English NT	And the apostles were testifying with great power to the resurrection of the Lord Jesus. Powerful grace was on them all.
UnfoldingWord Literal Text	With great power, the apostles were proclaiming their testimony about the resurrection of the Lord Jesus, and abundant grace was upon them all.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	With great power the apostles bore witness to the resurrection of the Lord Jesus, for all of them were living in an exceptional time of grace.
New Catholic Bible	With great power, the apostles bore witness to the resurrection <sup>[g]</sup> of the Lord Jesus, and they were all greatly respected. [g] <i>Bore witness to the resurrection</i> : although the death of Christ was a significant event, his Resurrection was the most compelling event of his life, and the apostles could not but proclaim it.
New Jerusalem Bible	The apostles continued to testify to the resurrection of the Lord Jesus with great power, and they were all accorded great respect.
Revised English Bible–1989	With great power the apostles bore witness to the resurrection of the Lord Jesus, and all were held in high esteem.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	With great power the emissaries continued testifying to the resurrection of the Lord Yeshua, and they were all held in high regard.
Hebraic Roots Bible	And with great power the apostles were testifying of the resurrection of the Master Yahshua, and great grace was upon them all.

Holy New Covenant Trans.	The delegates used great power to give evidence that the Lord Jesus has been raised from death. All of them felt very thankful for God's great help in time of need.
The Scriptures 2009	And with great power the emissaries gave witness to the resurrection of the Master עשויה, and great favour was upon them all.
Tree of Life Version	With great power the emissaries were giving witness to the resurrection of the Lord Yeshua, and abundant favor was upon them all.

### Weird English, 𐤒𐤍𐤅 English, Anachronistic English Translations:

Accurate New Testament	...and [with] power great gave the testimony The Delegates [of] the standing (up) [of] the lord jesus Favor also Great was to all them...
Alpha & Omega Bible	AND WITH GREAT POWER THE APOSTLES WERE GIVING TESTIMONY TO THE RESURRECTION OF THE LORD JESUS, AND ABUNDANT GRACE WAS UPON THEM ALL.
Awful Scroll Bible	And with great Power, the sent-out ones were extending-out the testimony, of the raising-up of the Lord Jesus, and great grace was upon them all.
Concordant Literal Version	And with great power the apostles rendered testimony to the resurrection of Jesus Christ, the Lord. Besides, great grace was on them all, for neither was there any indigent among them, for whoever belonged to the acquirers of freeholds or of houses, selling these, they brought the price of that which is being disposed of, and placed it at the feet of the apostles. Now it was distributed to each, forasmuch as some would have had need." Vv. 34–35 are included for context.
exeGesés companion Bible	...and with mega dynamis the apostles give witness of the resurrection of Adonay Yah Shua: and mega charism is on them all.
Orthodox Jewish Bible	And with gevaltike (extraordinary) ko'ach (power) the Moshiach's Shlichim were giving eidus (testimony) of the Techiyas of Yehoshua Adoneinu. And great Chen v'Chesed Hashem was upon them all.
Rotherham's Emphasized B.	And [with great power] were the apostles giving forth their witness of the resurrection [of the Lord Jesus]; great favour also was upon them all'.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And with great ability <i>and</i> power the apostles were <i>continuously</i> testifying to the resurrection of the Lord Jesus, and great grace [God's remarkable lovingkindness and favor and goodwill] rested richly upon them all.
An Understandable Version	And the apostles testified concerning the resurrection of the Lord Jesus with great power, and the favor [of God] was upon all of them.
The Expanded Bible	With great power the apostles ·were telling people [gave testimony; witnessed] that the Lord Jesus was truly raised from the dead. And ·God blessed all the believers very much [·great grace was on all of them].
Jonathan Mitchell NT	And thus, with great power and ability, the sent-forth folks (the representatives; the emissaries) continued giving away (rendering; giving in answer to an expectation) the evidence (or: witness; testimony) of the resurrection of the Lord Jesus. Furthermore, great favor and enormous grace continued being upon them all.
Syndein/Thieme	And with great power gave the apostles witness of the resurrection of the Lord Jesus and great grace was upon them all. {Note: Primary preaching at this time was on the resurrection of Christ and all its implications with Phases 1, 2 and 3.}
Translation for Translators	The apostles continued to tell others, very powerfully, <i>that God</i> had ◀caused the Lord Jesus to become alive again/raised the Lord Jesus from the dead▶. <i>People knew that</i> God was graciously helping all the believers.

The Voice                      The apostles with great power gave their eyewitness reports of the resurrection of the Lord Jesus. Everyone was surrounded by an extraordinary grace.

**Bible Translations with Many Footnotes:**

NET Bible®                      With<sup>84</sup> great power the apostles were giving testimony<sup>85</sup> to the resurrection of the Lord Jesus, and great grace was on them all.

<sup>84</sup>tn Grk “And with.” 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.

<sup>85</sup>tn Or “were witnessing.”

Wilbur Pickering’s New T.      (Also the Apostles were giving witness to the resurrection of the Lord Jesus with great power.<sup>20</sup>) Yes, great grace was on them all, because there weren’t any needy among them—as many as were owners of lands or houses were selling them and bringing the proceeds of the sold items and placing them at the Apostles’ feet, and they were distributed to each according as anyone had need. Vv. 34–35 are included for context.

(20) So how did that work? It was power in action, presumably signs and wonders (see 5:12), performed in the name of the resurrected Jesus—if He were rotting in a grave, what could He do?

**Literal, almost word-for-word, renderings:**

Benjamin Brodie’s trans.      Furthermore, with great power the apostles gave periodic testimony to the resurrection of the Lord Jesus, and a large measure of graciousness [practical application from the filling of the Spirit] was exhibited by all of them .

Context Group Version      And with great power the emissaries gave their witness of the resurrection of the Lord Jesus: and great favor was on them all.

Far Above All Translation      And the apostles gave a testimony to the resurrection of the Lord Jesus with great power, and they were all greatly esteemed.

Modern Literal Version 2020      And the apostles were giving their testimony of the resurrection of the Lord Jesus with great power and great favor was upon them all.

Revised Young’s Lit. Trans.      And with great power were the apostles giving the testimony to the rising again of the Lord Jesus, great grace also was on them all, for there was not any one among them who did lack, for as many as were possessors of fields, or houses, selling *them*, were bringing the prices of the thing sold, and were laying them at the feet of the apostles, and distribution was being made to each according as any one had need. Vv. 34–35 are included for context.

World English Bible      With great power, the apostles gave their testimony of the resurrection of the Lord Jesus. Great grace was on them all.

**The gist of this passage:**      The Apostles gave witness to the resurrection of Jesus Christ with great confidence and power. God’s grace was on them all.

Acts 4:33a			
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

Acts 4:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dúnamis (δύναμις) [pronounced DOO-nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #3173
apodidōmi (ἀποδίδωμι) [pronounced ap-od-EED-oh-mee]	<i>to give [away, up, over, back]; to deliver (again), to give (again), (re-) pay (-ment be made), to perform, to recompense, to render, to requite, to restore, to reward, to sell, to yield</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #591
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
marturion (μαρτύριον) [pronounced mar-TOO-ree-on]	<i>a testimony, witness; evidence given; [reference to] the Decalogue</i>	neuter singular noun; accusative case	Strong's #3142
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	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; nominative case	Strong's #652

**Translation:** The Apostles, with great power, continually gave witness...

The Apostles give witness to all of the people, and they did this with great power. This would suggest two things: the more subtle power, where it is clear that the power of Holy Spirit is holding an audience still and receptive; and also, the more obvious power of healings, **signs and miracles**.

The religious hierarchy had told them to back off this message about Jesus. They did not obey that demand.

Acts 4:33b			
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>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 4:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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; genitive/ablative case	Strong's #2962
lêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
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
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

**Translation:** ...of the resurrection of the Lord Jesus.

The witness given by the Apostles is of the resurrection of Jesus Christ. They all saw Him around and walking and talking after His death and burial; and they all saw Him ascend into heaven.

This is why that these Apostles, once very frightened men (particularly on the night that Jesus was taken) are now bold and powerful in their statements. The key is the resurrection of Jesus Christ, something which every Apostle witnessed and believed.

Jesus could have stayed on the earth, but He went into heaven to send the Holy Spirit to empower us in the Church Age.

**Illustration:** Some of us have played on sports teams where there was one person who was so good that he made the team work. In basketball, you always tossed the ball to him; in baseball, you expected him to strike out most of the batters and then to hit a home run after. Jesus did not stay behind to be the star player. Jesus has allowed all of us a free chance to play the game in the position that He has given us (our spiritual gift); and to enjoy the chance to play.

Acts 4:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
charis (χάρις) [pronounced KHAHR-ic]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
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



Acts 4:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; nominative case	Strong's #3173
ἦν (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
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
pantas (πάντας) [pronounced PAHN-tas]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; accusative case	Strong's #846

**Translation:** *And great grace was upon them all.*

The Apostles received great grace. We do not know exactly all that this covers; but certainly, their lodging and their food continues to be seen to, and that there is also great protection afforded them.

I have had this in my own life, where I knew I was protected from those who wanted to do ill to me.

This is known to us today as **logistical grace**.

Acts 4:33 *The Apostles, with great power, continually gave witness of the resurrection of the Lord Jesus. And great grace was upon them all.* (Kukis mostly literal translation)

Acts 4:33 *The Apostles continue to present their witness of the resurrection of the Lord Jesus. All of them enjoy great grace being poured out upon them.* (Kukis paraphrase)

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Although there were portions of this passage which were difficult for me to translate, I think the meaning is clear, nevertheless.

For neither a needy one was [there] among them, for as many as owners of a plot of ground or of a house would begin selling [them], [and] they would bring the price of selling [them]; and they would place [it] near the feet of the Apostles. Now they would distribute to each according to one [person's] necessity he was having.

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For [there] were none [who were] destitute among them, for whatever was needed [lit., as *much as*], possessors of a piece of land or a house would sell [that property] [and] bring the value of the sale [to where they assembled] and they placed it at the feet of the Apostles. Then [the Apostles] would distribute to each [person] according to whatever anyone had need [for].

None of the believers in Jerusalem suffered serious need, despite the persecutions and economic leverage exercised by the religious leaders and their followers. Whenever necessary, a person who owned a bit of land or a building would sell it and bring the proceeds to the Apostles. The Apostles would then distribute the money to whomever had need.

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	For neither a needy one was [there] among them, for as many as owners of a plot of ground or of a house would begin selling [them], [and] they would bring the price of selling [them]; and they would place [it] near the feet of the Apostles. Now they would distribute to each according to one [person's] necessity he was having.
Complete Apostles Bible	Nor was there anyone needy among them; for all who were owners of lands or houses were selling them, and were bringing the proceeds of the things which had been sold, and were placing them beside the feet of the apostles; and they were distributing to each, to the degree that anyone had need.
Douay-Rheims 1899 (Amer.)	For neither was there any one needy among them. For as many as were owners of lands or houses sold them and brought the price of the things they sold, And laid it down before the feet of the apostles. And distribution was made to every one, according as he had need.
Holy Aramaic Scriptures	And there was not a nash {a man} among them who lacked, for, those who had acquired fields and houses, were selling them, and bringing the price of the thing which they sold, and were setting it at the feet of The Shlikhe {The Sent Ones}, and there was given unto each nash {nan} according to the thing which was lacking.
James Murdock's Syriac NT	And no one among them was destitute; for those who possessed lands or houses, sold, and brought the price of what was sold, and placed [it] at the feet of the legates; and distribution was made to every one, as he had need.
Original Aramaic NT	And there was none among them who was needy, for those who possessed fields and houses were selling them and bringing the proceeds of those things that were sold. And they were laying them at the feet of the Apostles, and it was given to anyone according to whatever was needed.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And no one among them was in need; for everyone who had land or houses, exchanging them for money, took the price of them,
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Bible in Worldwide English	And put it at the feet of the Apostles for distribution to everyone as he had need. None of them was in need of anything. Those who owned fields and houses sold them. They brought the money to the apostles. Then the apostles gave each one what he needed.
Easy English	Everyone had as much as they needed. Some believers had land or houses, which belonged to them. They sold those things and then they took the money to the apostles. Then the apostles gave the money to any of the believers who needed it.
Easy-to-Read Version–2008	None of them could say they needed anything. Everyone who owned fields or houses sold them. They brought the money they got and gave it to the apostles. Then everyone was given whatever they needed.
God's Word™	None of them needed anything. From time to time, people sold land or houses and brought the money to the apostles. Then the money was distributed to anyone who needed it.
Good News Bible (TEV)	There was no one in the group who was in need. Those who owned fields or houses would sell them, bring the money received from the sale, and turn it over to the apostles; and the money was distributed according to the needs of the people.
J. B. Phillips	Indeed, there was not a single person in need among them. For those who owned land or property would sell them and bring the proceeds of the sales and place them at the apostles' feet. They would distribute to each one according to his need.
<i>The Message</i>	And so it turned out that not a person among them was needy. Those who owned fields or houses sold them and brought the price of the sale to the apostles and made an offering of it. The apostles then distributed it according to each person's need.
NIRV	So there were no needy persons among them. From time to time, those who owned land or houses sold them. They brought the money from the sales. They put it down at the apostles' feet. It was then given out to anyone who needed it.
New Life Version	No one was in need. All who owned houses or pieces of land sold them and brought the money from what was sold. They gave it to the missionaries. It was divided to each one as he had need.

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

Casual English Bible	The people eliminated poverty in their group. No one was left needy. That's because people advantaged enough to own land and houses sold their assets as needed. They would bring to the apostles any money they got from the sale. The apostles gave the money to people in the group who needed it.
Contemporary English V.	In a powerful way the apostles told everyone that the Lord Jesus was now alive. God greatly blessed his followers, and no one went in need of anything. Everyone who owned land or houses would sell them and bring the money to the apostles. Then they would give the money to anyone who needed it. V. 33 is included for context.
Goodspeed New Testament	No one among them was in any want, for any who owned lands or houses would sell them and bring the proceeds of the sale and put them at the disposal of the apostles; then they were shared with everyone in proportion to his need.
The Living Bible	And the apostles preached powerful sermons about the resurrection of the Lord Jesus, and there was warm fellowship among all the believers, [ <i>there was warm fellowship among all the believers</i> , literally, "great grace was upon them all."] and no poverty—for all who owned land or houses sold them and brought the money to the apostles to give to others in need. V. 33 is included for context.
New Berkeley Version	.
New Living Translation	There were no needy people among them, because those who owned land or houses would sell them and bring the money to the apostles to give to those in need.

The Passion Translation	Some who owned houses or land sold them and brought the proceeds before the apostles to distribute to those without. Not a single person among them was needy.
Plain English Version	All those Christians had everything they needed. Nobody was poor or hungry. You see, sometimes Christians that owned farm land or houses sold them, and got some money, and then they gave it to Jesus's special workers, and those special workers gave that money to anyone that needed it.
Radiant New Testament	The apostles continued to testify with great power that the Lord Jesus had risen from the dead, and God's grace worked so powerfully among them that no one lacked anything. Those who owned land or houses would sell them and lay the money at the apostles' feet, and they in turn would give the money to anyone who needed it. V. 33 is included for context.
UnfoldingWord Simplified T.	Some of the believers who owned land or houses sold their property. Then they would bring the money for what they sold and they would give it to the apostles. Then the apostles would give money to any believer who needed it. So all the believers had what they needed to live on.
William's New Testament	For none of them was in want, for as many of them as were owners of farms or houses proceeded to sell them, one by one, and continued to bring the money received for the things sold and to put it at the disposal of the apostles; then distribution was continuously made to everyone in proportion to his need.

