

Acts 5

written and compiled by Gary Kukis

Acts 5:1–42

Ananias and Sapphira/Arrest and Release of Apostles

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 5 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 5: Sin Problem

- Ananias & Sapphira lie and die before the Lord
- Apostles arrested and beaten



Preface: The first portion of this chapter is devoted to Ananias and Sapphira, who attempt to gain notoriety among the believers in Jerusalem by giving sacrificially. They sold some land and pretended that all of the proceeds went towards a gift to the struggling church in Jerusalem (which they were a part of). However, they quietly keep back some of the money and, as a result, suffer the sin unto death.

The Apostles continue to perform many signs and miracles in public, and people regularly brought their sick them. Subsequently, the Apostles are arrested and placed into prison. However, an angel comes and lets them out. When they were found by the religious hierarchy to be back on the outside teaching and proclaiming Jesus, they got the

Apostles to come of their own free will to speak before the Sanhedrin.¹

The men of the sanhedrin became furious with some of the things that Peter said to them. A Pharisee named Gamaliel speaks to the council after the disciples had been removed from the proceedings. His excellent advice was, if this is a cult, then let it die out naturally. If this is of God, then they will not succeed in wiping them out. The council half follows Gamaliel’s advice. They beat the disciples and tell them to stop speaking about Jesus. Then they release the Apostles. The Apostles continue to teach and proclaim Jesus at the Temple and in the local churches (they began to meet in houses).

The “Key” & Main Points of Chapter 5 (a chart); from Slide Player; accessed June 29, 2022.

*Bible Summary: Ananias and Sapphira told a lie and fell dead. An angel released the apostles from prison. Gamaliel advised, "Leave these men alone."*²

This should be the most extensive examination of Acts 5 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
29–31 AD	Acts 5	Ananias & Sapphira Multitudes believe and many signs and wonders	Pontius Pilate procurator of Judea (26/27 to 36/37 AD ³) Herod Antipas was the Tetrarch of Galilee and Perea (4 BC – 39 AD ⁴)	Tiberius (14-37 AD)

¹ There is an unusually large number of vocabulary words on the beginning pages of this study.

² From <https://biblesummary.info/acts> accessed December 14, 2021.

³ This date from https://en.wikipedia.org/wiki/Pontius_Pilate accessed April 23, 2022.

⁴ From https://en.wikipedia.org/wiki/Herod_Antipas accessed April 23, 2022.

Time and Place as per Modern Literal Version 2020:

Late 30 AD - 36 AD Temple at Jerusalem.

Quotations:**Outline of Chapter 5:**

Preface
Introduction

vv. 1–11	Ananias and Sapphira Both Die the Sin unto Death
vv. 12–16	The Apostles in Jerusalem—Signs and Wonders
vv. 17–26	The Apostles in Jerusalem—the Apostles are Arrested but an Angel Releases Them
vv. 27–32	The Apostles in Jerusalem—the Apostles Speak Voluntarily before the Sanhedrin
vv. 33–39	The Apostles in Jerusalem—Gamaliel’s Advice to the Sanhedrin
vv. 40–42	The Apostles in Jerusalem—the Apostles are Beaten and Released

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

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Preface	Brief Overview
Preface	The “Key” & Main Points of Chapter 5 (a chart)
Preface	Quotations
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Introduction	Changes—additions and subtractions

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- Addendum [Kretzmann’s Commentary on Acts 5:26–28](#)
- Addendum [Kretzmann’s Commentary on Acts 5:29–32](#)
- Addendum [Footnote for Acts 5:34](#) (from the Christian Community Bible)
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www.kukis.org	Exegetical Studies in Acts	

Doctrines Covered or Alluded To		
Deity of the Holy Spirit	Giving	

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter		
Luke 23	Acts 4	

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

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

Definition of Terms	
Angel, Angels, Elect Angels, and Fallen Angels	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 Angelic Conflict (HTML) (PDF) (WPD).
Apostle, Apostles, Apostleship	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 (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?).
Bible Doctrine	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 Importance of Bible Doctrine (HTML) (PDF) (WPD).
The Christian Life; the Christian Way of Life	The <i>Christian life</i> is a synonym for the spiritual life. Key to the Christian life is faith in Christ; naming of one's sins to God (rebound), and growing by means of Bible doctrine. See the Doctrine of Walking (HTML) (PDF) (WPD); Christian Basics (HTML) (PDF) (WPD), the Spiritual Life in the Church Age (HTML) (PDF) (WPD) and The Basic Mechanics of the Christian Life (also known as, The Christian Life for Dummies) (HTML) (PDF) (WPD).
(The) Church ; Local Church	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" (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Disciple, Disciples	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).
Divine Viewpoint	Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, "My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts." (Isa. 55:8–9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD).

Definition of Terms	
Evil	Evil is the thinking, strategy and plan of Satan. Evil may include sin and human good. <i>The word “Evil” has a distinct technical and categorical meaning in the Word of God. It is not simply a generic word referring to anything that is bad or sinful. The word “Evil” refers specifically to the policy of Satan as the ruler of this world. Evil is the modus operandi of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world.</i> ⁵ This definition is probably right out of R. B. Thieme, Jr.’s notes. See the Doctrine of Evil (HTML) (PDF) (WPD).
God’s Plan, the Plan of God	God’s plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes’ Plan of God (HTML—Bolender) (PDF—Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Gospel, Gospel Message, Gospels	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: “Believe on the Lord Jesus Christ and you will be saved.” 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.
The Grace of God, God’s Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)
High Priest (the Chief Priest)	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 Priesthoods of God and of Man : (HTML) (PDF) (WPD).
Jew, Jews, Jewish	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 Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .

⁵ From http://www.gracenotes.info/documents/topics_doc/evil.pdf accessed November 13, 2012.