#### Partially literal and partially paraphrased translations:

American English Bible	So a great manifestation of loving-kindness came over all of them. In fact, nobody could be described as being needy among them, because everyone who owned fields or houses sold them and brought back the money from the things that they sold, laying it at the feet of the Apostles. Then everything was distributed among them according to each one's needs. A portion of v. 33 is included for context.
Beck's American Translation Breakthrough Version	. You see, neither was anyone destitute among them; for as many as were recipients of parcels of land or houses, as they sold <i>them</i> , were bringing the prices of the <i>things</i> that were liquidated and were placing <i>them</i> alongside the feet of the missionaries. It was being passed out to each <i>person</i> according to whoever was having a need.
Len Gane Paraphrase	The apostles gave witness about the resurrection of the Lord with great power, and great grace was upon all of them, neither was any of them lacking, for as many as were property or home owners sold them and brought the money from what was sold and laid it down at the apostle's feet, and it was distributed to every person according to their need. V. 33 is included for context.
A. Campbell's Living Oracles	Neither was there one indigent person among them; for as many as were proprietors of lands or houses, sold them, and brought the price of the things they sold, and laid it down at the feet of the Apostles: and distribution was made to each according to his need.
New Advent (Knox) Bible	None of them was destitute; all those who owned farms or houses used to sell them, and bring the price of what they had sold to lay it at the apostles' feet, so that each could have what share of it he needed.
NT for Everyone 20 <sup>th</sup> Century New Testament	. Nor was there any one in need among them, for all who were owners of land or houses sold them, and brought the proceeds of the sales And laid them at the Apostles' feet; and then every one received a share in proportion to his wants.

#### Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Nor was anyone impoverished, for those who owned property and houses sold them, and were generous with the money they made, presenting them to the
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apostles so they might be distributed among those who were needy. The New American Bible translates this as "distributed to each according to need". The ESV translates this as "distributed to each as any had need."

Revised Ferrar-Fenton Bible	For some who were possessors of lands or houses sold them; and, bringing the price of the sales, and presenting the same at the feet of the apostles, a distribution was made to each according to his need.
Free Bible Version	None of them needed anything because those who had lands or properties sold them. They took the proceeds and presented them to the apostles to be shared with those in need.
International Standard V	For none of them needed anything, because everyone who had land or houses would sell them and bring the money received for the things sold and lay it at the apostles' feet. Then it was distributed to anyone who needed it.
Montgomery NT	Nor was there any one of them in want, for all who owned houses or lands would sell them and bring the price of the things that were sold, and lay it at the apostles' feet; and distribution would be made to each according to his need.
UnfoldingWord Literal Text	For there was no person among them who was in need, for all who owned title to lands or houses sold them and brought the money of the things that were sold and laid it at the feet of the apostles, and it was distributed to each one according to whatever need anyone had.
Weymouth New Testament	And, in fact, there was not a needy man among them, for all who were possessors of lands or houses sold them, and brought the money which they realised, and gave it to the Apostles, and distribution was made to every one according to his wants.

#### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	There was no needy person among them, for those who owned land or houses, sold them and brought the proceeds of the sale. And they laid it at the feet of the apostles who distributed it according to each one's need. Lk 18:28
The Heritage Bible	Because there absolutely did not exist one needy among them, because as many as were owners of lands or houses, having sold <i>them</i> , brought the value from the transactions, And placed <i>it</i> alongside of the feet of the apostles, and distribution was made to every man according as any had need.
New American Bible (2011)	<sup>j</sup> There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need. j. [4:34–35] 2:44–45.
New Catholic Bible	.
New Jerusalem Bible	None of their members was ever in want, as all those who owned land or houses would sell them, and bring the money from the sale of them, to present it to the apostles; it was then distributed to any who might be in need.
Revised English Bible—1989	.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	No one among them was poor, since those who owned lands or houses sold them and turned over the proceeds to the emissaries to distribute to each according to his need.
Hebraic Roots Bible	And there was no man among them who was lacking, for those who had possessed fields and houses would sell [them] and brought the price of whatever was sold and laid them at the feet of the apostles. And it was distributed to each according as any had need.



Holy New Covenant Trans. They all received the things they needed. Everyone who owned fields or houses sold them. Then they brought the money and gave it to the delegates. Each person was given the things he needed.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...not for Needy Someone was in them Who\* for {ever} Owners [of] parcels or [of] houses became Selling {them} carried the payments [of] the [ones] being sold and [They] placed {them} against the feet [of] the delegates [It] was distributed but [to] each [man] as ever Someone need had...

Awful Scroll Bible Even- for there was -not any from-among them from-within-bonds, for as many as were under-the-rule of possessors of lands or houses, selling them, they were bringing the value of that being sold, and were placing them at the sent-out one's feet, then it was being given-throughout to each, according to what any might was holding need.

exeGeses companion Bible Indeed not any among them lack: for as many as possess parcels or houses, sell them, and bring the prices of those sold, and place them at the feet of the apostles: and distribute to each as any needed.

Orthodox Jewish Bible For there was no one needy among them, for as many as were owners of sadot or batim were selling them and were bringing the proceeds of the sale And were placing them at the feet of Moshiaich's Shlichim and were distributing to each one as anyone was nitzrach (needy).

Rotherham's Emphasized B. For there was not so much as anyone [lacking] among them; for [as many as were possessors of lands or houses] [selling them] were bringing the prices of the things that were being sold, and laying them at the feet of the Apostles, while on the other hand they were distributing unto each one, in so far as any one had [need].

### Expanded/Embellished Bibles:

*The Amplified Bible*  
An Understandable Version .  
And no one lacked anything, for all who owned property or houses sold [some of] them and brought the money and gave it to the apostles, who distributed it to each person who had a need.

The Expanded Bible [For] There were no needy people among them [Deut. 15:4]. [Because] From time to time those who owned fields or houses sold them, brought the money from the sale, and gave it to [laid it at the feet of] the apostles. Then the money was given [distributed] to anyone who needed it.

Jonathan Mitchell NT In fact, "there was not even anyone [p8 D E and others: Your see, not even any was continuing to subsist inherently] in persistent need (poverty-stricken; destitute; indigent) among them" [cf Deut. 15:4], for whoever (or: as many as) had been owners (possessors) of pieces of land or houses, upon from time to time selling [them], were periodically bringing the proceeds (= the money paid for the value and price) of the things being occasionally sold, and they habitually placed (deposited) [them] beside the feet (= at the disposal) of the sent-forth folks. So then it was from time to time being distributed (or: given throughout): to each person in proportion to any need he would occasionally (or: routinely) have (or: for as much as someone would from time to time, or customarily, have a need).

Syndein/Thieme Neither was there any among them that lacked for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet and distribution was made unto every man according as he had need.

{Note: Please note here this was not an 'equal distribution' but as each was in need - this is not a redistribution of wealth but aid to those less fortunate - again by their free will}

Translation for Translators *Some of the believers who owned land or houses would occasionally sell some of their property. Then they would bring the money for what they sold and they would present it to the apostles [MTY]. Then the apostles would give money to any believer who needed it. So no one among the believers was lacking anything.*

The Voice *Not a single person in the community was in need because those who had been affluent sold their houses or lands and brought the proceeds to the emissaries [Literally, apostles] of the Lord. They then distributed the funds to individuals according to their needs.*

### Bible Translations with Many Footnotes:

Lexham Bible *For there was not even anyone needy among them, because all those who were owners of plots of land or houses were selling them [\*Here the direct object is supplied from context in the English translation] and [\*Here “and ” is supplied because the previous participle (“were selling”) has been translated as a finite verb] bringing the proceeds of the things that were sold and placing them [\*Here the direct object is supplied from context in the English translation] at the feet of the apostles. And it was being distributed to each as anyone had need.*

NET Bible® *For there was no one needy<sup>86</sup> among them, because those who were owners of land or houses were selling<sup>87</sup> them<sup>88</sup> and bringing the proceeds from the sales and placing them at the apostles' feet. The proceeds<sup>89</sup> were distributed to each, as anyone had need.*

<sup>86</sup>tn Or “poor.”

<sup>87</sup>tn Grk “houses, selling them were bringing.” The participle πωλουντες (pwlountes) has been translated as a finite verb due to requirements of contemporary English style.

<sup>88</sup>tn The word “them” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

<sup>89</sup>tn Grk “It” (or “They,” plural). The referent of the understood pronoun subject, the proceeds from the sales, of the verb διεδίδετο (diedideto) has been specified in the translation for clarity.

The Spoken English NT *And there wasn't anyone needy among them. Because those who owned pieces of property or houses would sell them, and they would bring the proceeds of the sales and lay them at the feet of the apostles. The proceeds would then be distributed to individuals according to their needs.<sup>ff</sup>*

<sup>ff</sup> Lit. “...feet, and they would be distributed to each, as anyone would have a need.”

Wilbur Pickering's New T. .

### Literal, almost word-for-word, renderings:

A Faithful Version *For neither was anyone among them in want; for as many as were owners of lands or houses sold them and brought the amounts of those things that were sold, And laid the money at the feet of the apostles; and distribution was made to each one according to his need.*

Benjamin Brodie's trans. *As a matter of fact, no one among them [small group of believers] was impoverished, for as many as were owners [had at their disposal] of land and houses for the purpose of selling [real estate investors], occasionally brought their compensation [price, value of property sold] after they were sold,*

And occasionally presented it [compensation on property sales] at the feet of the apostles. Subsequently, it was distributed [repeated when necessary] to each person to the degree that a certain person had need [qualifications had to be met by each candidate].

Charles Thomson NT

And the apostles delivered with great power the testimony of the resurrection of the Lord Jesus. And there was great thankfulness among them all; for there was not one indigent person among them: for as many as were proprietors of lands or houses sold them and brought the prices of the things sold, which being laid at the apostles feet, distribution was made to every one according as any had need. V. 33 is included for context.

Context Group Version

For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the emissaries' feet: and distribution was made to each, according to as any one had need.

Far Above All Translation

For no-one among them was in need, for all who were *the* owners of land or houses sold *them* and brought the proceeds of the *items* sold, and laid *them* at the feet of the apostles, and they were distributed to each according to whatever anyone needed.

Green's Literal Translation

For neither was anyone needy among them, for as many as were owners of lands or houses, selling *them*, they bore the value of the *things* being sold, and laid *them* at the feet of the apostles. And it was distributed to each according as any had need.

Literal New Testament

NEITHER FOR IN WANT ANYONE WAS AMONG THEM; AS MANY AS FOR OWNERS OF ESTATES OR HOUSES WERE, SELLING [THEM] BROUGHT THE VALUES OF THOSE SOLD, AND LAID [THEM] AT THE FEET OF THE APOSTLES; AND DISTRIBUTION WAS MADE TO EACH ACCORDING AS ANYONE NEED HAD.

Literal Standard Version

And with great power the apostles were giving the testimony to the resurrection of the Lord Jesus, great grace was also on them all, for there was not anyone among them who lacked, for as many as were possessors of fields, or houses, selling [them], were bringing the prices of the thing sold, and were laying them at the feet of the apostles, and distribution was being made to each according as anyone had need. V. 33 is included for context.

Modern Literal Version 2020

For\* neither anyone among them was\* needy. For\* as many as were\* owners of parcels of ground or houses, were selling them and were bringing the prices of the things being sold\*, and were laying them beside the apostles' feet and were being distributed to each, insomuch as if anyone was having a need.

New American Standard

For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales [Lit *the prices of the things being sold*] and lay *them* at the apostles' feet, and they would be distributed to each to the extent that any had need.

**The gist of this passage:**

No one completely destitute among the Jerusalem believers, because if someone had need, someone else would sell what they owned and give the proceeds to prop up the others.

34-35

Acts 4:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oude (οὐδέ) [pronounced oo-DEH]	<i>but not, neither, never, nor, not even, no more, not yet</i>	negative conjunction (could this be an adverb?)	Strong's #3761

Acts 4:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
andes (ἐνδεής) [pronounced en-deh-ACE]	<i>poor, needy, in need, lacking, deficient, destitute</i>	masculine singular adjective, nominative case	Strong's #1729
This word is found only here in the New Testament.			
tís (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective; nominative case	Strong's #5100
This is commonly used for a person or thing whom one cannot or does not wish to name or specify particularly.			
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 <sup>rd</sup> person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them; same</i>	3 <sup>rd</sup> person neuter plural personal pronoun; locative, dative or instrumental case	Strong's #846

**Translation:** For [there] were none [who were] destitute among them,...

In the Jerusalem church, there were persecutions occurring at all levels. A Christian with a business of any kind might lose half of his business. Religious unbelievers would not interact with them anymore. There were things which took place which could have made the followers of Christ impoverished.

Acts 4:34b			
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; nominative case	Strong's #3745
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

Acts 4:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ktêtōr (κτητήτωρ) [pronounced KTAY-tore]	owner (s), possessor (s); deed holder (s)	masculine plural noun, nominative case	Strong's #2935
This word is found only here in the New Testament.			
chōrion (χωρίον) [pronounced kho-REE-on]	place, a spot or plot of ground, a field, land, parcel of ground, place, possession	neuter plural noun, genitive/ablative case	Strong's #5564
ê (ἢ) [pronounced ā]	or; either, rather; than; but; save; when used twice, it can mean, either, or	disjunctive particle	Strong's #2228
oikia (οἰκία) [pronounced oy-KEE-ah]	house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods	feminine plural noun; genitive/ablative case	Strong's #3614
huparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	to begin under (quietly), to be; to come (forth, into existence), to be present (at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb); to live	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5225
pōléō (πωλέω) [pronounced poh-LEH-oh]	selling, bartering; being sold; seller; that which is sold	masculine plural, present active participle, nominative case	Strong's #4453

**Translation:** ...for whatever was needed [lit., as much as], possessors of a piece of land or a house would sell [that property]...

Throughout this passage, the imperfect tense is used. This suggests repeated actions but not necessarily continuous action (nor did this take place all at once).

The idea was, when there was a need that arose among the believers in Jerusalem, a person who owned property or a building, of his own free will, would sell it. There is no indication of undue pressure being placed on any individual. Nor is this something which took place all at once. Peter did not go out in front of the congregation and say, "Now it is time for you to all divest yourselves of your worldly possessions and bring them to us." That *did not* happen.

All of this was voluntary, and it was voluntary on the part of those who owned the property. In the next chapter, we will study a case history, and Peter will make it absolutely clear that when a person sold a property, the proceeds belonged to him, in part or in whole, whatever he chose.

We have to bear in mind that none of this was done in such a way as to increase a person's profits, income or land holdings. What that means is, they could only sell land for so long and then they had nothing more to give. For instance, if a wealthy family owned five plots of land, they could sell each lot individually and do this five times.



But, as that point, they no longer have the wealth or income necessary to help others out. In fact, they themselves may need some helping out at that point.

This does not appear to occur to anyone and let me suggest two reasons: (1) many of them expected the return of Jesus any day, so that having holdings on earth would make little sense. It is even possible that some Apostles taught this (we do not have examples of people expecting Jesus to return soon, until we get to the epistles). Then there are some interchanges which suggest that some even believed that the day of the Lord had come and gone. (2) Known to God, but not necessarily known to those in Jerusalem: in A.D. 70, Rome would destroy Jerusalem. They had so many problems with the Jewish population there that they finally put their foot down, and hard. Jesus had warned the people that, when certain events took place, to head for the hills and not to go back into the house for anything.

Acts 4:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phérō (φέρω) [pronounced FEH-row]	<i>to bear, to carry; passive, to be carried, to be borne</i>	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5342
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
timê (τιμή, ἡς, ἡ) [pronounced tih-MAY or tee-MAY]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine plural noun, accusative case	Strong's #5092
tôn (τῶν) [pronounced tohn]	<i>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
pipráskō (πιπράσκω) [pronounced pip-RAS-ko]	<i>selling; traffic (by travelling), disposing of as merchandise; selling into slavery (literally or figuratively, such as sold into slavery to sin)</i>	masculine plural, present passive participle, genitive/ablative case	Strong's #4097

**Translation:** ...[and] bring the value of the sale [to where they assembled]...

Again, we have the imperfect tense, which indicates that, from time to time, this sort of thing would take place. Someone would sell something that they owned and bring that money to wherever the church was meeting or to wherever the Apostles might be.

Acts 4:35a			
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 4:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tithêmi (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)	3 <sup>rd</sup> person plural, imperfect active indicative	Strong's #5087
para (παρά) [pronounced paw-RAW]	by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less	preposition of location with the accusative	Strong's #3844
tous (τούς) [pronounced tooz]	the; these, to those; towards them	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
rous (πούς) [pronounced pooce]	foot, feet [of men or beast]	masculine plural noun; accusative case	Strong's #4228
tôn (τῶν) [pronounced tohn]	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
apostolos (ἀπόστολος) [pronounced ap-OSS-tol-os]	one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle	masculine plural noun; genitive/ablative case	Strong's #652

**Translation:** ...and they placed it at the feet of the Apostles.

The proceeds would be brought to the Apostles and laid at their feet. Whether this amount was in silver or the Roman equivalent of money—whatever it happened to be.

Acts 4:34–35a For [there] were none [who were] destitute among them, for whatever was needed [lit., as much as], possessors of a piece of land or a house would sell [that property] [and] bring the value of the sale [to where they assembled] and they placed it at the feet of the Apostles. (Kukis mostly literal translation)

Acts 4:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diadídōmi (διαδίδωμι) [pronounced dee-ad-IHD-oh-meef]	to give out, to deal out; to deliver over (as to a successor); to distribute, to divide spoils	3 <sup>rd</sup> person singular, imperfect passive indicative	Strong's #1239
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161

Acts 4:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any [man, one]</i>	masculine singular adjective; dative, locative or instrumental case	Strong's #1538
kathoti (καθότι) [pronounced kath-OT-ee]	<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 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. <sup>31</sup>			
tίς (τις) [pronounced tihç]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective; nominative case	Strong's #5100
chreia (χρεία) [pronounced KHRI-ah]	<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 EHKH-oh]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person singular, imperfect active indicative	Strong's #2192

**Translation:** Then [the Apostles] would distribute to each [person] according to whatever anyone had need [for].

The Apostles themselves made the determination of where the need was and how to deal with it. They would distribute the money to whomever needed it.

Acts 4:35b Then [the Apostles] would distribute to each [person] according to whatever anyone had need [for]. (Kukis mostly literal translation)

Acts 4:34–35 For [there] were none [who were] destitute among them, for whatever was needed [lit., as much as], possessors of a piece of land or a house would sell [that property] [and] bring the value of the sale [to where they assembled] and they placed it at the feet of the Apostles. Then [the Apostles] would distribute to each [person] according to whatever anyone had need [for]. (Kukis mostly literal translation)

What is happening here is, Luke, the author, is setting the reader up for a continuation of this set of actions. People still have sin natures and some people would appear to go along with this short-term tradition, but they did not really. This we will study in Acts 5, which is separated from these final verses. However, what happens in the first ten or so verses of Acts 5 goes back directly to what we are studying here.

<sup>31</sup> From e-sword, from the SECE+ dictionary module, Strong's #302.

Acts 4:34–35 None of the believers in Jerusalem suffered serious need, despite the persecutions and economic leverage exercised by the religious leaders and their followers. Whenever necessary, a person who owned a bit of land or a building would sell it and bring the proceeds to the Apostles. The Apostles would then distribute the money to whomever had need. (Kukis paraphrase)

As was explained in the previous chapter, this is not socialism nor is this nascent socialism. There will be problems at some point. There are a finite number of people who own land and property and that can only be sold for so long. All of this will come to a natural end.

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The division of chapters coming up is unfortunate (Acts 5 begins in our English Bible after Acts 4:37). We have two case histories to illustrate what was taking place, and it is best for those case histories to take place together (in the same chapter) so that we might compare and contrast them. The first one will take place in these final two verses and the next one will take place in Acts 5:1–10.

So the general social culture is given to us in Acts 4:32–35; and this is followed by the case history of Barnabas (Acts 4:35–37) and Ananias and Sapphira (Acts 5:1–10). These three sections are interrelated and should not have been separated by a chapter break.

**But Joseph, the [one] named Barnabas from the Apostles, which [name] is translated, son of exhortation, a Levite, a Cypriot by lineage; being to him a field [that] he was selling. He brought the money and he placed [it] by the feet of the Apostles.**

Acts  
4:36–37

**Joseph, called Barnabas (which means son of comfort) by the Apostles, [was] a Levite [by lineage; and] a Cyprian by birth. He was selling a piece of land that was his [lit., *being to him*]. He brought the proceeds [from the sale] and placed [it] at the feet of the Apostles.**

**One of the disciples there, named Joseph—but nicknamed Barnabas by the Apostles (*Barnabas means a son of encouragement*) was a Levite by lineage and a Cyprian by birth. Motivated by the poverty of some believers in Jerusalem, Barnabas sold some land which he owned. He brought the money from the sale of this property to the Apostles and laid it at their feet.**

Here is how others have translated this verse:

#### Ancient texts:

Westcott-Hort Text (Greek)	But Joseph, the [one] named Barnabas from the Apostles, which [name] is translated, son of exhortation, a Levite, a Cypriot by lineage; being to him a field [that] he was selling. He brought the money and he placed [it] by the feet of the Apostles.
Complete Apostles Bible	And Joses, who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite, a Cyprian by nation, who, possessing a field, sold it and brought the money and placed it beside the feet of the apostles.
Douay-Rheims 1899 (Amer.)	And Joseph, who, by the apostles, was surnamed Barnabas (which is, by interpretation, The son of consolation), a Levite, a Cyprian born, Having land, sold it and brought the price and laid it at the feet of the Apostles.
Holy Aramaic Scriptures	Yet, Yuseph {Joseph}, that one who was named Bar-Naba {Barnabas} by The Shlikhe {The Sent Ones}, which is interpreted Bra d'Buya'a {the Son of Encouragement}, a Luaya {a Levite} from the region of Qupras {Cyprus}, there was for him {i.e. he had}, a field, and he sold it and brought the price and set it before the feet of The Shlikhe {The Sent Ones},...

James Murdock's Syriac NT	And Joseph, who by the legates was surnamed Barnabas, (which is interpreted Son of Consolation,) a Levite of the country of Cyprus, had a field: and he sold it, and brought the price of it, and laid [it] before the feet of the legates.
Original Aramaic NT	But Yoseph, named BarNaba by the Apostles, which is translated, "Son of comfort", a Levite from the country of Cyprus, Had a field, and he sold it and brought its price and laid it before the Apostles' feet.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And Joseph, who was given by the Apostles the name of Barnabas the sense of which is, Son of comfort, a Levite and a man of Cyprus by birth, Having a field, got money for it and put the money at the feet of the Apostles.
Bible in Worldwide English	There was a man named Joseph, a Levite. He was born in the country of Cyprus. The apostles called him Barnabas. That means "one who helps." He had a field and sold it. He brought the money to the apostles and gave it to them.
Easy English	One of the believers was called Joseph. He was from the family of Levi. He was from the island called Cyprus. The apostles called him Barnabas because he liked to help people. Joseph sold a field that belonged to him. He took the money from this and he gave it to the apostles. He wanted them to use the money to help other believers.
	The family of Levi were servants in the temple, where they worked for the priests. We can read about them in Numbers 3:5-13.
Easy-to-Read Version—2008	One of the believers was named Joseph. The apostles called him Barnabas, a name that means "one who encourages others." He was a Levite born in Cyprus. Joseph sold a field he owned. He brought the money and gave it to the apostles.
God's Word™	Joseph, a descendant of Levi, had been born on the island of Cyprus. The apostles called him Barnabas, which means "a person who encourages." He had some land. He sold it and turned the money over to the apostles.
Good News Bible (TEV)	And so it was that Joseph, a Levite born in Cyprus, whom the apostles called Barnabas (which means "One who Encourages"), sold a field he owned, brought the money, and turned it over to the apostles.
J. B. Phillips	<b>Generosity and covetousness</b> It was at this time that Barnabas (the name, meaning son of comfort, given by the apostles to Joseph, a Levite from Cyprus) sold his farm and put the proceeds at the apostles' disposal.
<i>The Message</i>	Joseph, called by the apostles "Barnabas" (which means "Son of Comfort"), a Levite born in Cyprus, sold a field that he owned, brought the money, and made an offering of it to the apostles.
NIRV	Joseph was a Levite from Cyprus. The apostles called him Barnabas. The name Barnabas means Son of Help. Barnabas sold a field he owned. He brought the money from the sale. He put it down at the apostles' feet.
New Life Version	Joseph was among them. The missionaries called him Barnabas. His name means Son of Comfort. He was from the family group of Levi and from the country of Cyprus. He had some land which he sold and brought the money to the missionaries.

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

Casual English Bible	Joseph made a donation like that. The apostles nicknamed him Barnabas, which means Son of Encouragement. He was a Levite [9] from the island of Cyprus. He
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sold a field. Then he took the money he got for it and put it down at the feet of the apostles.

<sup>9</sup>4:36 Levites were descendants of Levi, who was one of Jacob's 12 sons. Levi's descendants, or tribe, became the nation's priests, Temple workers, and other worship leaders.

Contemporary English V.

Joseph was one of the followers who had sold a piece of property and brought the money to the apostles. He was a Levite from Cyprus, and the apostles called him Barnabas, which means "one who encourages others."

The Living Bible

For instance, there was Joseph (the one the apostles nicknamed "Barnabas, the encourager." He was of the tribe of Levi, from the island of Cyprus). He was one of those who sold a field he owned and brought the money to the apostles for distribution to those in need.

New Berkeley Version

The Passion Translation

.  
For example, there was a Levite from Cyprus named Joseph, who sold his farmland and placed the proceeds at the feet of the apostles. They nicknamed him Barnabas (or "Encourager").

Plain English Version

One of the Christians that sold their land was Joseph. Jesus's special workers called him **Barnabas**. That name means **helper**. He was from the island called Cyprus, and he belonged to the Levi tribe. Barnabas sold his farm land, then he gave the money to Jesus's special workers, for them to share it with the other Christians.

UnfoldingWord Simplified T.

Now there was a man named Joseph, who belonged to the tribe of Levi, and who came from the Island of Cyprus. The apostles called him Barnabas; in the language of the Jews that name means a person who always encourages others. He sold a field and brought the money to the apostles for them to give to other believers.

William's New Testament

Now Joseph, a Levite, a native of Cyprus, who by the apostles was named Barnabas, which means Son of Encouragement, sold the farm he had and brought the money and put it at the disposal of the apostles.

### Partially literal and partially paraphrased translations:

American English Bible

For example, JoSeph, whom the Apostles called BarNabas (which translates as *Son of Comfort*), a Levite and a native of Cyprus, sold a piece of land that he owned and then he brought in the money, laying it at the feet of the Apostles.

Beck's American Translation

Breakthrough Version

.  
Joseph (the one who was also called Barnabas by the missionaries, that is translated *from Hebrew* as son of encouragement, a Levite, a Cyprian by birth), after selling a field that he had, brought the money and placed it close to the missionaries' feet.

Common English Bible

Joseph, whom the apostles nicknamed Barnabas (that is, "one who encourages"), was a Levite from Cyprus. He owned a field, sold it, brought the money, and placed it in the care and under the authority of the apostles.

A. Campbell's Living Oracles

And Joses, who, by the Apostles, was surnamed Barnabas, (which being interpreted, signifies a Son of Exhortation,) a Levite, and by birth a Cyprian, having an estate, sold it, and brought the money and laid it down at the feet of the Apostles.

New Advent (Knox) Bible

There was a Levite called Joseph, a Cypriot by birth, to whom the apostles gave the fresh name of Barnabas, which means, the man of encouragement; he had an estate, which he sold, and brought the purchase-money to lay it at the apostles' feet.

NT for Everyone

20<sup>th</sup> Century New Testament

.  
A Levite of Cyprian birth, named Joseph, (who had received from the Apostles the additional name of 'Barnabas'--which means 'The Consoler,') Sold a farm that belonged to him, and brought the money and laid it at the Apostles' feet.

**Mostly literal renderings (with some occasional paraphrasing):**

Revised Ferrar-Fenton Bible	For Joseph, who was surnamed by the apostles Barnabas (which, when translated, means Son of Consolation), a Levite, and a native of Cyprus, possessing an estate of his own, sold it; and bringing the money, he placed it at the disposal of the apostles.
Free Bible Version	Joseph, the one the apostles called Barnabas (meaning “son of encouragement”), was a Levite, a Cypriot national. He sold a field that belonged to him. Then he brought the money and presented it to the apostles.
God’s Truth (Tyndale)	And Joses which was also called of the Apostles, Barnabas (that is to say the son of consolation) being a Levite, and of the country of Cypers, (Cyprus) had land, and sold it and laid the price down at the Apostles feet.
International Standard V	One man, [Lit. Now] Joseph, a descendant of Levi and a native of Cyprus, who was named Barnabas by the apostles (the name [Lit. which] means “a son of encouragement”), sold a field that belonged to him and brought the money and laid it at the apostles’ feet.
Riverside New Testament	Joseph, to whom the apostles had given the name Barnabas, which means "Son of Encouragement," a Levite born in Cyprus, being the owner of a farm, sold it and brought the money and laid it at the apostles' feet.
UnfoldingWord Literal Text	Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite, a citizen of Cyprus by birth, sold a field that he owned and brought the money and laid it at the feet of the apostles.
Weymouth New Testament	In this way Joseph, whom the Apostles gave the name of Bar-nabas--signifying 'Son of Encouragement' --a Levite, a native of Cyprus, sold a farm which he had, and brought the money and gave it to the Apostles.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	This is what a certain Joseph did. He was a Levite from Cyprus, whom the apostles called Barnabas, meaning: “The encouraging one.” He sold a field which he owned and handed the money to the apostles.
The Heritage Bible	And Joseph, who was surnamed Barnabas by the apostles (which is, being translated, Son of Comfort) a Levite, a Cypriot by kin, A field existing to him, having sold it, brought the riches, and placed it alongside of the feet of the apostles.
New American Bible (2011)	<sup>k</sup> Thus Joseph, also named by the apostles Barnabas (which is translated “son of encouragement”), a Levite, a Cypriot by birth, sold a piece of property that he owned, then brought the money and put it at the feet of the apostles. k. [4:36–37] 9:27; 11:22, 30; 12:25; 13:15; 1 Cor 9:6; Gal 2:1, 9, 13; Col 4:10.
New Catholic Bible	<b>Barnabas.</b> <sup>[h]</sup> One such instance involved Joseph, a Levite and a native of Cyprus, to whom the apostles gave the name Barnabas, meaning “son of encouragement.” He sold a field that belonged to him and then brought the money to the apostles and laid it at their feet. [h] Barnabas is given as an example of the new understanding of property. He will soon play a chief role in the life of the Church (Acts 9:27; 11:22-30; 12:25; 13:1-15, 46; see 1 Cor 9:6; Gal 2; Col 4:10).
New Jerusalem Bible	.
Revised English Bible–1989	For instance Joseph, surnamed by the apostles Barnabas (which means “Son of Encouragement”), a Levite and by birth a Cypriot, sold an estate which he owned; he brought the money and laid it at the apostles' feet.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Thus Yosef, whom the emissaries called Bar-Nabba (which means “the Exhorter”), a Levi and a native of Cyprus, sold a field which belonged to him and brought the money to the emissaries.
Holy New Covenant Trans.	One of the believers was named Joseph. The delegates called him Barnabas. (This name means "a person who encourages others".) He was a Levite, born in Cyprus. Joseph owned a field. He sold and brought the money and gave it to the delegates.
The Scriptures 2009	And Yoseph, who was also called Barnaba by the emissaries (which means Son of Encouragement), a Levite, a native of Cyprus, having land, sold it, and brought the money and laid it at the feet of the emissaries.
Tree of Life Version	Now Joseph, also called Barnabas by the emissaries (which is translated Son of Encouragement), was a Levite and native of Cyprus. He sold a field that he owned and brought the money and laid it at the feet of the emissaries.

### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	...joseph but The [Man] Being Called Barnabas from the delegates Which is Being Translated Son [of] comfort Levite Cyprian [by] the offspring becoming [to] him field Selling carries the valuable and [He] places {it} to the feet [of] the delegates...
Awful Scroll Bible	Furthermore Joses, who by the sent-out ones is being put-a-name-upon of Barnabas, which is being interpreted-with yous, "Son of Calling-by", a Levite, of the nation of Cyprus, under-the-ruling of him a field, selling it, he brings the money and places it down at the sent-out ones' feet.
Concordant Literal Version	Now Joseph, who by the apostles is surnamed "Barnabas(which is, being construed, "Son of Consolation"), a Levite, a native Cyprian, selling a field belonging to him, brings the money and places it at the feet of the apostles."
exeGesés companion Bible	And Yoses, whom the apostles call Bar Nabi, which translates, Son of Consolation - a Leviy, and by genos, a Cypriy, having a field, sells it, and brings the riches, and places them at the feet of the apostles.
Orthodox Jewish Bible	And Yosef, a Levi from Cyprus, a man having been named Bar-Nabba by the Moshiach's Shlichim, a name which being translated means, "Son of Encouragement," This one owned a sadeh and, when he sold it, brought the kesef and laid it at the feet of Moshiach's Shlichim.
Rotherham's Emphasized B.	And <Joseph, who had been surnamed Barnabas_ by the Apostles, which is to be translated Son of Exhortation,—a Levite_ a Cyprian by nation> [having a field] sold it, and brought the money_ and laid it at the feet of the Apostles.