Definition of Terms	
The Jewish Faith; Judaism	<p>Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.</p>
Judaizers	<p>The Judaizers were, for the most part, believing Jews, who attempted to get those who have believed in Jesus to follow the Law of Moses (or some aspect of the Mosaic Law, like circumcision).</p>
The Law	<p>The Mosaic Law (often referred to as <i>the Law</i>) 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 Mosaic Law.) (Maranatha Church on the Mosaic Law).</p>
Laws of divine establishment	<p>The laws of divine establishment are regulations and laws that will protect and prosper a nation. Hypothetically speaking, even a nation without Christians could follow the laws of divine establishment (although this would not occur in practice). The five divine institutions (the volition and function of the individual human soul, work, marriage, family and nation) are recognized and protected and there is a system of just laws and equitable enforcement of same. The result is law and order, freedom and prosperity. There is no freedom apart from law and order.</p> <p>The laws of divine establishment should also protect Christian activity, e.g. churches, evangelism, missionary activity, and Christian scholarship). Protection within the nation is provided by law, a police force and the courts; protection from without is provided by a well-trained military force. See the Laws of Divine Establishment (HTML) (PDF) (WPD).</p>
Legalism, Legalist, Legalistic	<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 Legalism) (Spokane Bible Church on Legalism) The Doctrine of Legalism (HTML) (PDF) (WPD).</p>

Definition of Terms	
Messiah	<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 Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2)</p>
The Mosaic Law; the Law of Moses	<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 Mosaic Law.) (Maranatha Church on the Mosaic Law); Grace Notes.</p>
Negative Volition	<p>There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).</p>
Pastor, Pastor-teacher	<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 (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).</p>
Pharisee, Pharisees	<p>The pharisees make up the primary religious sect found in the gospels and Acts. Their doctrines are based upon a legalistic interpretation of the Old Testament and heavily dependent upon traditions of earlier teachers. Jesus said that they followed the laws of men rather than teaching of Scripture (Matt. 15:9).</p>
Positive volition	<p>When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.</p>

Definition of Terms	
Priest, Priests, Priesthood	<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 Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Protocol Plan of God	<p>God's protocol plan is a rigid, long-established code and procedure, prescribing complete deference to superior rank and authority, followed by strict adherence to due order and precedence, coupled with precisely correct procedure. (PPG-BDresource) (PPG1-BDresource) (PPG-He Ekklesia)</p>
Religion, Religious	<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 Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).</p>
Right man/right woman (RM/RW)	<p>The concept of right man/right woman is, God has provided for almost all people out there the perfect partner (of the opposite gender, of course). This relationship is the basis for much of our enjoyment of life, for believers and unbelievers alike. (Doctrine of RM/RW) (Doctrine of Marriage)</p>
Sanhedrin	<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 Encyclopedia Britannica 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>
Scar tissue	<p>Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i>. See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes)</p>
Signs and Wonders; Signs and Miracles	<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 Doctrine of Signs, Miracles and Healings (HTML) (PDF) (WPD).</p>
Sin unto Death	<p>The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. For more information, see the Doctrine of the Sin unto Death (HTML) (PDF) (WPD).</p>

Definition of Terms	
Spiritual, Spirituality	Spiritual (or spirituality) is being filled with the Spirit, which is a state of being that can only be achieved by the believer in Jesus Christ. The believer is either carnal (out of fellowship) or spiritual (in fellowship). The believer moves from carnality to spirituality by naming his sins to God (also called <i>rebound</i>). Sometimes the word <i>spiritual</i> is simply used as a designation of that which is related to God or that which cannot be seen. Unbelievers would use this word in a nontechnical sense. See Christian Mechanics (HTML) (PDF) (WPD) , and the Spiritual Life (HTML) (PDF) (WPD) .
Synagogue; Synagogues	Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship. Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. ⁶ It is reasonable to suppose that there were formal and informal gatherings prior to this.
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes) ; Solomon's Temple (Redeeming Grace) ; the Temple (Redeeming Grace) .

Some of these definitions are taken from

<https://www.gotquestions.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

<http://www.theopedia.com/>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Acts 5

Introduction: There are three main sections in Acts 5: (1) the judgment of Ananias and Sapphira (which is properly a continuation from the previous chapter (vv. 1–11); (2) proclaiming Jesus in the Temple courtyard and performing **signs and wonders** there (vv. 12–16); and (3) the Apostles before the Sanhedrin (they are actually taken before the Sanhedrin twice in this chapter) (vv. 21–42).

One of the things which really stands out is the address of Gamaliel, a pharisee and teacher of **the Law**.

A title or one or two sentences which describe Acts 5.

⁶ Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

Titles and/or Brief Descriptions of Acts 5 (by Various Commentators)

The New Matthew Bible: *The dissembling of Ananias and Sapphira is punished. Miracles are done by the apostles, who are seized, but the angel of God brings them out of prison. They are brought before the council. The advice of Gamaliel. The apostles are beaten. They rejoice in trouble.*⁷

Kretzmann's Commentary: *The hypocrites Ananias and Sapphira are struck by the judgment of God, after which the apostles are imprisoned by the Sadducees, delivered by the angel of the Lord, & fend themselves before the Sanhedrin, and are released after a scourging.*⁸

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Brief, but insightful observations of Acts 5 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Fundamental Questions About Acts 5

Some of these questions may not make sense unless you have read Acts 5. 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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[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel to Acts 5

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⁷ From <https://www.biblegateway.com/passage/?search=Acts%205&version=NMB> accessed August 15, 2023.

⁸ From <https://www.studydrive.org/commentaries/eng/kpc/acts-5.html> accessed August 15, 2023.

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

The Principals of Acts 5

Characters

Biographical Material

Characters	Biographical Material

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Places of Acts 5

Place

Description

Place	Description

Chapter Outline

Charts, Graphics and Short Doctrines

By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

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

A Synopsis of Acts 5

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The ESV (capitalized) is used below:

Outlines and Summaries of Acts 5 (Various Commentators)

Kretzmann's Commentary:⁹

Verses 1-6

Ananias and Sapphira.

The sin and death of Ananias:

Verses 7-11

The death of Sapphira:

Verses 12-16

The Prosperity of the Church.

Verses 17-21

The Imprisonment, Deliverance, and Defense of the Apostles.

Arrest and deliverance:

Verses 21-25

The Sadducees receive a surprise:

Verses 26-28

The arraignment of the apostles:

Verses 29-32

The defense of Peter:

Verses 33-37

The counsel of Gamaliel:

Verses 38-42

Gamaliel's suggestion and the result:

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

⁹ From <https://www.studydrive.org/commentaries/eng/kpc/acts-5.html> accessed August 15, 2023.