### **Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	Now Joseph, a Levite and native of Cyprus, who was surnamed <sup>[g]</sup> Barnabas by the apostles (which translated means Son of Encouragement), sold a field belonging to him and brought the money and set it at the apostles' feet. [g] Barnabas becomes a prominent figure in the book of Acts (9:27; 11:22-30; 13:1-14:28, etc.), and it may be for that reason that Luke briefly mentions him here, telling the reader how Barnabas came to be associated with the apostles.
An Understandable Version	And Joseph, who was called by the apostles, Barnabas (which means “son of encouragement”), was a descendant of the Jewish tribe of Levi, whose family originated from [the island of] Cyprus. He owned a field, but [due to the great need] sold it and brought the money and gave it to the apostles [for distribution].

The Expanded Bible	One of the believers was named Joseph, a Levite [ <sup>c</sup> the Israelite tribe set apart for priestly service] born in Cyprus [ <sup>c</sup> an island to the west of the coast of Syria]. The apostles called him Barnabas (which means “one who encourages” [ <sup>L</sup> “son of encouragement”]). Joseph owned a field, sold it, brought the money, and gave it to [ <sup>L</sup> laid it at the feet of] the apostles.
Jonathan Mitchell NT	Now Joseph, the one from among the sent-forth folks being surnamed "Barnabas" – which is normally being translated and interpreted "A son of comfort, consolation and encouragement (or: One who has the character and qualities of being an aid-giver and a helpful assistant; a son of a paraclete {or: the Paraclete})" – a Levite, a Cyprian by country of origin, upon selling a field belonging to him, brought the money and placed (deposited) [it] beside the feet of the sent-forth folks (= set it to be at the disposal of the representatives).
P. Kretzmann Commentary	And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.
Syndein/Thieme	Kretzmann's <b>commentary</b> for Acts 4:32–37 has been placed in the <b>Addendum</b> . And Joses {Greek spelling of Joseph}, who by the apostles was surnamed Barnabas, (which is, being interpreted, the son of consolation), a Levite, and of the country of Cyprus . . . having land . . . sold it . . . and brought the money and laid it at the apostles' feet. {Note: Barnabas later became a great Apostle of Grace himself. Here he was led by the Holy Spirit to sell his land and give it ALL to the Church. He DID this of his own free will.} Note: In the next chapter Ananias, with Sapphira will pretend to match this feat under approbation lust and will pay heavy for lying to the Holy Spirit!}
Translation for Translators	<b>Joseph Barnabas sold a field and brought the money to the apostles.</b> <i>Acts 4:36-37</i>
The Voice	<i>For example, there was Joseph. He was a descendant of Levi and he was born on Cyprus Island. The apostles called him Barnabas; in the Jewish language that name means a person who [IDM] always encourages others. He sold one of his fields, and brought the money to the apostles for them to distribute to other believers. One fellow, a Cyprian Levite named Joseph, earned a nickname because of his generosity in selling a field and bringing the money to the apostles in this way. From that time on, they called him Barnabas, which means “son of encouragement.”</i> <hr/> <u>This portrait of the early church as an unselfish community is captivating and inspiring. It presents a challenge for many followers of the Anointed One who want to show sacrificially their love to Him and His church. Many today wonder how to translate this into a modern culture so shaped by consumerism and self-interest, but no translation is necessary. These problems weren't foreign to the early community. In contrast to the generosity and sincerity of some like Barnabas, Luke now explains that others gave not out of love, but out of a desire to be honored by the community.</u> <hr/> Although this comment is found with Acts 5:1 in <b>Bible Gateway</b> , it really belongs here at the end of Acts 4.

### Bible Translations with Many Footnotes:

Lexham Bible	So Joseph, who was called Barnabas by the apostles (which is translated “son of encouragement”), a Levite of Cyprus by nationality, sold a field [Or “a farm”] that belonged to him and [*Here “and ” is supplied because the previous participle (“sold”) has been translated as a finite verb] brought the money and placed it [*Here the direct object is supplied from context in the English translation] at the feet of the apostles.
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NET Bible®	<p>So Joseph, a Levite who was a native of Cyprus, called by the apostles Barnabas (which is translated “son of encouragement”),<sup>90</sup> sold<sup>91</sup> a field<sup>92</sup> that belonged to him and brought the money<sup>93</sup> and placed it at the apostles’ feet.</p> <p><sup>90sn</sup> This is a parenthetical note by the author. Note how the actions of Barnabas are in keeping with the meaning of his nickname. He stands in contrast to Ananias and Sapphira in 5:1-11.</p> <p><sup>91tn</sup> Grk “selling a field that belonged to him, brought” The participle πωλ σας (pwlhsa) has been translated as a finite verb due to requirements of contemporary English style.</p> <p><sup>92tn</sup> Or “a farm.”</p> <p><sup>93tn</sup> Normally a reference to actual coins (“currency”). See L&amp;N 6.68.</p>
The Spoken English NT	<p>For example, there was Joseph, who was named Barnabas by the apostles. (That name means Son of Encouragement). He was a Levite<sup>99</sup> from Cyprus, and owned a piece of property. He sold it, and he brought the money and laid it at the feet of the apostles.</p> <p><sup>99.</sup> Prn. lee-vyte.</p>
Wilbur Pickering’s New T.	<p>So Joses, who was named Barnabas by the Apostles (which is, being translated, ‘Son of encouragement’), a Levite of the country of Cyprus, having a field, sold it, brought the money and placed it at the Apostles’ feet.<sup>21</sup></p> <p>(21) Since many were doing it, one wonders why Luke singled out Barnabas; perhaps because he would be an important player later on.</p>

#### Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.	<p>Now Joseph, who was surnamed Barnabas by the apostles, which translated means Son of Encouragement, a Levite, a Cypriot by nationality, Having a parcel of land at his disposal, after selling it, brought the money in person and placed it at the feet of the apostles .</p>
Charles Thomson NT	<p>In particular Joses, who by the apostles was surnamed Barnabas, the signification of which is Son of Consolation, a Levite, and by birth a Cyprian, having an estate, sold it and brought the money and laid it at the apostles feet.</p>
Context Group Version	<p>And Joseph, who by the emissaries was surnamed Barnabas (which is, being translated, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money and laid it at the emissaries' feet.</p>
Far Above All Translation	<p>And Joses who was surnamed Barnabas by the apostles, which when translated is “Son of Consolation,” a Levite, a Cypriot by birth, who owned land, sold it, and brought the proceeds and placed them at the apostles' feet.</p>
Literal Standard Version	<p>And Joses, who was surnamed by the apostles Barnabas—which is, having been interpreted, Son of Comfort—a Levite, of Cyprus by birth, a field being his, having sold [it], brought the money and laid [it] at the feet of the apostles.</p>
Modern Literal Version 2020	<p>Now Joses, who was surnamed Barnabas from the apostles, (which is, being translated, Son of Encouragement), a Levite from Cyprus by birth, sold a field, possessed by him, and brought the money and placed it beside the apostles’ feet..</p>
New American Standard	<p>Now Joseph, a Levite of Cyprian birth, who was also called Barnabas by the apostles (which translated means Son of Encouragement) [Or <i>Exhortation</i>; or <i>Consolation</i>], owned a tract of land. So he sold it [Lit a tract...belonging to him, he sold...], and brought the money and laid it at the apostles’ feet.</p>
New Matthew Bible	<p>And °Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money and laid it at the apostles' feet.</p> <p>°Byz.-Joses</p>

**The gist of this passage:** Joseph, nicknamed Barnabas, sold a piece of land and laid the proceeds at the feet of the Apostles.



36-37

Acts 4:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ἰωσήφ (Ἰωσήφ) [pronounced ee-o-SAFE]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501
The Byzantine Greek text has, instead:			
Ἰωσῆς (Ἰωσῆς) [pronounced ee-o-SACE]	<i>exalted; transliterated Josēs</i>	masculine singular proper noun, person; nominative case	Strong's #2500
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
ἐπικαλέομαι (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	<i>named, surnamed, designated, called entitled; by implication, invoking (for aid, worship, testimony, decision, etc)</i>	masculine singular, aorist passive participle, nominative case	Strong's #1941
Βαρνάβας (Βαρνάβας) [pronounced bar-NAB-as]	<i>son of rest; transliterated Barnabas</i>	masculine singular proper noun person, nominative case	Strong's #921
ἀπό (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
τῶν (τῶν) [pronounced tohn]	<i>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
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; genitive/ablative case	Strong's #652

**Translation:** Joseph, called Barnabas by the Apostles...

I am assuming that this is the Barnabas who will play a major role in the early church throughout the book of Acts.

Acts 4:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i> ]	<i>whom, which, what, that; to whom, to that, whose, whoever</i>	neuter singular relative pronoun; nominative case	Strong's #3739
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
methermēneúō (μεθερμηνεύω) [pronounced <i>meth-er-mane-YOO-oh</i> ]	<i>being translating (into the language of one with whom I wish to communicate), being interpreted; meaning; explaining</i>	neuter singular, present passive participle, nominative case	Strong's #3177
huios (υἱός, οὐ, ὅ) [pronounced <i>hwee-OSS</i> ]	<i>son, child, descendant; pupil; follower</i>	masculine singular noun, nominative case	Strong's #5207
paráklēsis (παράκλησις) [pronounced <i>par-AK-lay-sis</i> ]	<i>exhortation, encouragement, solace, comfort, consolation, imploration, entreaty</i>	feminine singular noun; genitive/ablative case	Strong's #3874

**Translation:** ...*(which means son of comfort)*,...

When putting these two portions of v. 36 together, I will need to change some words around to conform to English standards.

Barnabas was called *son of encouragement* by the Apostles. It would have been easy to lose faith and to want to leave the whole Christian movement, based upon some of the persecution taking place in Jerusalem. His enthusiasm and dedication encouraged other believers.

This does not mean that everyone saw him sell his land and then they followed suit. Some may have. But there was with him a desire to learn more about Jesus and about the (Old Testament) Scriptures.

Acts 4:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Leuitēs (Λευίτης) [pronounced <i>lyoo-EE-tace</i> ]	<i>joined; from the tribe of Levi, a descendant of Levi; transliterated, Levite, Leviy</i>	masculine singular proper noun, nominative case	Strong's #3019
Kýprios (Κύπριος) [pronounced <i>KOO-pree-oss</i> ]	<i>Cypriot, a Cyprian, an inhabitant (citizen, native) of Cyprus</i>	masculine singular proper noun grouping; nominative case	Strong's #2953
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>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588

**Acts 4:36c**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
génos (γένος) [pronounced GEHN-oss]	offspring, posterity, family, lineage, birth, kindred; nation, people; kind, sort, species	neuter singular noun, dative, locative or instrumental case	Strong's #1085



**Translation:** ...[was] a Levite [by lineage; and] a Cyprian by birth.

Barnabas possibly came up for Pentecost and was among one of the first 3000 who believed in Jesus as a result. He came to Jerusalem from Cyprus.

At some point, his family was moved out of the land of promise, probably through the fifth cycle of discipline.

Levites, generally speaking, were not landowners. The teachings of the Old Testament gave them specific spiritual duties, which excluded the owning

of land. However, someone from outside the Jewish homeland did not necessarily follow all the laws of Moses. One might argue this point, but as a man born outside of Judæa, Barnabas would have been brought up in some of the teachings of Old Testament, but as a **Levite**, he did not neatly fall into the category of believers providing spiritual support for the other tribes.

Interestingly enough, the tribes of Israelites are not specifically named very often in the New Testament. There is a passage in Revelation where all of them, save one, will be mentioned. Luke mentions the Levites specifically once in his gospel (Luke 10:32) and once here. John also makes mention of the Levites (John 1:19). The writer of Hebrews will speak of the Levites three time (Hebrews 7:5, 9, 11).

**Modern-Day Cyprus and Surrounding Nations** (a map); from [Encyclopedia Britannica](#); accessed August 14, 2023.

Acts 4:36 **Joseph, called Barnabas (which means son of comfort) by the Apostles, [was] a Levite [by lineage; and] a Cyprian by birth.** (Kukis mostly literal translation)

**Acts 4:37a**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparchô (ὑπάρχω) [pronounced hoop-AR-khoh]	living, being, beginning under (quietly), coming, existing	masculine plural, present active participle; genitive/ablative case	Strong's #5225
autô (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Acts 4:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agros (ἀγρός) [pronounced ah-GROSS]	<i>the field, the country; a piece of land, bit of tillage; the farms, country seats, neighbouring hamlets</i>	masculine singular noun; genitive/ablative case	Strong's #68
ρῶδέω (πωλέω) [pronounced poh-LEH-oh]	<i>selling, bartering; being sold; seller; that which is sold</i>	masculine singular, aorist active participle, nominative case	Strong's #4453

**Translation:** He was selling a piece of land that was his [lit., being to him].

Barnabas is used as an example. Previously when the selling of land was presented in the plural in the imperfect tense, the general explanation was being given for what was taking place at that time.

Barnabas is a specific example, so he is presented in the singular number, aorist (point of time) tense.

The New European Version commentary: *Levites weren't supposed to own property, according to the Law of Moses. But they 'got around' this by owning property outside Israel, e.g. in Cyprus. But when Barnabas converted to Christ, he realized that all such 'getting around' God's laws is wrong; simple, loving obedience from the heart is what God wants.*<sup>32</sup>

In many families, a person is born into circumstances where he is almost a sinner by birth (we have **Adam's original sin** imputed to us, obviously), but the family and culture around us pushes into what might be considered sinful from the beginning. I am saying this possibly to give cover to Barnabas here (we do not know how he acquired the land, whether from birth or it was land that he purchased).

Acts 4:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phérō (φέρω) [pronounced FEH-row]	<i>to bear, to carry; passive, to be carried, to be borne</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5342
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
chrēma (χρῆμα) [pronounced khray'-mah]	<i>wealth, money, riches; property; something useful (or needed); proceeds; a thing, a matter, affair, event, business</i>	neuter singular noun, accusative case	Strong's #5536

**Translation:** He brought the proceeds [from the sale]...

Barnabas took all of the proceeds from the sale of his property. I am assuming that this was the entire profit from the sale of the property which he owned.

This was in no way required. Barnabas could have kept back half (or whatever percentage). It was, after all, his land.

<sup>32</sup> From <https://www.n-e-v.info/acts4.html> accessed August 13, 2023.

Acts 4:37c			
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
tithēmi (τίθημι) [pronounced <i>TITH-ā-mee</i> ]	<i>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)</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #5087
para (παρά) [pronounced <i>paw-RAW</i> ]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
tous (τούς) [pronounced <i>toos</i> ]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pous (πούς) [pronounced <i>poose</i> ]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
tôn (τῶν) [pronounced <i>tohn</i> ]	<i>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 <i>ap-OSS-toi-os</i> ]	<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

The last 5 words are repeated exactly from v. 35a.

**Translation:** ...and placed [it] at the feet of the Apostles.

Barnabas brought this to the Apostles and set it at their feet; trust them to properly redistribute it.

Acts 4:37 He was selling a piece of land that was his [lit., *being to him*]. He brought the proceeds [from the sale] and placed [it] at the feet of the Apostles. (Kukis mostly literal translation)

Acts 4:36–37 Joseph, called Barnabas (which means son of comfort) by the Apostles, [was] a Levite [by lineage; and] a Cyprian by birth. He was selling a piece of land that was his [lit., *being to him*]. He brought the proceeds [from the sale] and placed [it] at the feet of the Apostles. (Kukis mostly literal translation)

Acts 4:36–37 One of the disciples there, named Joseph—but nicknamed Barnabas by the Apostles (*Barnabas* means a son of encouragement) was a Levite by lineage and a Cyprian by birth. Motivated by the poverty of some believers in Jerusalem, Barnabas sold some land which he owned. He brought the money from the sale of this property to the Apostles and laid it at their feet. (Kukis paraphrase)



Barnabas is an example of a believer who did this correctly; Ananias and Sapphira, in the next chapter, are examples of a married couple who did it all wrong. These sections should have been together in the same chapter.

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### 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 4 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

#### What We Learn from Acts 4

- 1.

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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 4

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### Addendum

This comes from [Acts 4:1–3](#).

### Footnote for Acts 4:1 (The Christian Community Bible)

- 4.1 The Jewish leaders judge Peter and John. The Holy Spirit judges the leaders of the Jews.

These leaders believe they possess the truth because they are learned and have authority. It is impossible for them to back down before ordinary men who refute their statements. Meanwhile Peter points out how strange it is to be arrested for having healed a sick man (v. 8).

These leaders were Sadducees and they did not believe in the resurrection of the dead: Acts 23:6.

This text suggests that all of us can be the witnesses of Christ and of the truth, if we are determined to be involved. Often times, because we only rely on our own strength instead of counting on the Spirit of Christ, we remain silent before our co-workers or our leaders.

What we have seen and heard (v. 20). It is John speaking: see 1 John 1:1.

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There is probably way too much information below, not necessary for understanding what we are studying.

### The Sadducees (from Hastings' Dictionary of the Apostolic Church)

The Sadducees were a Jewish sect or party best known by their opposition to the Pharisees.

1. Sources.-Our knowledge of the Sadducees, such as it is, is derived from the following sources: (a) Gospels and Acts; (b) Josephus; (c) Rabbinical writings, mainly Mishna, Tosefta, Sifre, Sifra, and Mechilta (these are all of comparatively late date, but their value is unquestionable as embodying earlier traditions. They record various disputes that took place between Pharisees and Sadducees); (d) Zadokite fragments (these are two fragments discovered quite recently in the Cairo Genizah. They deal with the beliefs and practices of a sect that lived in Damascus probably two centuries b.c., and was clearly Sadducean). Some references to Sadducees are found in various Church Fathers, but they have no independent value. It has to be remarked of the evidence of Josephus that it almost seems that part of what he had to say regarding Pharisees and Sadducees has been lost. In Ant. XIII. v. 9, XVIII. i. 2, he refers to Bellum Judaicum (Josephus) ii., but there we find only a scanty reference to Pharisees and Sadducees, while his notice of the Essenes is full. Further, the tendency of Josephus to bring Jewish parties into line with Greek schools of philosophy detracts somewhat from the value of his account.
2. The name.-The explanation of the name 'Sadducee' has long been a puzzle. Only two views need to be mentioned. (a) It has long been held that the name is derived from a certain priest Zadok. The difficulty has been to identify the Zadok in question. A linguistic difficulty has also been urged, to account for the form Zaddúkîm from Zadok. This, however, disappears when we find that in the [Septuagint](#) and in Josephus the name is spelt Zaddok. (b) The view in Encyclopaedia Biblica supported by Encyclopaedia Britannica 11 (see article 'Sadducees') is that the word represents the Persian zandik. In modern Persian zandik means a Zoroastrian, hence an infidel. It is argued that, just as the Greek ἑπίκοπος was used by Jews as = 'infidel,' the Persian zandik was probably applied to this sect, who, from the standpoint of the Pharisees were little better than infidels, and who further supported the introduction of foreign customs. Further, in the Arabic NT 'Sadducee' is translated zandakiya. It must be admitted that this view is ingenious. Its difficulties are obvious, a chief one being that we cannot argue safely from modern Persian to an ante-Christian usage. Besides, if we are to admit that the Zadokite fragments are Sadducean in character and origin-and this cannot easily be denied-it is beyond doubt that in this case the old and

### The Sadducees (from Hastings' Dictionary of the Apostolic Church)

widely held opinion is correct. (For full discussion see W. O. E. Cesterley, *The Books of the Apocrypha, their Origin, Teaching, and Contents*, London, 1914, p. 132f.)

3. Opposition to the Pharisees.-That the two parties were hostile is known to all. How precisely and concisely the difference is to be defined is a problem of great difficulty. Our knowledge of the Sadducees in particular is not extensive, and a large portion of it comes from sources that certainly were not sympathetic. Geiger's view that the Sadducees were aristocratic while the Pharisees were democratic is true so far, but does not bring out the fact that their differences were notably theological or give any explanation of those divergences. J. R. Hanne's view that Pharisees and Sadducees carried on the old conflict of prophetism and priestism is attractive, but according to the NT it is the Pharisees who are blinded and enslaved by that ceremonialism and externalism against which prophetism protested. Wellhausen's view that the Pharisees were essentially those devoted to the Law on religious grounds while the Sadducees were essentially a political party has really little evidence in its favour, and all our authorities agree in representing the differences between the two parties as to a great extent doctrinal. (For reference to those views see A. Hilgenfeld, *Die Ketzergeschichte des Urchristentums*, Leipzig, 1884, p. 86 f.) Instead of attempting the ambitious task of expressing the differences in any one phrase, we shall do better simply to set down what is known of them as they existed.
- (a) Standard of faith and practice.-The fundamental difference between Pharisees and Sadducees was that relating to the supreme arbiter of all disputes. What is the standard? What the final court of appeal? The Sadducees held that it was contained only in the written Law. The Pharisees held that the oral traditions were as authoritative at least as the written Law. 'The Pharisees have delivered to the people from the tradition of the fathers all manner of ordinances not contained in the laws of Moses; for which reason the sect of the Sadducees reject these ordinances; for they affirm that only such laws ought to be observed as are written, while those which are orally delivered from the tradition of the fathers are not binding. And concerning these things great questionings have arisen among them' (Jos. Ant. xiii. x. 6). All other sources fully bear out the accuracy of this statement, which in a sense is the most important that we have. In its light everything else must be read and where necessary corrected. It explains the negations or Agnosticism of the Sadducean creed: no doctrine that was not clearly taught in the written Law possessed for them validity or certainty. It explains why they were more rigid than the Pharisees in enforcing the penal law (Ant. XIV. iv. 2 f.). It would be misleading to call the Sadducees the Protestants of Judaism, but there is some similarity between their divergence from the Pharisees and the divergence of Protestants from Roman Catholics on the question of authority. In both cases we have an appeal to the written Word alone, as against an appeal to the Word plus traditions, precedents, and ecclesiastical judgments. For the latter the Pharisees claimed the same sort of infallibility as the Roman Church attaches to *ex cathedra* pronouncements by the pope. How did this conflict eventuate? In reality there was a clear victory for neither. Pharisaism and Sadduceism in their long discussions affected each other. On the one hand, the complexities of life convinced the Sadducees that cases had to be met for which there was no definite guidance in the written Word, and popular feeling compelled them to fall in with the procedure of the Pharisees (Ant. XVIII. i. 4). Still, we may take it, they strove to make all new regulations in harmony with the Word. On the other hand, their insistence on the supreme authority of the Word led to an intensive study of the Word by the Pharisees, who were concerned to show, just as a Roman Catholic is, that the oral tradition was really based upon the Word. Hence the Pharisees won, but only by doing full justice to the Sadducean position. 'The Pharisees won the day ultimately, for they were able to show by subtle exegesis that the oral tradition was based upon the written Law. But, and this is the great point, the Sadducean principle was thus victorious; as a party they went under; but the Pharisees, by adopting the Sadducean principle that nothing is binding that cannot be shown to be in accordance with the written Law, implicitly acknowledged that the Sadducees had been right all along' (Cesterley, *op. cit.*, p. 143).
- (b) Providence.-According to Josephus, the Sadducees did not believe in Providence.

## The Sadducees (from Hastings' Dictionary of the Apostolic Church)

While the Pharisees, he tells us, hold that some things in the world happen by the will of Providence, and that other things lie in the power of men, 'the Sadducees take away Providence, and say there is no such thing, and that the events of human affairs are not at its disposal; but they suppose that all our actions are in our own power' (Ant. XIII. v. 9). 'The Sadducees take away Providence entirely, and suppose that God is not concerned in our doing or not doing what is evil; and they say that to act what is good, or what is evil, is at men's own choice, and that the one or the other belongs so to every one, that they may act as they please' (Bellum Judaicum (Josephus) II. viii. 14).

We cannot admit that this is an accurate account of Sadducean belief. Josephus is here straining the position of the Sadducees into correspondence with the Epicureans and sceptical individualists of Greece. If the Sadducees were the stalwart supporters of the written Word, they could not have held such a view of God and the world. Further, if Josephus is accurate here, passages such as Matthew 3:7; Matthew 16:1, Acts 5:39 f. become unintelligible. There it is implied that Sadducees believe in wrath to come, in signs from heaven, in the danger of fighting against God. Again, while Rabbinical writings contain no evidence of any dispute with the Pharisees on this topic—a silence which is very significant—the Zadokite fragments show the Sadducean doctrine of God to be in harmony with OT teaching (see Cesterley, *op. cit.*, p. 145f.). We conclude that on this topic there was no essential difference between Pharisees and Sadducees. It follows that the popular idea of Sadducees as irreligious and rationalist is as baseless as the idea that all Pharisees were whited sepulchres.

- (c) The future life.—It is clear that the Sadducees did not believe in the resurrection of the body (Acts 23:8). Did they believe in the immortality of the soul? According to Josephus, they did not. 'They take away the belief of the immortal duration of the soul and the punishments and rewards in Hades' (Bellum Judaicum (Josephus) II. viii. 14). Cesterley tries to show that in this point also Josephus is untrustworthy. Josephus, he holds rightly enough, does not separate the questions of resurrection and immortality, and represents for his Greek readers, to whom resurrection was an unfamiliar idea, the denial of the one as a denial of the other. This is not improbable in itself, but it is difficult to explain away the agreement on this point between Josephus and Acts 23:8, 'The Sadducees say that there is no resurrection, neither angel, nor spirit.' Cesterley very properly connects this usage of 'angel' with Acts 12:15, 'It is his angel.' And he argues that what is meant is that Sadducees did not believe that the departed become angels or spirits (*op. cit.*, p. 147 f.). It is not obvious how he can conclude that probably the Sadducees believed in the immortality of the soul, after admitting that they did not believe in resurrection or in the departed becoming spirits. Probably on this point the Sadducees took Agnostic ground. Their supreme standard being the written Law, it is difficult to see what else they could have done.
- (d) Attitude to foreign influences.—In strong contrast to the Pharisees (see article Pharisees), the Sadducees were sympathetic to foreign, especially Hellenistic, culture. This contrast between the two parties is surprising. The Sadducees stood for the old truth against the innovations of the Pharisees. The latter were the party of progress. Yet it was the conservative Sadducee who embraced foreign culture with enthusiasm, and the progressive Pharisee who bitterly opposed it. In the history of the conflicts of political and ecclesiastical parties it is no unusual thing to find the opponents apparently exchanging rôles. Often no better explanation can be given than that suggested by Cesterley in this case, 'the innate illogic of human nature' (*op. cit.*, p. 155).
- (e) The Messiah.—The Sadducees held that Aaron and his family were the chosen of God from whom Messiah should proceed.
- (f) The calendar.—Into this complicated subject we have no occasion to enter. It is sufficient to say that endless disputes were carried on between the two parties as to the correct dates of the feasts, arising from the fact that while the Pharisees reckoned by a lunar year, the Sadducees computed a solar year (see Cesterley, *op. cit.*, p. 150 f.).

4. Position and influence.—In our period the Sadducees were in the position of an aristocracy. 'This doctrine

## The Sadducees (from Hastings' Dictionary of the Apostolic Church)

is received but by a few, yet by those still of the greatest dignity' (Jos. Ant. XVIII. i. 4). Practically they may be identified with the Temple high-priestly caste, though there were priests who were not Sadducees, and no doubt Sadducees who were not priests. The majority of the Temple officials and their relatives constituted the main portion of the sect of the Sadducees (cf. W. Bousset, *Die Religion des Judentums im neutestamentlichen Zeitalter*, Berlin, 1903, p. 164 f.). The high priest and the whole Temple cultus still possessed considerable influence. But their power was waning. Various movements tended to diminish it. Essenes rejected the Temple rites almost entirely. Several late Jewish works speak deprecatingly of the present Temple compared with the former. The real religious leader was no longer the priest but the scribe. The facts that the Sadducees were harsh in punishing, and that the upkeep of the Temple was so expensive, tended to make the people favour the party who opposed the Sadducees (cf. Bousset, *op. cit.*, p. 87 f.). With the destruction of the Temple Sadduceeism disappeared.

As to the character of the sect our knowledge is too limited to enable any just estimate to be made. According to Josephus, they did not agree too well among themselves.

'The behaviour of the Sadducees one towards another is in some degree wild, and their conversation with those that are of their own party is as barbarous as if they were strangers to them' (*Bellum Judaicum* (Josephus) II. viii. 14).

Their unpatriotic conduct in Maccabaeian times cannot be palliated, and there is reason to fear that worldliness and an eye to the main chance dulled the purity of their devotion to the Law. On the other hand, it is important to remember that the common notion that they were mere politicians and irreligious has absolutely no foundation in the authentic evidence we possess.

5. Attitude to Christianity.-Jesus Himself referred very seldom to the Sadducees; His polemic was directed against the Pharisees. In His protest against their making void the Law by their traditions He was at one with the Sadducees. Yet it was from the Sadducees that the most bitter persecution of Judaea n Christianity arose. We know the part played by the Sadducean Sanhedrin in the trial of Jesus. They continued to persecute His disciples (Acts 4:1 ff; Acts 5:17; Acts 23:1 ff.). Josephus informs us that they were responsible for the death of James, the brother of the Lord (Ant. XX. ix. 1). There can be little doubt as to the reason for this persecution. It began when Jesus interfered with the prerogatives of the Sanhedrin by expelling the money-changers from the Temple-court. Significant also is the stress laid upon His alleged threat to destroy the Temple. In the rise of a party adhering to Jesus they feared political consequences (John 11:47 ff.). They were in power, and they meant to keep it, and anything that threatened to be a danger to their power or to the Temple cultus with which their power was bound up they strove to destroy. That any Sadducees became Christian we are not told. Many of the priests believed (Acts 6:7), but that is indecisive, as many priests were not Sadducees. But one of the disciples was 'known unto the high priest' (John 18:15); a considerable degree of intimacy is implied in this statement, and it is very improbable that a friend of the high priest would be anything but a Sadducee. There is a possibility, then, that the author of the Fourth Gospel was once a Sadducee. One would like to think that the two greatest of NT writers were of Pharisee and Sadducee origin respectively. Both sects had their good points, and both their grave errors. Christianity conserved what was good in both, and offered a higher unity in which their differences were transcended.

W. D. Niven.

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: Sadducees.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The commentary was referenced back in [Acts 4:4](#).



## Kretzmann's Commentary on Acts 4:1–4

Up to this time the Lord had permitted the growth of the Church to be undisturbed, the work of the apostles going on without interruption and the disciples having plenty of opportunity to be strengthened in the faith. But it was impossible for the old enemies of the Lord to remain idle under the circumstances. The present occasion offered them a welcome chance to interfere and to hinder the activity of the apostles. Peter had not yet finished his discourse to the people, and John also was addressing some part of the multitude, when a body of armed men came rushing across the court. There were the priests, angry, no doubt, because the people had disregarded the evening sacrifice and the hour of incense offering in their astonishment over the healing of the lame man. There was the captain of the Temple, "the man of the Temple mount," who had charge of the priests and Levites that guarded the Temple and its surroundings, acting also as police for the grounds. At night the number of guards for the twenty-one outer and three inner stations amounted to 240 Levites and 30 priests. The excuse for his officiousness probably was that the peace of the Temple was being disturbed by the concourse. And there were finally, and principally, the Sadducees, the members of the high-priestly party, who felt that their grievance was especially hard to bear. For the whole brunt of Peter's preaching was in opposition to the Sadducees' denial of the resurrection of the dead; all the discourses of the apostles were based upon that one fact, that Jesus was raised from the dead, and that this fact proved His Messiahship. Jesus had, on one occasion, indeed, maintained the resurrection of the dead against the error of the Sadducees, Matthew 22:23-33, but they had hardened their hearts against the truth and were determined not to tolerate its teaching. The confession of the resurrection of the dead upon the basis of Christ's resurrection is a source of mockery and enmity toward the Christians to this day. The Jewish officials knew that the success of their plan depended upon quick action. So they took time for neither expostulation nor accusation; they simply laid forcible hands upon the two apostles, arrested them, and put them into a place of custody for the night, since they intended to arraign them in the morning. In spite of this action of the rulers, however, the preaching of Peter and John was not without result. For of the people in the audience that heard the Word there were many in whose heart faith was kindled. that believed in the Lord proclaimed to them. And thus the number of believers came to be, the men only being counted, after the Oriental custom, a total of about five thousand. With the power of the Spirit in the Word influencing the hearts, the Church expanded in spite of threatening danger.