A Synopsis of Acts 5 from the Summarized Bible

Contents: Sin and death of Ananias and Sapphira. The second persecution and answer of apostles to their persecutors. Warning of Gamaliel. Apostles beaten.

Characters: God, Holy Spirit, Ananias, Sapphira, apostles, Satan, Peter, priest, Sadducees, officers, Gamaliel, Theudas.

Conclusion: Beware of going to greater length in profession than the inner life will stand—being ambitious to be counted religious and liberal while secretly cherishing selfish motives—for this is lending oneself to Satan and lying, not merely to men, but to the Holy Ghost, a great affront to God. Never does good work go on in the name of Jesus Christ but it is met with opposition, for Satan, the destroyer of men, will ever be an adversary to those who are benefactors to men. We may cheerfully trust God with our safety, so long as we keep close to the will of God and trust in Christ our leader.

Key Word: Lying (to Holy Ghost), Acts 5:3, Acts 5:9. Persecution, Acts 5:18, Acts 5:33, Acts 5:40.

Strong Verses: Acts 5:29, Acts 5:31, Acts 5:32, Acts 5:39, Acts 5:42.

Striking Facts: Acts 5:31. God has invested Christ with the highest dignity and entrusted Him with the highest authority. It is He alone who is authorized to give repentance and remission to men. The new heart is His work, the broken spirit a sacrifice of His providing, the putting away of sin His task alone.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 5 (edited).

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

The Big Picture (Acts 4–9)

Scripture	Text/Commentary
4	Peter and John are arrested and appear before the council; Peter speaks to them of Jesus; they are not punished because the council fears the people; Peter and John are released; the nascent church holds all things in common.
5	Ananias and Sapphira lie to the Holy Spirit; the Apostles do many signs before the people (mostly while on the Temple grounds); the Apostles are put into prison but an Angel of the Lord frees them; they speak before the council again and refuse to be silent about Jesus; Gamaliel’s sage advice to the council; the Apostles are beaten and released.
6	The disciples choose deacons to handle incidental work; Stephen, a standout of those chosen, is filled with the Holy Spirit, he does signs and wonders, and the council brings him in and parades in a number of false witnesses against him.
7	The council hearing is continued and Stephen gives a very long answer/sermon (which includes a history of Abraham, Isaac, and Jacob and Joseph; then Moses and the Egyptians; then Joshua, David and Solomon; and concluding with Jesus as well as an indictment against the stiff-necked Jewish people). Stephen is stoned to death and received into heaven.

The Big Picture (Acts 4–9)

Scripture	Text/Commentary
8	Saul ravages the church; Philip brings the good news to Samaria (with signs, healings and the casting out of demons). The Apostles Peter and John show up, lay their hands on the new believers, and they receive the Holy Spirit. Simon the magician, who has believed, offered them money if he could learn how to do that. Philip speaks to the Ethiopian eunuch.
9	Saul, intending great harm against believers in this new movement, is struck down by Jesus on the road to Damascus. Saul is first put in touch with (a different) Ananias in Damascus; but soon, Saul is proclaiming Jesus in the synagogues. A plot develops to kill Saul, so he leaves Damascus and goes to Jerusalem. Due to other threats, Paul is taken first to Caesarea and then to Tarsus. Peter heals a man in Lydda—a man who had been bedridden for 8 years. Then Peter raises Dorcas from the dead in Joppa.

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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). On the second draft, I consult 100 or so translations and versions in total.

I worked on this from my laptop, and had a different translation on my laptop called the Numeric New Testament (see the [Addendum](#)). What I had forgotten to do was add this translation to my PC at home. This translation may not return to the NT lineup until Acts 21. I placed this with the Nearly literal translations.

I also located the Hebrew Names Version, which I did not realize was the same as the World English Bible, the Messianic Edition (the WEB ME). This will be placed with the Jewish/Hebrew Names Bibles. This translation may not show up again until Acts 21 (unless I revise this later in Acts 6–20).

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

It turns out that there are two translations called the Hebrew Names Version.¹⁰ Even though they both claim to be the same thing (a modern English version of the American Standard Bible, as a part of the World English Bible *franchise*), there is a draft version available for e-sword, and what I assume is a finished version [online](#). They seem to be nearly identical to the WEB (which is what we would expect), but with proper names and a few words changed (instead of *Apostles* they use *emissaries*). In neither case am I finding a translation which has any unique features. Around Acts 3, I discontinued the use of this translation.

¹⁰ This is one of the reasons I named my translations *Kukis this* and *Kukis that*.

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](#)

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Ananias and Sapphira Both Die the Sin unto Death

The chapter division between chapters 4 and 5 is unfortunate. Acts 5 is really a continuation from the last section of Acts 4. 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 continue to present their witness of the resurrection of the Lord Jesus. All of them enjoy great grace being poured out upon them. 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. 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. (Acts 4:32–37; Kukis paraphrase)

See [Acts 4 \(HTML\)](#) ([PDF](#)) ([WPD](#)) for the complete exegesis of this section.

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:

But a man, a certain Ananias by name with Sapphira, the woman of his, had sold a property and he kept back from the price, having known also [the] wife; and having brought a portion, a certain [amount]. By the feet of the Apostles he placed [it].

Acts
5:1–2

Kukis mostly literal translation:

But a certain man by the name of Ananias, along with his wife, Sapphira, sold a property, but he kept back [a portion] of the proceeds, the wife also having known this. He brought a certain portion [from the sale] and placed [it] at the feet of the Apostles.

Kukis paraphrase

A man and his wife—Ananias and Sapphira—sold one of their properties, but quietly held back a portion of the proceeds from the sale. He brought a portion of the proceeds of the sale and placed it at the feet of the Apostles, as if he had given them the entire amount.

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 translation¹¹ 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)	But a man, a certain Ananias by name with Sapphira, the woman of his, had sold a property and he kept back from the price, having known also [the] wife; and having brought a portion, a certain [amount]. By the feet of the Apostles he placed [it].
Complete Apostles' Bible	But a certain man named Ananias, together with Sapphira his wife, sold a possession. And he kept back for himself from the price, his wife also being aware of it, and brought a certain part and placed it beside the feet of the apostles.
Douay-Rheims 1899 (Amer.)	But a certain man named Ananias, with Saphira his wife, sold a piece of land, And by fraud kept back part of the price of the land, his wife being privy thereunto: and bringing a certain part of it, laid it at the feet of the apostles.
Holy Aramaic Scriptures ¹²	...and one man whose name was KhananYa {Ananias}, with his wife whose name was Shaphira {Sapphira/Beautiful}, had sold a field, and took away from its price, and hid it, while his wife was aware with regard to it. And he brought some from the silver, and set it before the feet of The Shlikhe {The Sent Ones}.
James Murdock's Syriac NT	And a certain man whose name was Ananias, with his wife whose name was Sapphira, sold his field, and carried away part of the price and concealed it, his wife consenting; and he brought a part of the money, and laid it before the feet of the legates.

¹¹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

¹² From <https://theholyyaramaicscriptures.weebly.com/>

Original Aramaic NT¹³ One man whose name was Khanan-Yah, with his wife, whose name was Shappira, had sold his field.
And he took some of its price and concealed it while his wife was aware of it, and he brought some of the money and placed it before the Apostles' feet.

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 But a certain man named Ananias, with Sapphira his wife, got money for his property,
And kept back part of the price, his wife having knowledge of it, and took the rest and put it at the feet of the Apostles.

Bible in Worldwide English A man named Ananias and his wife, Sapphira, sold a field. He brought some of the money to the apostles. But he kept the rest of it. His wife knew what he had done.

Easy English **Ananias and Sapphira**
But there was a man called Ananias among the group of believers. His wife was called Sapphira. Together they sold one of their fields. Ananias gave part of the money that he received to the apostles. But he kept part of the money for himself. Sapphira knew all about what Ananias had done.

Ananias gave his money to the apostles. Then they would give it to other believers who needed it. Ananias told the apostles that he had given them all the money. But this was not true. He had only given them part of it.

Easy-to-Read Version–2008 There was a man named Ananias. His wife's name was Sapphira. Ananias sold some land he had, but he gave only part of the money to the apostles. He secretly kept some of the money for himself. His wife knew this, and she agreed with it.

God's Word™ A man named Ananias and his wife Sapphira sold some property. They agreed to hold back some of the money they had pledged and turned only part of it over to the apostles.

Good News Bible (TEV) But there was a man named Ananias, who with his wife Sapphira sold some property that belonged to them. But with his wife's agreement he kept part of the money for himself and turned the rest over to the apostles.

J. B. Phillips But there was a man named Ananias who, with this wife Sapphira had sold a piece of property, but with her full knowledge, reserved part of the price for himself. He brought the remainder to put at the apostles' disposal.

The Message **Ananias and Sapphira**
But a man named Ananias—his wife, Sapphira, conniving in this with him—sold a piece of land, secretly kept part of the price for himself, and then brought the rest to the apostles and made an offering of it.

NIRV **Ananias and Sapphira**
A man named Ananias and his wife, Sapphira, also sold some land. 2 He kept part of the money for himself. Sapphira knew he had kept it. He brought the rest of it and put it down at the apostles' feet.

New Life Version **The Sin of Ananias and Sapphira**

¹³ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

A man by the name of Ananias and his wife, Sapphira, sold some land. 2 He kept back part of the money for himself. His wife knew it also. The other part he took to the missionaries.

New Simplified Bible

But a certain man named Ananias, with Sapphira his wife, sold a possession. They kept back part of the money. His wife was also knowledgeable of the transaction. They brought part of the funds to the apostles.

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

Casual English Bible¹⁴

ACTS 5 NOT-SO-DO-GOODERS DROP DEAD ANANIAS AND SAPPHIRA GIVE AN OFFERING

A man and wife, Ananias and Sapphira, sold a field they owned. They kept part of the money they got. Ananias took the rest and put it at the feet of the apostles, as a donation. His wife didn't go with him, but she knew what he was doing.

Contemporary English V.

Ananias and his wife Sapphira also sold a piece of property. But they agreed to cheat and keep some of the money for themselves. So when Ananias took the rest of the money to the apostles,...

Goodspeed New Testament

But a man named Ananias, who, with his wife Sapphira, had sold a piece of property, with his wife's connivance appropriated some of the price received, and brought only a part of it to put at the disposal of the apostles.

The Living Bible

But there was a man named Ananias (with his wife Sapphira) who sold some property and brought only part of the money, claiming it was the full price. (His wife had agreed to this deception.)

New Berkeley Version

New Living Translation

Ananias and Sapphira

But there was a certain man named Ananias who, with his wife, Sapphira, sold some property. He brought part of the money to the apostles, claiming it was the full amount. With his wife's consent, he kept the rest.

The Passion Translation

Now, a man named Ananias and his wife, Sapphira, likewise sold their farm. They conspired to secretly keep back for themselves a portion of the proceeds. So when Ananias brought the money to the apostles, it was only a portion of the entire sale.

Plain English Version

A man and his wife tried to trick the Holy Spirit

There was a man called Ananias, and his wife was called Safira. They sold some land too, but they kept some of the money for themselves. Ananias only gave some of it to Peter and to Jesus's other special workers, for them to share it with the other Christians. Ananias lied to them. He said, "This is all the money we got for our land." His wife knew what he was doing, and she agreed to it.

Radiant New Testament

Ananias and Sapphira

But when a man named Ananias and his wife Sapphira sold their land, they decided to keep part of the money for themselves. Ananias brought the rest of it and laid it at the apostles' feet.

UnfoldingWord Simplified T.

Now there was one of the believers whose name was Ananias, and whose wife's name was Sapphira. He also sold some land. He kept for himself some of the money he had received for the land, and his wife knew that he had done that. Then he brought the rest of the money and presented it to the apostles.

Williams' New Testament¹⁵

But a man named Ananias, in partnership with his wife Sapphira, sold a piece of property, and, with his wife's full knowledge of it, kept back for themselves a part of the money and brought only a part of it and put it at the disposal of the apostles.