Kretzmann suggests that there was a period of time when the disciples were relatively undisturbed. I think the time frame is, Pentecost occurred on Sunday and what we are reading here takes place on the next Saturday (and court is held on Sunday).

From <https://www.studylight.org/commentaries/eng/kpc/acts-4.html> accessed August 7, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The commentary was referenced back in [Acts 4:7](#).

## Kretzmann's Commentary on Acts 4:5–7

The next morning excitement ran high in official circles at Jerusalem; for were they not about to stamp out the hated sect that was gaining adherents with such alarming rapidity in their midst? So it was a very formal and very full session of the Sanhedrin which came together as soon as they could all be notified; for the text seems to indicate that some lived outside of the city. There were the rulers and the elders and the scribes, that is, the most prominent and influential members of the priesthood, chiefly Sadducees; those whose age and learning set them apart from the rest; and the professional lawyers, who generally belonged to the Pharisees. But outranking them all were the members of the high-priestly family: Annas, although retired by the Romans, yet retaining many of the rights and obligations of the office; Caiaphas, his son-in-law, and the high priest actually in charge; John, Alexander, and whoever else belonged to the relatives of the high priest. "Annas, whom Luke both here and in his former narrative calls high priest, was the lawful high priest, but he had been deposed by Valerius Gratus, the predecessor of Pilate, and Caiaphas, his son-in-law, had been, by the same unlawful procedure, put in his place, so that, while the latter was holding the office, the other was lawfully entitled to it, and was recognized as high priest by the people." After the council had been formally opened, with its members seated in a semicircle, the two apostles were placed in the midst before them. It seems from verse 14 that the

### Kretzmann's Commentary on Acts 4:5–7

former cripple, not willing that his benefactors should be accused or made to suffer without his presence and sympathy, also appeared and took his position beside them. The accused were now formally asked to give an account of their action: By what power and in what name have you done this? The miracle itself could not be denied. What the supercilious and somewhat pointed question intended to bring out was what kind of power and authority the apostles were assuming; in virtue of what name they dared to perform such deeds. It appears that the court wanted to fasten the accusation of divination or sorcery upon the apostles. See Deuteronomy 13:1-18. Incidentally, the Jewish leaders may have hoped that Peter and John would speak unguarded words in answering the purposely indefinite question, and thus furnish real ground for a trial.

Kretzmann suggests that there was the growing sect which had been a thorn in the side of the religious establishment for some time. Let me suggest that these leaders believed to have stamped this out; but we are only in the first week of the giving of the Holy Spirit to the disciples of Jesus. So this is a brand new resurgence of a cult they believed to have destroyed already.

From <https://www.studylight.org/commentaries/eng/kpc/acts-4.html> accessed August 7, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The commentary was referenced back in [Acts 4:11–12](#).

### Kretzmann's Commentary on Acts 4:8–12

In the case of Peter it was now fulfilled what Jesus had promised, Luke 12:12. He was filled with the Holy Ghost; the Holy Ghost took charge of his mind and his mouth and directed the action of both. The question of the council had been with reference to the name and authority by which the apostles were acting. Solemnly, emphatically, and boldly addressing them as rulers of the people and elders, Peter makes a confession of his faith and of his ministry. He does not overlook the sneering "you" of the question, but states: If, as is the case, we, upon whom you heap mockery, are examined on account, about, the good deed shown to the sick man. Note the fine bit of oratorical irony in the statement. It reproves the rulers of the Jews for making a crime of acts of kindness and beneficence. Since the members of the council wanted to know in what manner, by what means, or "in whom" this man had been thoroughly healed, it should be known, not only to them all, but also to the entire nation of Israel, that this man was standing, was presented, before them in full health in the name of Jesus Christ of Nazareth whom they had crucified, but whom God had raised from the dead. This was the answer of Peter, a statement which needed no proof; for the judges could not deny that the miracle had actually been performed with the man standing before them. And as for refuting the claim of Peter as to the manner of the miracle, they could not with any degree of probability adduce any other power or name through which such a deed might have been done. And the candidness of Peter is equaled only by his boldness. For he deliberately pushes his advantage farther by holding before the eyes of his judges the passage Psalms 118:22, which Jesus, but a short time before, had quoted to a committee of the same Sanhedrin, Matthew 21:42; Mark 12:10; Luke 21:17. The rulers of the Jews were like men that tried to build a house, and foolishly rejected the only stone which was available for the corner of the foundation upon which the whole building was to rest. Jesus was the Stone ordained by God as the foundation of His Church. But the Jews had rejected Christ, and thus spoken the judgment upon themselves. In spite of all that Jesus was and will remain the Corner-stone, the very Foundation of the holy temple which He is rearing to Himself. And not only that, but, as Peter joyfully cries out: In none other is there salvation, for there is also none other name under heaven that is given among men in which we must be saved. The salvation earned by Jesus is complete, and it is the only salvation to be found anywhere. His name, the Word of redemption, is given, is proclaimed in the midst of men, in all the world, and whoever will be saved must turn to this one Source and Author of everlasting life. "On the name of Christ I cannot believe in any other pay but that I hear the merit of Christ preached and accept this. Therefore by believing on the name of Christ and not by trust in our works we are saved. For the word 'name' in this place means the reason by which and on account of which salvation comes. Therefore, to glorify and confess the name of Christ is as much as trusting in Him who alone is and is called Christ, as the cause of my salvation and my treasure, by which I am saved."

Kretzmann suggests that there was the growing sect which had been a thorn in the side of the religious establishment for some time. Let me suggest that these leaders believed to have stamped this out; but we are only in the first week of the giving of the Holy Spirit to the disciples of Jesus. So this is a brand new resurgence of a cult they believed to have destroyed already.

From <https://www.studylight.org/commentaries/eng/kpc/acts-4.html> accessed August 7, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The commentary was referenced back in [Acts 4:15–17](#).

### Kretzmann's Commentary on Acts 4:13–17

The Jewish rulers had expected Peter and John to show fear or timidity in their presence, to be overawed by the dignity and learning of the members of the council. Instead of that, however, there was in their bearing a freedom and confidence and in the speech of Peter a fearless candor which compelled respect on their part. The longer they contemplated the manner of the men, the more this conviction was forced upon them. And this impression was heightened by the fact that the judges had perceived, either by their dress or by their dialect, that the two men before them were really unlearned and ignorant men, that they not only were not versed in the Law and in all the Jewish learning, but actually had not been able to write, were altogether illiterate. And there was still another point which the members of the council now noted, namely, that these men had belonged to the small company of Christ's followers. This recognition came to them at this point, since they had seen Peter and John both as attendants of Jesus, and since John was a personal acquaintance of Caiaphas, John 18:15; John 18:18. No wonder that all these facts, gradually absorbing the consciousness of the judges, caused them to sit in embarrassed silence. For as far as the miracle was concerned, any attempt at denial would have been worse than futile, since the former cripple was there before their eyes, standing upright and sound upon his feet. The evidence of the miracle spoke no less forcibly than the apostles themselves. And so the rulers had nothing to say. Finally the silence was broken by the proposal, and the command based upon it, that the men leave the council-chamber for some time, being undoubtedly taken out under guard. Now the judges felt free to consider the matter; they exchanged their thoughts and opinions of the case. The gist of the discussion is given by Luke. There was no denying that a very evident miracle had been performed, which had also come to the knowledge of all the people of Jerusalem. To attempt a denial of these facts would have been worse than useless, it would have been foolishness of the most extreme type. And yet someone proposed an effort to stop the spread of the truth, and the proposal was eagerly made a resolution. In order that the message and the movement which accompanied it might spread no farther and be dispersed among the common people, like seed that promised a bountiful crop, they resolved earnestly to threaten the apostles that they speak no more about the name of Jesus, making Him and His Gospel the subject of their discourses. With none of the people, to not a single individual, should they speak about the name Revelation red by them above all other names. Note: The unbelieving children of this world cannot deny that the power of God is mighty in the teaching and in the lives of the Christians. And yet they remain hostile to the name of Christ and make every effort to suppress the proclamation of the Gospel. Thus the unbelievers, with their unbelief and with their enmity toward Christ, act in direct opposition to their own conscience and better knowledge

From <https://www.studylight.org/commentaries/eng/kpc/acts-4.html> accessed August 8, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The commentary was referenced back in [Acts 4:21–22](#).

### Kretzmann's Commentary on Acts 4:18–22

Peter and John were now called back into the meeting of the council, and the resolution was made known to them in its strictest interpretation. They were in no way to utter a word nor to teach about the name of Jesus. They should not, even in any private conversation, much less before a public assembly, speak or teach a single thing concerning Jesus. It was a summary and comprehensive prohibition. But both Peter and John,

## Kretzmann's Commentary on Acts 4:18–22

disregarding their own safety as well as even the semblance of expediency, unhesitatingly avowed their purpose to disregard the order of the Sanhedrin. And in stating this, they modestly, but firmly, appealed to the consciences of the judges. Whether it be in accordance with right and justice before God to obey them rather than God they should judge for themselves. Acting as before God, and following the dictates of eternal truth and justice, we dare not be silent. It cannot be right to obey man contrary to the will and command of God. It is impossible for us not to speak that which we have seen and heard. All things are possible to the believers in Christ, but it is impossible for them to be silent where the Word and honor of God and their Lord Jesus Christ are concerned. For silence in that case is equivalent to denial, and denial means to fall from grace. So the defiant refusal was stated before the Sanhedrin, whose members found themselves unable to react. They were obliged to be content with another, with an additional, serious threat as to what would happen if they dared to disobey. So this was the sad climax of the Sanhedrin's vengeful effort. They were obliged to dismiss the two apostles; there was no case, no cause why they might punish them. And their fear of the people was another factor which cautioned prudence. For all men were full of praise toward God over the miracle that had been performed, a deed all the more noteworthy since the former cripple had not only been lame from his birth, but was more than forty years old at the time he was healed. Privately and secretly, of course, the members of the council were nursing their resentment, firmly resolved to make use of the first opportunity that offered to strike a decisive blow. Note: The true Christians are filled with missionary zeal wherever they go and whatever they undertake. And when men attempt to hinder them, when the government prohibits the preaching of the Gospel, they refuse to accede to the will of men and are obedient to God, who has commanded them to confess Christ, to preach the Gospel.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-4.html> accessed August 9, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Berean Study Bible is used below:

### A Brief Exegesis of Psalm 146

Scripture	Text/Commentary
Psalm 146:1 Hallelujah! Praise the LORD, O my soul.	
Psalm 146:2 I will praise the LORD all my life; I will sing praises to my God while I have my being.	
Psalm 146:3 Put not your trust in princes, in mortal man, who cannot save.	
Psalm 146:4 When his spirit departs, he returns to the ground; on that very day his plans perish.	
Psalm 146:5 Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God,	
Psalm 146:6 the Maker of heaven and earth, the sea, and everything in them. He remains faithful forever,	
Psalm 146:7 executing justice for the oppressed, giving food to the hungry. The LORD sets the prisoners free,	

## A Brief Exegesis of Psalm 146

Scripture	Text/Commentary
Psalm 146:8 the LORD opens the eyes of the blind, the LORD lifts those who are weighed down, the LORD loves the righteous.	
Psalm 146:9 The LORD protects the sojourners; He sustains the fatherless and the widow, but the ways of the wicked He frustrates.	
Psalm 146:10 The LORD reigns forever, your God, O Zion, for all generations. Hallelujah!	
See <b>Psalm 146</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) for a more complete exegetical study.	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The Berean Study Bible is used below.

## A Brief Exegesis of Psalm 2

Scripture	Text/Commentary
Psalm 2:1 Why do the nations rage and the peoples plot in vain?	
Psalm 2:2 The kings of the earth take their stand and the rulers gather together, against the LORD and against His Anointed One:	
Psalm 2:3 “Let us break Their chains and cast away Their cords.”	
Psalm 2:4 The One enthroned in the heavens laughs; the Lord taunts them.	
Psalm 2:5 Then He rebukes them in His anger, and terrifies them in His fury:	
Psalm 2:6 “I have installed My King on Zion, upon My holy hill.”	
Psalm 2:7 I will proclaim the decree spoken to Me by the LORD: “You are My Son; today I have become Your Father.	
Psalm 2:8 Ask Me, and I will make the nations Your inheritance, the ends of the earth Your possession.	
Psalm 2:9 You will break them with an iron scepter; You will shatter them like pottery.”	
Psalm 2:10 Therefore be wise, O kings; be admonished, O judges of the earth.	



## A Brief Exegesis of Psalm 2

Scripture	Text/Commentary
Psalm 2:11 <a href="#">Serve the LORD with fear, and rejoice with trembling.</a>	
Psalm 2:12 <a href="#">Kiss the Son, lest He be angry and you perish in your rebellion, when His wrath ignites in an instant. Blessed are all who take refuge in Him.</a>	
See a more complete study of <b>Psalm 2</b> here: ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The commentary was referenced back in [Acts 4:27–28](#).

### Kretzmann's Commentary on Acts 4:23–28

By the power of the Spirit's testimony through the mouth of the apostles the enemies had been vanquished. The two disciples were discharged for want of condemnatory matter against them. They came to their own, to their fellow-disciples, who were assembled according to their custom. To these members of the Christian community they made a report of all that the high priests and elders, the members of the Sanhedrin, had said to them. And the result was a spontaneous outburst of prayer on the part of the entire assembly, in the form of a hymn clothed in language from the Psalms. The vigorous spiritual life of the early Christians manifested itself here, and the Spirit Himself taught them the words of their powerful prayer. They addressed their prayer to the almighty Master of the universe, to Him that had made heaven and earth and the sea and all creatures that inhabit them, before whom nothing is impossible, who holds the fortunes of the entire world in the hollow of His hand, and directs them to suit His purposes. It was this God who had inspired David to pen the words of the Second Psalm, as we here learn. It was He that had asked the question through His servant David: For what reason do the nations engage in tumultuous uprisings, and the people meditate things that are vain and foolish? The haughtiness and insolence of all men by nature is equaled only by the vanity, the emptiness, of their aspirations. Here was evidence enough for the truth of the prophecy. The kings of the earth and the rulers had gathered themselves together against the Lord and against His Christ. No matter whether they were otherwise at bitter enmity toward each other, they forgot all their differences when a concerted move was planned against the Word and work of God and Christ. Assuredly, as the evidence before the eyes of all men showed plainly, in this very city they were banding together against the holy Child of God, His Son Jesus: Herod and Pontius Pilate, the Gentiles and the peoples of Israel,-they were all united against God's Anointed One. They would, of course, be able to carry out and succeed in doing only that which the hand of the Lord and His counsel had seen in advance and known that it would be done. God was still controlling the destinies of nations as well as of individuals. That was the situation. The enmity was there; it was directed against the Lord and His Christ; the believers knew that nothing could happen without the foreknowledge and permission of God. Note that there is no indication of a vindictive or resentful spirit in the prayer, but only a complete trust in the Lord.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-4.html> accessed August 12, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine comes from NB1 and is referred back in [Acts 4:29–30](#).

### The doctrine of the hypostatic union by R. B. Thieme, Jr. (notebook 1)

1. By way of definition, in the person of Jesus Christ are two natures inseparably united, without mixture or loss of separate identity, without loss or transfer of properties or attributes, the union being personal and eternal.