Partially literal and partially paraphrased translations:

¹⁴ From <https://www.casualenglishbible.com/>

¹⁵ William's New Testament - 1937 by Charles B. Williams.

American English Bible	However, a man named AnaNias (along with his wife SapPhira) also sold some property that they owned, but he secretly kept part of the money... And his wife knew about this. Then he brought in part of it and laid it at the feet of the Apostles.
Beck's American Translation Breakthrough Version	A certain man with <i>the</i> name Ananias together with Sapphira (his wife) sold property and secretly kept <i>some</i> out of the price for himself, the wife also having come to realize it. And after bringing a certain part <i>of it</i> , he placed <i>it</i> alongside the missionaries' feet.
Common English Bible	Pretenders of sharing However, a man named Ananias, along with his wife Sapphira, sold a piece of property. With his wife's knowledge, he withheld some of the proceeds from the sale. He brought the rest and placed it in the care and under the authority of the apostles.
Len Gane Paraphrase ¹⁶	A certain man named Ananias along with his wife, Sapphire, sold some property but kept some of the money; his wife also know about this. He brought part of it and laid it at the apostles' feet.
A. Campbell's Living Oracles	But a certain man, named Ananias, with Sapphira, his wife, sold an estate, and secreted a part of the price, his wife also, being privy to it: and bringing a certain part, he laid it down at the feet of the Apostles.
New Advent (Knox) Bible	But there was a man called Ananias who, with his wife Sapphira, sold an estate, and kept back some of the money, with his wife's knowledge, only bringing a part of it to lay at the feet of the apostles.
NT for Everyone	Disaster There was, however, a man named Ananias, married to a woman called Sapphira. He sold some property, and, with his wife's knowledge, kept back part of the price. He brought the rest and laid it at the apostles' feet.
20 th Century New Testament	There was, however, a man named Ananias, who, with his wife Sapphira, sold some property, And, with her connivance, kept back some of the proceeds. He brought only a part and laid it at the Apostles' feet.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Lying to the Holy Spirit But a man named Ananias, with his wife Sapphira, sold a piece of property. However, he kept back part of the proceeds with his wife's knowledge, and brought a portion of it and laid it at the apostles' feet.
Conservapedia Translation	Then a man named Ananias and his wife Sapphira sold something they owned, but they deceitfully kept some of the profit, while bringing the rest and giving it to the apostles.
Ferrar-Fenton Bible	Ananias and Sapphira. Then a man named Ananias, with his wife Sapphire, sold an estate, and he deducted part of the price, with the knowledge of his wife; and, bringing a part, presented it at the feet of the apostles.
Free Bible Version ¹⁷	Now a man called Ananias, who with his wife Sapphira, sold some property. He kept back some of the money he received for himself, and brought the rest to present to the apostles. His wife knew what he was doing.
God's Truth (Tyndale)	A certain man named Ananias with Saphira his wife sold a possession, and kept away part of the price (his wife also being of counsel) and brought a certain part, and laid it down at the Apostles feet.
International Standard V	Ananias and Sapphira are Punished

¹⁶ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

¹⁷ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

	But a man named Ananias, with the consent of his wife Sapphira, sold some property. With his wife's full knowledge he kept back some of the money for himself and brought the remainder and laid it at the apostles' feet.
Montgomery NT	But a man named Ananias who, with his wife Sapphira, sold a farm of his, kept back some of the purchase price, with the connivance of his wife. He brought only a part and laid it at the apostles' feet.
UnfoldingWord Literal Text	Now a certain man named Ananias, with Sapphira his wife, sold a piece of property, and he kept back part of the sale money (his wife also knew it), and brought a certain portion of it and laid it at the feet of the apostles.
Urim-Thummim Version	But a certain man named Ananias, with Sapphira his woman, sold a property and set apart a portion of the value, his woman also having knowledge of it, and brought a certain portion and laid it at the Apostles' feet.
Weymouth New Testament	There was a man of the name of Ananias who, with his wife Sapphira, sold some property but, with her full knowledge and consent, dishonestly kept back part of the price which he received for it, though he brought the rest and gave it to the Apostles.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹⁸	<p>The fraud of Ananias and Sapphira</p> <ul style="list-style-type: none"> • Another man named Ananias, in agreement with his wife Sapphira, likewise sold a piece of land; with his wife's knowledge he put aside some of the proceeds, and the rest he turned over to the apostles. <p>The extensive footnote is placed in the Addendum.</p>
The Heritage Bible	<p>And a certain man named Ananias, with Sapphira, his wife, sold an acquisition,</p> <p>And hid for themselves from the value, and his wife was aware of it with him, and bringing a certain part, placed <i>it</i> alongside of the feet of the apostles.</p>
New American Bible (2011)	<p>Ananias and Sapphira.*</p> <p>A man named Ananias, however, with his wife Sapphira, sold a piece of property. He retained for himself, with his wife's knowledge, some of the purchase price, took the remainder, and put it at the feet of the apostles.</p> <p>* [5:1–11] The sin of Ananias and Sapphira did not consist in the withholding of part of the money but in their deception of the community. Their deaths are ascribed to a lie to the holy Spirit (Acts 5:3, 9), i.e., they accepted the honor accorded them by the community for their generosity, but in reality they were not deserving of it.</p>
New Catholic Bible	<p>The Fraud of Ananias and Sapphira.^[a] There was a man named Ananias who with his wife Sapphira sold a piece of property. 2 With the approval of his wife, he held back some of the proceeds, and he brought the remainder to the apostles and laid it at their feet.</p> <p>[a] The sharing of goods is voluntary, but gold has a fascinating power. A couple lies to the community, contrary to the life of the Spirit. They violate the life of the community and undermine it. In the Old Testament (Jos 7:1), such people were to be put to death. Paul would have harsh words on the problem of riches and neglect of the poor when the Christians of Corinth later failed to respect the assembly, the Body of Christ.</p>
New Jerusalem Bible	There was also a man called Ananias. He and his wife, Sapphira, agreed to sell a property; but with his wife's connivance he kept back part of the price and brought the rest and presented it to the apostles.
Revised English Bible–1989	But a man called Ananias sold a property, and with the connivance of his wife Sapphira kept back some of the proceeds, and brought part only to lay at the apostles' feet.

¹⁸ From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But there was a man named Hananyah who, with his wife Shappirah, sold some property and, with his wife's knowledge, withheld some of the proceeds for himself; although he did bring the rest to the emissaries.
Hebraic Roots Bible	But a certain man named Khananyah, with his wife Sapphira, sold a property, and kept back from the price, his wife also aware of it, and bringing a certain part, he put it at the feet of the apostles.
Hebrew Names Version ¹⁹	But a certain man named Hananiah, with Shappirah, his wife, sold a possession, and kept back part of the price, his wife also being aware of it, and brought a certain part, and laid it at the emissaries' feet.
Holy New Covenant Trans.	There was a man named Ananias. His wife's name was Sapphira. Ananias sold some land which he had and, from the sale, he gave some of the money to the delegates. But he kept back part of the money for himself. His wife knew this.
The Scriptures 2009	But a certain man named Hananyah, with Shappirah his wife, sold a possession. And he kept back from the price, his wife also being aware of it, and brought a certain part and laid it at the feet of the emissaries.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ²⁰	...Man but Someone Ananias [by] name with sapphira the woman [of] him sells acquisition and [He] withholds {something} from the payment having known {it} and the woman and Carrying portion something against the feet [of] the delegates [He] places {it}...
Awful Scroll Bible	But a certain man named Ananias, with Sapphira his wife, sells a property, and sets apart for himself of the value, his wife even having together-perceived, and bringing a certain portion, he lays it down at the sent-out ones' feet.
Concordant Literal Version	Now a certain man named Ananias, together with Sapphira, his wife, sells an acquisition" and embezzles from the price (his wife also having been conscious of it) and, bringing a certain part, he places it at the feet of the apostles."
exeGesés companion Bible	<u>HANAN YAH AND SAPPHIRA LIE TO THE HOLY SPIRIT</u> But a man named Hanan Yah, with Sapphira his woman, sell a possession; and keep back of the price - his woman also being aware; and brings a part and places it at the feet of the apostles.
Orthodox Jewish Bible	And a certain man by the name Chananyah, with his wife Shappira, sold property And he, with his wife in collusion as to da'as, misappropriated from the price, and having brought a certain part, laid it at the feet of the Moshiaich's Shlichim. [YEHOSHUA 7:11]
Rotherham's Emphasized B.	§ 8. <i>Ananias and Sapphira.</i> Chapter 5. But <a certain man, Ananias by name, with Sapphira his wife> sold a possession. and kept back part of the price, his wife also being privy' to it; and bringing a certain part at the feet of the Apostles he laid it.

Expanded/Embellished Bibles:

The Amplified Bible **Fate of Ananias and Sapphira**

¹⁹ Also known as the WEB Messianic Edition, or WEB ME.

²⁰ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

Now a man named Ananias, with his wife Sapphira, sold a piece of property, and with his wife's full knowledge [and complicity] he kept back some of the proceeds, bringing only a ^[a]portion of it, and set it at the apostles' feet.

[a] Ananias wanted everyone to think that he had turned over all the money from the sale, so secretly holding some back was essentially embezzling. If he had been honest and told Peter that he had kept some of the money, he would have done nothing wrong.

An Understandable Version Now a certain married couple named Ananias and Sapphira sold a piece of property and brought [only] a part of the selling price and gave it to the apostles; but the man and his wife had kept this a secret.

The Expanded Bible **Ananias and Sapphira Die**

But a man named Ananias and his wife Sapphira sold some land [a piece of property]. He kept back [pilfered; skimmed off] part of the money [proceeds; price] for himself; his wife knew about this and agreed to it. But he brought the rest of the money and gave it to [^Llaid it at the feet of] the apostles.

Jonathan Mitchell NT However, a certain adult man – Ananias by name – together with Sapphira, his wife, sold a possession

and he secretly put aside (kept back funds; embezzled) for himself from the proceeds (the price received for its value) – [his] wife having seen [it] with [him] and thus also knowing [about it] – and then bringing a certain part [of it], he placed [it] beside the feet (= deposited it for the disposal) of the sent-forth folks.

Syndein/Thieme But a certain man named Ananias {pronounced Ann-a-neigh- us}, with Sapphira {pronounced Sa-fi-ra - Aramaic for 'Most Beautiful'} his wife, sold a possession, and kept back part of the price . . . his wife also being privy to it {she was in on the deception}, and brought a certain part, and laid it at the apostles' feet.

{Note in background: Ananias apparently was the wealthy benefactor of the church in Jerusalem. We can gather that people were talking all about Barnabas and his generous gift and stopped giving these two the attention they craved (approbation lust). So they came up with a scheme to match the deed - but they wanted to keep some of the money. So we can deduce that Ananias brought the money to Peter and laid it at his feet and 'said' something to Peter like 'we have sold this property and here is the money, implying it is ALL the money when it was not! It was theirs to give or not give, but NOT their right to lie!}

Translation for Translators **Ananias pretended to give the apostles all the money from selling a field.**

Acts 5:1-2

But there was one of *the believers* whose name was Ananias, and whose wife's name was Sapphira. He *also* sold some land. He kept for himself some of the money *he had received for the land*, and his wife knew that he had done that. Then he brought the rest of the money and presented it to the apostles [MTY].

The Voice Once a man named Ananias, with his wife Sapphira fully cooperating, *committed fraud*. He sold some property and kept some of the proceeds, but he pretended to make a full donation to the Lord's emissaries. [Literally, *apostles*]

Bible Translations with a Lot of Footnotes:

Lexham Bible

Ananias and Sapphira Lie to the Holy Spirit

Now a certain man named [Literally "by name"] Ananias, together with his wife Sapphira, sold a piece of property,

and he kept back for himself some of the proceeds, and his [^LLiterally "the"; the Greek article is used here as a possessive pronoun] wife was aware of it . [^LHere the participle "was aware of" in this genitive absolute construction has been translated as a finite verb in keeping with English style] And he brought a certain part and [^LHere "and" is supplied because the previous participle ("brought") has been translated as a finite verb] placed it [^LHere the direct object is supplied from context in the English translation] at the feet of the apostles.