## The doctrine of the hypostatic union by R. B. Thieme, Jr. (notebook 1)

2. The two natures involve the deity of Christ. He is coequal with the Father and with the Holy Spirit, both of whom have identical characteristics. When the Bible says God is one it is always referring to essence. Jesus Christ is also different from the other members of the Trinity in that he is a man having a body, a soul, and a human spirit. So He has two natures, God and Man in one person forever. John 1:1-14; Romans 1:2-5; (;5; Philippians 2:5-11; 1 Timothy 3:16; Hebrews 2:14.
3. The incarnate person of Christ includes His deity. Jesus Christ is God, coequal and co-eternal with the Father and with the Holy Spirit. His incarnation does not diminish His deity and therefore He is undiminished deity even though He is in hypostatic union. There is no change in the deity of Christ.
4. The incarnate person of Christ is true humanity. He is a bona fide member of the human race with a body, a soul, and a human spirit, minus the old sin nature. Because of the virgin birth Jesus Christ came into the world without a sin nature and without the imputation of Adam's sin. He was without both of those and so He was born in the same status as Adam came into the world — without sin.
5. The two natures are united without transfer of attributes. The attributes adhere to their corresponding natures. That means that the divine attributes are always the divine attributes and the human attributes are always the human attributes and there is no "leak" back and forth. The essence of deity cannot be changed — doctrine of immutability; the infinite cannot be transferred to the finite. If you rob God of one attribute of His essence then you destroy His deity. To rob Jesus Christ of His humanity or one single attribute of His humanity would destroy humanity. But it must be remembered that from the virgin birth Jesus Christ has been and always will be truly God and truly man in one person forever.
6. No attribute of essence or deity was changed by the incarnation. In fulfilling the purpose of the first advent certain attributes of deity were not used. But this does not imply that they were either surrendered or destroyed. They were merely held in check in keeping with the plan of the Father for the first advent. The plan of the Father for the first advent was to provide a strategic victory which would once and for all break the back of Satan. This strategic victory calls for the humiliation of Christ, bearing our sins on **the cross**. The problem of the old sin nature has to be solved in the cosmos. All of the sins of the old sin nature are poured out and judged and all human good is rejected at the cross. Then, because Jesus Christ is a priest and because the offering of Himself was only the first function of His priesthood He must remain alive. In death He is eliminated as a priest, but three days later His resurrection, ascension and session puts Him in the driver's seat to make intercession for us, as per Hebrews 7:25. Therefore the priesthood of Christ is perpetuated by resurrection, therefore He had to be resurrected. Then, furthermore, the priesthood of Christ was perpetuated by His ascension. Whereas the high priest in Israel could only enter the holy of holies once a year our high priest has entered the reality. The holy of holies is merely a type of heaven. Our high priest has actually entered heaven and now represents us at the right hand of the Father making intercession for us. The true doctrine of **Kenosis**: Jesus Christ, during His time on this earth, voluntarily restricted the independent use of certain divine attributes in keeping with the plan of the Father during the first advent. This did not in any way eliminate them from His essence.
7. Therefore the union of divine essence and human nature in the incarnation of Christ is hypostatic and personal. "Hypostatic" refers to the whole person of Christ as distinguished from His two natures, divine and human. "Personal" refers to the emergence of a unique person. The hypostatic union is personal in the sense that Jesus Christ is truly God and truly man, of course superior to all mankind.
8. There is a false interpretation which occasionally breaks out during the course of church history. Many of the great controversies in church history have occurred over this very fact. The false interpretation is that deity possessed humanity, or that the deity of Christ indwelt His humanity, or that the union was simply harmony or sympathy. These are the major heresies in the field. But, once again, the hypostatic union is personal, the divine and human natures have been combined into one person, once essence, forever.
9. Therefore Jesus Christ, the God-Man has one hypostasis or one essence forever. The attributes of the divine and human nature belong to the person of Christ. The characteristics of one nature are never attributed to the other and this means that during the first advent Jesus Christ would be simultaneously omnipotent and weak, omniscient and ignorant. However, the ignorance of His humanity was quickly overcome by the daily function of GAP — Luke 2:40,52; John 1:14.
10. The necessity for the humanity of Christ. There are four reasons why Christ had to become a member

## The doctrine of the hypostatic union by R. B. Thieme, Jr. (notebook 1)

of the human race.

- a. The first reason is because as God he can't save us. Deity can plan it but deity can't execute the plan. It takes humanity to execute the plan. Every characteristic of deity is immutable and unchangeable. What happened to the deity of Christ on the cross? It remained in the hypostasis but it remained without change. Philippians 2:7,8; Hebrews 2:14,15.
  - b. To be a mediator. A mediator must be equal with both parties in the mediation. A mediator is defined for us in Job. He pulls two parties together by being equal with both parties — Job 9:2, 32-33; 1 Timothy 2:5,6.
  - c. Priesthood — emphasises in Hebrews 7:4,5,14,28; 10:5,10-14. A priest is a man, he must be a member of the human race.
  - d. God cannot lie. Veracity is one of the characteristics of His essence. When God makes a promise He must keep the promise. In this case God promised David that no matter whether he failed or succeeded he would have a son in his line who would rule forever, and that David's dynasty would be the one dynasty in all of history that would be perpetuated into eternity. 2 Samuel 7:8-16; Psalm 89:20-37. There is no way that this could be fulfilled except one, and that is for Jesus Christ to come in the line of David.
11. Everything verbally communicated by Christ during the incarnation came from one of three sources: His deity — John 8:58; His humanity — John 19:28; His hypostatic union — His calls for salvation, like Matthew 11:28.
12. Categories of attributes as related to the person of Jesus Christ.
- a. Attributes true of His whole person, the God-Man, include redeemer or saviour. Both divine and human natures are essential to the function of Christ as saviour.
  - b. Attributes true only of His deity but the whole person [God-Man] is the subject. John 8:58.
  - c. Attributes true only of His humanity but the whole person is the subject — John 19:28.
  - d. The person of Christ is described according to the divine nature but predicate of the human nature — Revelation 1:12-18. In other words, Christ is described as the one who was dead but now is alive. The deity of Christ is in evidence but death is only possible to the humanity of Christ.
  - e. The person is described according to the human nature but the predicate of the divine nature — John 6:62. The Son of man belongs to the human nature. The Son of man ascending up where He was before applies only to the divine nature.
  - f. The person of Christ described according to His divine nature but predicate of both natures — John 5:25-27. Here we have Christ as the Son of God who spoke to those who were spiritually dead and those who heard, having positive volition, lived. But in the future Christ will execute judgement as the Son of man — His human nature. So the person of Christ is described according to His divine nature but the predicate of both natures.
  - g. The person of Christ is described according to His human nature but the predicate of both natures — Matthew 27:46. Here Christ was speaking from the viewpoint of His human nature but the pronoun "me" has reference to both natures.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The commentary was referenced back in [Acts 4:31](#).

### Kretzmann's Commentary on Acts 4:29–31

The congregation now came to its special petition. The threatenings of the enemies were being concentrated upon their small flock; the storm seemed about to break over them. Of this fact the Lord should take notice, not for the purpose of subduing or removing the trial of faith, if His wisdom should think it best to have the temptations come, but to give to them, His servants, the necessary strength to speak and proclaim His Word

## Kretzmann's Commentary on Acts 4:29–31

with all boldness, without fear or favor. He should, to this end, support the proclamation of His truth by stretching forth His almighty arm and confirming it with miracles of healing, and by showing forth signs and wonders, by having them performed through the name and in the power of His holy Child, His Son Jesus. The name of that very Man whom the Jews despised and crucified was to be magnified among them by these manifestations of His power. These were the two gifts which the congregation and all its members needed at that time: first, the power and the willingness to proclaim the Word with courage and joy, and secondly, the ability to help and to heal, as an evidence that the omnipotent God and the power of the exalted Christ wag with them. While they were still engaged in this prayer, the Lord gave evidence of having heard them. For the place where they were assembled was moved, was agitated, which signified the divine presence. And, in addition, they were all filled with the Holy Ghost; there was a special demonstration of His power, enabling them to speak and proclaim the Word with all boldness and power. This was henceforth a continuous action of the disciples; without the divine power in them the growth of the Church in the face of such opposition could not be explained. Note: The Church of the Lord has ever, amid the raging and threatening of its enemies, sought and found refuge with the almighty God. For God always hears the crying of His harassed children, and grants them power and boldness to proclaim the Gospel in the midst of His enemies.

From <https://www.studylight.org/commentaries/eng/kpc/acts-4.html> accessed August 12, 2023.

[Chapter Outline](#)

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This comes from [Acts 4:32](#).

### Footnote for Acts 4:32 (The Christian Community Bible)

• 32. Here we might understand that this sharing had become a rule in the early Church. In fact, if we pay attention to 4:36 and 5:4 it becomes clear that everyone admired what some of them did.

Jesus did not ask for this; yet they were doing it, inspired by the desire of every true believer to remove all divisions between brothers and sisters, especially those created by money. Placing everything in common, however, requires not only a spirit of detachment, but also a sense of responsibility and organization. The believers in Jerusalem lived at a time when work and foresight were not very important, and they soon consumed what they had, without being concerned about working, and eventually became the “poor of Jerusalem.” Paul was to organize collections in other churches in order to assist them (Gal 2:10; Rom 15:25; 2Corinthians 8).

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[Charts, Graphics and Short Doctrines](#)

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### Was the Early Church Communist? (By Jay W. Richards)

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When I graduated from college in 1989, it looked like socialism was dead. The Soviet Union—the Union of Soviet Socialist Republics—was in its death throes. In comparison, the American economy was booming, and countries around the world were beginning to liberalize their markets. After a sophomoric flirtation with socialism, I had concluded that capitalism was probably the most workable economic model. I had not resolved my lingering suspicions, however, that capitalism was immoral and that socialism was still the Christian ideal.

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Part of that impression came from biblical passages that seem to suggest as much: “Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common.... There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles’ feet, and it was distributed to each as any had need” (Acts 4:32–35 ESV).

Many who have read this passage have wondered if the early church was communist and the Christian ideal is communism. After all, this was the first church in Jerusalem. They were “filled with the Holy Spirit and spoke the word of God boldly” (Acts 4:31 NIV). If they didn’t get it right, who did?

On the surface, this looks like communism, but that’s a misreading. The details and context here are everything.

First of all, modern communism is based on Marx’s theory of class warfare, in which the workers revolt against the capitalists—the owners of the means of production—and forcibly take control of private property. After a while, Marx predicted, the socialist state would wither away and you’d get a communist utopia in which everyone lived in peace, harmony, and preternatural freedom. There’s none of this class warfare stuff in the early church in Jerusalem, nor is private property treated as immoral. These Christians are selling their possessions and sharing freely and spontaneously.

Second, the state is nowhere in sight. No Roman centurions are showing up with soldiers. No government is confiscating property and collectivizing industry. No one is being coerced. The church in Jerusalem was just that—the church, not the state. The church doesn’t act like the modern communist state. As Ron Sider notes, “Sharing was voluntary, not compulsory.”<sup>1</sup> In fact, sharing by definition is voluntary.

It’s easy to lose sight of this later in the text, though, when Peter condemns Ananias and Sapphira for keeping back some of the money they got from selling their land. If you don’t read it carefully, you might get the impression that he condemns them for failing to give everything to the collective: “Ananias.... why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the lands? While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You did not lie to men but to God!” (Acts 5:3–4 ESV). But look closely at the text; Peter condemns them not for keeping part of the proceeds of the sale, but for lying about it. In fact, he takes for granted that the property was rightfully theirs, even after it was sold. So Peter isn’t condemning private property.

Third, the communal life of the early church in Jerusalem is never made the norm for all Christians everywhere. In fact, it’s not even described as the norm for the Jerusalem church. What Acts is describing is an unusual moment in the life of the early church, when the church was still very small. Remember, this is the beginning of the church in Jerusalem. Thousands of new Christians probably had come from a long distance to worship in Jerusalem at Pentecost. They would have had to return home soon after their conversion if not for the extreme measures taken by the newborn church to allow these Christians to stay and be properly disciplined. Given the alternatives, a mutual sharing of possessions seemed to be the best course of action.

Compared to modern nation states, the Jerusalem church was a small community banding together against an otherwise hostile culture. The circumstances were peculiar. For all we know, this communal stage lasted six months before the church got too large. It’s unlikely that all these new Christians, many denizens of the far-flung Jewish Diaspora, stayed in Jerusalem for the rest of their lives. Many probably returned home at some point, and brought their new faith with them.

We know from the New Testament that other churches in other cities had quite different arrangements. For instance, Paul sternly warned the Thessalonian Christians, “If a man will not work, he shall not eat” and told them to “earn the bread they eat” (2 Thess. 3: 10, 12 NIV). Apparently some new Christians had begun to take advantage of the generosity of their new brothers in the faith. That’s not an especially surprising scenario, given



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the effects of the Fall. So it's no surprise that the early communal life in Jerusalem was never held up as a model for how the entire church should order its life, let alone used to justify the state confiscating private property.

Communal living does have its place. Nuclear families live more or less communally. In functional families, however, someone is in charge, namely, the parents. So it's not really a commune.

Many monasteries and religious orders are more or less communal to this day. These are highly disciplined, voluntary communities that are self-consciously separate from the ordinary life of family and commerce. Many of them survive for centuries—and in fact, the productivity of some early monasteries helped give rise to capitalism in medieval Europe.<sup>2</sup>

There have been other voluntary, nonmonastic groups that have tried to live communally. The American Amish and the Jesus People USA live in communal or semi-communal groups today. And there were lots of examples of Christian communes in the eighteenth and nineteenth centuries. The ones that survived very long were small, voluntary, and intensely disciplined.<sup>3</sup>

**The Pilgrims and Communism.** In fact, even most private, voluntary communal experiments fail. American children hear the story of William Bradford at Thanksgiving. Bradford was the architect of the Mayflower Compact and the leader of a small band of separatists who founded the Plymouth Colony in Massachusetts in 1620. Most young students learn that the colony lost half its population during its first, harsh winter, but few know about the colony's brief and tragic experiment with collective ownership. Because of an ill-conceived deal made with the investors who funded the expedition, the Pilgrims held their farmland communally rather than as private plots. They divided their food, work, and provisions evenly. This may sound nice, and the Pilgrims may have thought they were replicating the model of the early church in Jerusalem; but before long, conflicts arose among the colonists. Bradford reports in his journal what economists and common sense predict. In large groups, such an arrangement leads to perverse incentives, in which the lazier members “free ride,” taking advantage of the harder working. The other members grow more and more frustrated, and less and less productive. That's just what happened in the early years of Plymouth Bay Colony.

To solve the problem, Bradford soon decided to divide the plots up to the individual families. Suddenly people had strong incentives to produce, and they did. Over the years, more and more of the land was privatized, and the colony eventually became a prosperous part of the Commonwealth of Massachusetts.<sup>4</sup> If Bradford had not had the guts to divide the commune into private lots, our school children would not be making little cutouts of turkeys and Mayflowers every November, since there probably would have been few if any survivors.

**The Early Christians Weren't Communists—and We Shouldn't Be, Either.** The take-home lesson should be clear: neither the book of Acts nor historical experience commends communism. In fact, full-bodied communism is alien to the Christian worldview and had little to do with the arrangement of early Christians in Jerusalem. While there have been and still are small, atypical groups that manage to pull off some form of communal living, at least for a while, there's no reason to think that communal living—let alone communism—ever has been the Christian ideal. —Jay W. Richards

**Jay W. Richards** is the author of *Money, Greed, and God: Why Capitalism Is the Solution and Not the Problem* (Harper-One, 2009).

## NOTES

- <sup>1</sup> Ronald J. Sider, *Rich Christians in an Age of Hunger* (Nashville: W Publishing Group, 1997), 78.
- <sup>2</sup> See Rodney Stark, *The Victory of Reason: How Christianity Led to Freedom, Capitalism, and Western Success* (New York: Random House, 2005).
- <sup>3</sup> For a detailed history of communism/socialism, see Joshua Muravchik, *Heaven on Earth: The Rise and Fall of Socialism* (San Francisco: Encounter Books, 2003).
- <sup>4</sup> Tom Bethell, *The Noblest Triumph: Property and Prosperity through the Ages* (New York: Palgrave Macmillan, 1999), 37–45.

From <https://www.equip.org/article/was-the-early-church-communist/> accessed August 13, 2023.

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The commentary was referenced back in [Acts 4:36–37](#).