NET Bible®

The Judgment on Ananias and Sapphira

Now a man named Ananias, together with Sapphira his wife, sold a piece of property. He¹ kept back for himself part of the proceeds with his wife's knowledge; he brought² only part of it and placed it at the apostles' feet.

¹Grk "And he." Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καί (kai) has not been translated here.

²The participle ἐνέγκας (enenka") has been translated as a finite verb due to requirements of contemporary English style.

The Spoken English NT²¹***A Couple Lies about a Gift of Land-And Both Die Suddenly***

Now a certain man named Ananias,^a together with his wife Sapphira,^b also sold some property.

And he secretly held back the money for himself-and his wife was in on it.^c And he brought part of the money and laid it at the feet of the apostles.

a. Prn. ann-a-nye-us.

b. Prn. saff-eye-ra.

c. Or "And with the connivance of his wife, he embezzled some of the proceeds."

Wilbur Pickering's New T.

Ananias and Sapphira

Now a certain man named Ananias, with Sapphira his wife, sold a possession and kept back part of the price for himself, his wife also being party to it; bringing a certain part he placed it at the Apostles' feet.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

But a certain man, Ananias by name, with Sapphira his wife, sold a piece of property, and kept back [part] of the proceeds for himself, his wife also having become aware of [it], and having brought a certain part, he placed [it] at the feet of the apostles.

Benjamin Brodie's trans.

But a certain man named Ananias with his wife, Sapphira, sold a parcel of land, And misrepresented [financial fraud] part of the purchasing price [low-balled the sales price as part of an income tax fraud scheme], his wife also being implicated, and having brought a certain part [portion of the proceeds], he placed it at the feet of the apostles .

Context Group Version

But a certain man named Ananias, with Sapphira his woman, sold a possession, and kept back [part] of the price, his woman also being aware of it, and brought a certain part, and laid it at the emissaries' feet.

Modern Literal Version 2020

{Late 30 AD - 36 AD Temple at Jerusalem.}

But a certain man, Ananias by name, together-with his wife Sapphira, sold a property, and pilfered *part* for themselves from the price, his wife also having been conscious of *it*, and brought a certain part, placed it beside the apostles' feet.

New American Standard B.

Fate of Ananias and Sapphira

But a man named Ananias, with his wife Sapphira, sold a piece of property, and kept back some of the proceeds [Lit *price*] for himself, with his wife's full knowledge [Or *collusion*], and bringing a portion of it, he laid it at the apostles' feet.

New Matthew Bible

A certain man named Ananias, with Sapphira his wife, sold some property, and kept back part of the money (his wife also knowing of it), and brought a certain part and laid it down at the apostles' feet.

Niobi Study Bible

Lying to the Holy Spirit

But a certain man named Ananias, with Sapphira his wife, sold a possession and kept back part of the price, his wife also being privy to it, and brought a certain part of it and laid it at the apostles' feet.

²¹ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Numeric English NT

But a certain man, Hananias by name, with Sappheira his *wife, sold a possession, and withheld part of the price, the wife also aware thereof, and brought a certain part, and laid it at the feet of the apostles.

Revised Geneva Translation

But a certain man named Ananias, with his wife Sapphira, sold a possession, and embezzled part of the price (his wife also being aware of it) and brought a certain part and laid it down at the Apostles' feet.

The gist of this passage:

A couple, Ananias and Sapphira, both sold a plot of land, and then brought a portion of their profits to the Apostles (as if this were all of their profits).

1-2

Acts 5:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anêr (ἀνὴρ) [pronounced ah-NAIR]	man, male; adult male; husband, betrothed; [a group of] men and women [generic use]	masculine singular noun; nominative case	Strong's #435
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
tis (τις) [pronounced tihç]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	enclitic, indefinite pronoun; masculine singular adjective; nominative case	Strong's #5100
Ananías (Ἀνανίας) [pronounced an-an-EE-as]	Jah has favored; Hebrew name (Hananiah) transliterated, Ananias	masculine singular proper noun; nominative case	Strong's #367
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	name, title, character, reputation; person	neuter singular noun; dative, locative, instrumental case	Strong's #3686
sun (σύν) [pronounced soon]	with, beside, in association with, along with	preposition	Strong's #4862
Sappheirē (Σαπφείρη) [pronounced sap-FI-ray]	sapphire; transliterated, Sapphira	proper noun; nominative case	Strong's #4551
tê (τῇ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
gunê (γυνή) [pronounced goo-NAY]	a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman	feminine singular noun; dative, locative, instrumental case	Strong's #1135
autou (αὐτοῦ) [pronounced ow-TOO]	his, of him; from him, him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: But a certain man by the name of Ananias, along with his wife, Sapphira,...

There is a husband and wife, Ananias and Sapphira. They are about to do something wrong which they are both in on.

This first section of Acts 5 speaks to personal motivation and honesty.

Acts 5:1b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>ρῶλέω (πωλέω) [pronounced <i>poh-LEH-oh</i>]</p>	<p><i>to sell, to barter; seller; that which is sold</i></p>	<p>3rd person singular, aorist passive indicative</p>	<p>Strong's #4453</p>
<p>κτῆμα (κτῆμα) [pronounced <i>KTAY-mah</i>]</p>	<p><i>possession; property, lands, estates</i></p>	<p>neuter plural noun, accusative case</p>	<p>Strong's #2933</p>

Translation: ...sold a property,...

This is a husband and wife who are a part of the church in Jerusalem. They are both believers. They sell a property.

This is a singular verb, referring back to the husband; but both husband and wife are aware of this situation.