### Kretzmann's Commentary on Acts 4:32–37

There was now a multitude of believers, a congregation of some five thousand men, not counting women and children. And of them all Luke records the highest praise which can be given to a Christian congregation. They were believers, since they adhered closely to the doctrine of the apostles, that is, the teaching of Christ. Because of this faith they were one heart and soul; there was perfect harmony in both affection and thought; there was true unity of spirit. It may seem remarkable that people from such a variety of social relations and conditions could be so thoroughly agreed and so completely harmonious, but such is the power of faith in Jesus. And there was another manifestation of the faith in, and the love toward, their Lord to be noted, namely, an unselfishness which prompted them to take care of their neighbor's need with the same love and care as their own. The goods of every member were at the disposal of the other members, as they had need of assistance. No one claimed the right of absolute possession. This was not the expression of fantastic and illusory socialistic theories or of an absolute communism, but a spontaneous manifestation of Christian love. This spirit was kept alive and strengthened by the fact that the apostles with great power gave witness of the resurrection of Jesus Christ. It was the spirit, the love, of the risen Christ that lived in the disciples, that actuated them and prompted them to give such evidence of true and unselfish love. It was the result of their acceptance of the resurrected Lord by faith that brought great grace upon them all, favor with God in the consciousness of His mercy, and favor with men on account of the unheard-of unselfishness and pure charity that was practiced by them. Luke repeats that there was no need for any one of them to be in want or to suffer, for the richer members, those that possessed lands or houses, freely and without any urging sold them and brought the proceeds of the sale to the apostles, in order that distribution might be made to all such as were in need. The congregation at this time voluntarily yielded to the teachers the right to take charge of these moneys and supervise their proper distribution. Of the well-to-do disciples, the example of one is recorded as especially noteworthy. This was the case of one Joseph, whom the apostles had surnamed Barnabas (the son of consolation). He was a Jew and had been a Levite before his conversion. He hailed from the island of Cyprus, where he was the owner of a field. The Levites had originally not been permitted to hold possessions in land, Numbers 18:20; Deuteronomy 10:9, but since the Babylonian exile the distribution of land and the maintenance of the Levites was no longer so strictly observed according to the [Mosaic Law](#), Nehemiah 13:10-14. Besides, they could hold land by purchase or inheritance, Jeremiah 32:7-12. Barnabas, filled with love for his needy brethren, sold his land and brought the money to the apostles, just as most of his fellow-Christians did. Note: The enmity of the world does not result to the detriment of the Church. In the midst of cross and tribulation, of hardships and difficulties, the Church is established, and faith and love are rendered strong. When the world begins to rage and to threaten, the true Christians cling all the more firmly to the Word, and this Word shows its power, binding their hearts together ever more firmly.

From <https://www.studydrive.org/commentaries/eng/kpc/acts-4.html> accessed August 14, 2023.

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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.<sup>6</sup> 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 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;<sup>7</sup> those that loved him at the first did not forsake him. For he appeared to them alive again, the third day;<sup>8</sup> 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

## Josephus' History of this Time Period

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 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.

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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.

<sup>6</sup> 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.

<sup>7</sup> A.D. 33, Apr. 3.

<sup>8</sup> 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 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](#)

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It may be helpful to see this chapter as a contiguous whole:



## A Complete Translation of Acts 4

### Kukis Mostly Literal Translation

### Kukis Paraphrase

#### The Jewish religious leaders seize Peter and John

While [Peter] was speaking directly to the people, the chief priests, the officer of Temple [guard] and the Sadducees stood [by]. [These men] were greatly disturbed by [Peter, who was] teaching the people and proclaiming, by means of Jesus, the resurrection of [Jesus] from the dead. They laid hands upon them and placed [them] into custody for the next day, because it was now evening.

While Peter was speaking directly to the people, the chief priests, the Temple guard and the Sadducees stood by, deciding what to do about this situation. They were very upset because of Peter's teaching and the fact that he proclaimed the resurrection of Jesus from the dead. They suddenly laid hands upon Peter and John and placed them into a holding cell until the next day, as it was now evening and too late to hold court.

Many of those who heard the teaching believed, and it came to pass [that] the number of men [believing was] approximately 5000.

Many of those there listening to Peter and John's teaching believed the things that they said about Jesus. By the end of the day, there were 5000 males who had believed.

#### The Jewish authorities question Peter and John

And it was, on the next day, a gathering of these [men]: the rulers, the elders and the scribes in Jerusalem. Also [in attendance were] Annas, the High Priest, Caiaphas, and John and Alexander, and however many as were from the lineage of the high priestly [office].

It came to pass, on the next day, that there was a gathering of Jewish authorities to consider what to do about Peter and John. There were local rulers, elders and scribes who gathered in Jerusalem. Annas the High Priest, was also in attendance. With him were Caiaphas, John, Alexander and anyone else who was ranked high in the high priestly office.

Standing them in [their] midst, they continued asking, "By what power or by what have you [both] done this thing?"

Having stood the Apostles in their midst, the religious types began asking them, "By whose power or in whose name have you done this thing?"

#### Peter testifies as to the power and authority of God

At that time, Peter, having been filled with the Holy Spirit, spoke directly to them, [saying], "Rulers of the people and elders, are [lit., *if*] we being cross-examined today for [doing that which] benefitted [this previously] sickly man—through which [benefit] he has been saved? Everything [about this situation] is [already] known to you [all] and to the people of Israel, that, by the name of Jesus Christ the Nazarene, Whom you [all] crucified, Whom God raised from the dead. By Him, this (man) stands before you [all] [completely] healed.

Peter was filled with the Holy Spirit at this moment, and he spoke forcefully to these men: "Rulers of the people and elders, are we really being carefully examined today for doing good to this man? You already know everything about this situation, as does all of Israel. He stands before you both healed and saved by Jesus of Nazareth, the Messiah, the Man you crucified, but the Man God raised up from the dead. By Jesus, this man stands before you completely healed.

A Complete Translation of Acts 4	
Kukis Mostly Literal Translation	Kukis Paraphrase
<p>This [Jesus] is the Stone, the one seen as contemptible by you [all], the stewards [of an estate] [possibly, <i>the builders (of a house)</i>], which [Stone] has become the head of the corner. And there is not in another [of the same kind] not in any way the [promise of] salvation, for there is not another [of a different kind] name under heaven, given among men, by which it is necessary for us to be saved.”</p>	<p>This Jesus is the Stone which you, as caretakers of His estate, see as contemptible, yet this Stone has become the Chief Cornerstone. Furthermore, there is no other who is our salvation, for there is no other name under heaven, given among men, by which we must be saved.”</p>
<p>The religious authorities are taken aback by Peter’s powerful response</p>	
<p>[The religious authorities] kept on seeing the confidence of Peter and John, and, [when] finding out that the men were unlearned and uninstructed, they were astonished. They fully realized that they had been disciples of [lit., <i>with</i>] Jesus. Also they were glancing at the healed man standing with them. They had nothing [further] to say.</p>	<p>The religious authorities recognized the confidence and boldness of Peter and John. Despite the fact that these men were blue collar workers who were not formally educated, the religious authorities were astonished at their well reasoned arguments and knowledge of the Scriptures. They were fully aware that these men had been disciples of Jesus. The man who had been healed stood right there with them. Therefore, the religious types had nothing to say in rebuttal to Peter’s words.</p>
<p>Having commanded Peter and John [lit., <i>them</i>] to step outside the council [meeting], they were conversing [or, <i>disputing</i>] with one another, “What should we do to these men? For indeed, a notable miracle has come about by them [which is known] to all of those living in Jerusalem. We are unable to deny [that it happened]. But, so that [this movement] does not spread to a greater degree among the people, we should forbid them [with threats] not to speak to anyone by the Name of this Man.”</p>	<p>Members of this council told Peter and John to step outside for a moment, while they would attempt to put together an official ruling. The members of this council were discussing and disputing this situation with one another: “What exactly should we do with these men? It is undeniable that a remarkable miracle has taken place, one which is apparently known throughout all Jerusalem. We cannot deny that it took place. But, just so that this movement does not spread further into our community, we should forbid these men, using threats, not to speak to anyone by the Name of this Man.</p>
<p>The religious leaders call Peter and John back in and they command them to stop</p>	
<p>Summoning them [back in], they commanded [them] to not ever speak or teach [again] in the name of Jesus.</p>	<p>The Sanhedrin called the two Apostles back inside and charged them not to ever speak or teach about Jesus again.</p>
<p>Peter and John responded, saying directly to them, “Whether it is righteous in the sight of God to listen [and obey] you [all] more than [what we hear] from God, you decide [that for yourselves]. For we are unable to not speak [about] that which we have seen and heard.”</p>	<p>Peter and John both responded to the restrictions laid upon them by the religious types, speaking directly to them, “You need to decide whether it is more right for us to listen to and obey you or God. We cannot refrain from speaking about the things which we have both seen and heard.”</p>

## A Complete Translation of Acts 4

Kukis Mostly Literal Translation	Kukis Paraphrase
<p>Having threatened [Peter and John] further, the [religious hierarchy] released them. They could find nothing for which [lit., <i>to how</i>] they might punish the Apostles [lit., <i>them</i>], because of the people, since all [of them] were giving glory to God because of the [healing] which took place. The man was more than forty years [old], on whom the sign of healing came to be.</p>	<p>The religious types threatened Peter and John further, but then released them, as they had no grounds upon which they might punish the Apostles. On top of this, there were thousands of people who were vocally giving praise and thanks to God for the healing which was done through Peter. Nearly everyone knew the man who had received the sign of healing, because he was over 40 years old and had been begging for money at the Temple for many of those years.</p>
Peter and John return to the community of believers	
<p>After being released, Peter and John [lit., <i>they</i>] went directly to their own and they told them all that [lit., <i>as much as</i>] the high priests and elders said.</p>	<p>After being released, Peter and John went back to the other disciples and they told them everything that the high priests and elders said.</p>
<p>The ones who heard [this information], [were] of one mind [when] they lifted up [their] voices directly to God, and they said, “Your Lord [possibly, Lord, You (are) God], the One making the sky, the earth and the seas (and all [that is] in them), Who, our Father, through the mouth of David, Your servant, by the Holy Spirit, said, ‘Why do the gentiles rage and peoples imagine empty (things)? The princes of the land and the rulers have stood [up]; they have been gathered together against Him—against the Lord and His Messiah.</p>	<p>Those to whom Peter and John made this report, appeared to be of one mind, when they lifted up their voices to God, saying, “Lord, You are the God, the One Who made the sky, the earth, and the seas; and all that is in them. Our Father has spoken through David, who was Your servant. David wrote these words through the power of the Holy Spirit: ‘Why do the gentiles rage and the people imagine empty, meaningless things? David then wrote, The princes of the land and the rulers of various countries have taken a stand against You—against the Lord God and against His Christ.</p>
<p>For, truly, both Herod and Pilate, along with the gentiles and the peoples of Israel, were gathered together in this [very] city against Your holy Servant, Jesus, Whom You anointed. [They were gathered] to do [only] as much as Your hand and [Your] plan foreordained [them] to do [lit., <i>to be</i>].</p>	<p>This has already taken place in this city, when both Herod and Pilate, along with many gentiles and even citizens of Israel, gathered together against Your sacred Servant, Christ Jesus, whom You consecrated. All of these forces gathered together against Your Son, but they could only do as much as You had allowed them to do in Your decrees.</p>
<p>And now, [given] the [circumstances], O Lord, consider [lit., <i>look at, behold</i>] their threats and give to Your servants—every one [of them]—the confidence to speak Your word. [Also give], by extending out Your hand, [the power] to heal as well as [let there] be signs and wonders, by means of the name of Your Holy Servant, Jesus.”</p>	<p>Given what has just taken place, O Lord, consider the threats which were made and give to all of Your servants the confidence to boldly speak Your word. Furthermore, continue giving us the power to heal through Your hand; and let there be more signs and wonders which might be done in the name of Your Holy Servant, Jesus.”</p>
<p>And [after] they had petitioned [God], the room in which they were assembled was shaken; and every one [of them] was filled with the Holy Spirit. [After this,] they continued speaking the word of God with confidence.</p>	<p>While praying to God, the room where the disciples were was shaken, as if in an earthquake; yet, at the same time, every person there was also filled with God the Holy Spirit. After that, they kept on speaking the Word of God with great confidence.</p>
The Jerusalem believers share in their possessions	

A Complete Translation of Acts 4	
Kukis Mostly Literal Translation	Kukis Paraphrase
Now the many who kept on believing were of one heart and soul. Not one of them being [there] spoke of his own [possessions] as being to him [alone]. Rather, all [things] were [held] in common.	The believers in the Jerusalem church kept on being of one mind and one soul. Not a single person spoke of his possessions as being his alone. Instead, they were willing to share their possessions.
The Apostles, with great power, continually gave witness of the resurrection of the Lord Jesus. And great grace was upon them all.	The Apostles continue to present their witness of the resurrection of the Lord Jesus. All of them enjoy great grace being poured out upon them.
For [there] were none [who were] destitute among them, for whatever was needed [lit., <i>as much as</i> ], possessors of a piece of land or a house would sell [that property] [and] bring the value of the sale [to where they assembled] and they placed it at the feet of the Apostles. Then [the Apostles] would distribute to each [person] according to whatever anyone had need [for].	None of the believers in Jerusalem suffered serious need, despite the persecutions and economic leverage exercised by the religious leaders and their followers. Whenever necessary, a person who owned a bit or land or a building would sell it and bring the proceeds to the Apostles. The Apostles would then distribute the money to whomever had need.
Joseph, called Barnabas (which means son of comfort) by the Apostles, [was] a Levite [by lineage; and] a Cyprian by birth. He was selling a piece of land that was his [lit., <i>being to him</i> ]. He brought the proceeds [from the sale] and placed [it] at the feet of the Apostles.	One of the disciples there, named Joseph—but nicknamed Barnabas by the Apostles ( <i>Barnabas means a son of encouragement</i> ) was a Levite by lineage and a Cyprian by birth. Motivated by the poverty of some believers in Jerusalem, Barnabas sold some land which he owned. He brought the money from the sale of this property to the Apostles and laid it at their feet.
<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>

The following Psalms would be appropriately studied at this time: Psalm 2 ([HTML](#)) ([PDF](#)) ([WPD](#)); Psalm 118 ([HTML](#)) ([PDF](#)) ([WPD](#)). Motivated by the poverty of some believers in Jerusalem, Barnabas sold some land which he owned.

Doctrinal Teachers Who Have Taught Acts 4			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#15–17	Acts 4:1–37
	1992 Spiritual Dynamics (#376)	#1529–1530, 1532	Acts 4:36–5:5
Grace Notes by Warren Doud	Book of Acts <a href="https://www.gracenotes.info/acts/acts100.shtml">https://www.gracenotes.info/acts/acts100.shtml</a>		Acts 1–28
Rev. Thomas Tyree, Jr.	<a href="http://www.egracebiblechurch.org/acts.htm">http://www.egracebiblechurch.org/acts.htm</a>		Acts 1–28
Drue Freeman	<a href="https://tbcokc.org/DOCS/Acts-Complete-Publish.pdf">https://tbcokc.org/DOCS/Acts-Complete-Publish.pdf</a>		Acts 1–28

### Doctrinal Teachers Who Have Taught Acts 4

	Series	Lesson (s)	Passage
Dr. Peter Pett	Book of Acts <a href="https://www.studylight.org/commentaries/eng/pet/Acts.html">https://www.studylight.org/commentaries/eng/pet/Acts.html</a>		Acts 3:1–38
Dr. Thomas Constable	Book of Acts <a href="https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf">https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf</a> <a href="https://www.studylight.org/commentaries/eng/dcc/Acts.html">https://www.studylight.org/commentaries/eng/dcc/Acts.html</a>		Acts 3:1–38
Dr. Robert Dean	<a href="https://deanbible.org/new-testament-menuitem/acts-menuitem">https://deanbible.org/new-testament-menuitem/acts-menuitem</a>		Acts 1–28
Syndein	<a href="http://syndein.com/Acts.html">http://syndein.com/Acts.html</a> (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	<a href="http://www.makarios-bible-church.org/newtest.html">http://www.makarios-bible-church.org/newtest.html</a>		Acts 19–28
Jeremy Thomas	<a href="https://fbgbible.org/archive/fbc-acts.htm">https://fbgbible.org/archive/fbc-acts.htm</a>		Acts 1–28
Dr. John C. Whitcomb and George Zeller	<a href="http://www.middletonbiblechurch.org/acts/index.htm">http://www.middletonbiblechurch.org/acts/index.htm</a>		Acts 1–14

Steve Ellis, Jeremy Thomas, and Newbold have all 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.