Acts 5:1 **But a certain man by the name of Ananias, along with his wife, Sapphira, sold a property,...**

Acts 5:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>καί (καί) [pronounced <i>kī</i>]</p>	<p><i>and, even, also; so, too, then, that; indeed, but, along with</i></p>	<p>conjunction</p>	<p>Strong's #2532</p>
<p>νοσφίζομαι (νοσφίζομαι) [pronounced <i>nos-FIHD-zom-ah-ee</i>]</p>	<p><i>to keep back; to hold back; to separate, to set apart (for one's self), to divide; to sequester for oneself, to embezzle</i></p>	<p>3rd person singular, aorist middle indicative</p>	<p>Strong's #3557</p>
<p>ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.</p>	<p><i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i></p>	<p>preposition or separation or of origin</p>	<p>Strong's #575</p>
<p>τῆς (τῆς) [pronounced <i>tayc</i>]</p>	<p><i>of the; from the, [away, out] from the; from the source of; by the; than the</i></p>	<p>feminine singular definite article; genitive and ablative cases</p>	<p>Strong's #3588</p>
<p>τιμῆ (τιμῆ, ἥς, ἥ) [pronounced <i>tih-MAY</i> or <i>tee-MAY</i>]</p>	<p><i>price, value; honor, reverence, respect; the respect and honor one enjoys</i></p>	<p>feminine singular noun, genitive/ablative case</p>	<p>Strong's #5092</p>

Translation: ...but he kept back [a portion] of the proceeds,...

Ananias keeps back a portion of the proceeds from the sale. Now, this is his property, and he is free to keep it, dispose of it, or do whatever he wants to do with it. So, the fact that he sells it and keeps all or part of the proceeds is not the issue.

Acts 5:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
suneídō (συνείδω) [pronounced soon-Ī-do]	<i>seeing (having seen) together with others; seeing (having seen) in one's mind with one's self; understanding, perceiving, comprehending; knowing with another; knowing in one's mind or with one's self, being conscience of; sharing the knowledge of</i>	feminine singular, perfect active participle; genitive/ablative case	Strong's #4894
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; genitive/ablative case	Strong's #1135

Translation: ...the wife also having known this.

His wife is fully aware of what is taking place, and she is onboard with it.

What is going to happen is, he is going to bring this money to the Apostles (not all of it) and lay it at their feet as if he is donating the entire proceeds from the sale of this property. They will do this motivated by approbation. They want the people in the church to think well of them and perhaps even praise them a little bit.

Just so that there is no misunderstanding, this family is not obligated to give anything. They could keep the property, sell the property, keep some of the proceeds and give the rest to the church; or they could keep all of the proceeds from the sale. This property belongs to them. The problem is, they will misrepresent to the Apostles and to the church that they are giving everything when they are giving only a portion of their sale price.²²

Acts 5:1–2b **But a certain man by the name of Ananias, along with his wife, Sapphira, sold a property, but he kept back [a portion] of the proceeds, the wife also having known this.** (Kukis mostly literal translation)

Acts 5:2c			
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
phérō (φέρω) [pronounced FEH-row]	<i>bearing, carrying; passive, being carried, being borne</i>	masculine singular, aorist active participle; nominative case	Strong's #5342
méros (μέρος) [pronounced MEH-ros]	<i>part, portion; assigned to a lot [or destiny]; side, coast</i>	neuter singular noun, accusative case	Strong's #3313

²² We could certainly speculate on whether we are talking about profit or simply sale price; but whichever, it is not the issue.

Acts 5:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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

Translation: He brought a certain portion [from the sale]...

The husband brings a portion from the sale to the Apostles as a gift.

The problem here is, he is going to try to appear as if he is giving all of the proceeds from selling this property, but he is not. They held some money back, and both husband and wife are aware of this.

Again, it is legitimate for them to hold back some of the monies from the sale; just as long as they do not represent to the believers in their church what they are doing.

Acts 5:2d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
πους (πούς) [pronounced <i>pooc</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 the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
apostolos (ἀπόστολος) [pronounced <i>ap-OSS-tol-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
tithêmi (τίθημι) [pronounced <i>TITH-â-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 rd person singular, aorist active indicative	Strong's #5087

Translation: ...and placed [it] at the feet of the Apostles.

They bring this money and place it at the feet of the Apostles.

We are still in Jerusalem and the situation there for believers is rather difficult. Some of them are being ostracized for believing in Jesus.

This new movement, the followers of Jesus, is not accepted by many of the **Jews** in Jerusalem.

Acts 5:2c-d He brought a certain portion [from the sale] and placed [it] at the feet of the Apostles. (Kukis mostly literal translation)

Acts 5:1–2 But a certain man by the name of Ananias, along with his wife, Sapphira, sold a property, but he kept back [a portion] of the proceeds, the wife also having known this. He brought a certain portion [from the sale] and placed [it] at the feet of the Apostles. (Kukis mostly literal translation)

Acts 5:1–2 A man and his wife—Ananias and Sapphira—sold one of their properties, but quietly held back a portion of the proceeds from the sale. He brought a portion of the proceeds of the sale and placed it at the feet of the Apostles, as if he had given them the entire amount. (Kukis paraphrase)

But said the Peter, “Ananias, through whom filled the Santanas the heart of you to lie to you the Spirit the Holy and to hold back from the price of the place. Not remaining to you, it was remaining; and selling in the authority yours it was. Why that you set forth in the heart of yours the deed this—you have not lied to men but to God.”

Acts
5:3–4

Peter said, “Ananias, why did the Satan fill your heart to lie to the Holy Spirit and to hold back from the price [of the sale] of your land? [While] it remained [unsold], it remained yours, and the selling of the [property] was [under] your authority [throughout]. Why did you place in your heart this deed? You have not lied to man but to God.”

Peter said to Ananias, “Why did you allow Satan to influence your heart to lie to the Holy Spirit, and hold back some of the proceeds from the sale of your land? It remained your property before you sold it and the cash you received belonged to you as well. Why did you pretend that you gave the entire sale amount to the church for our relief fund? Why did you think to do such a thing? You have not lied to man, you have lied to God.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But said the Peter, “Ananias, through whom filled the Santanas the heart of you to lie to you the Spirit the Holy and to hold back from the price of the place. Not remaining to you, it was remaining; and selling in the authority yours it was. Why that you set forth in the heart of yours the deed this—you have not lied to men but to God.”

Complete Apostles Bible But Peter said, "Ananias, why has Satan filled your heart for you to lie to the Holy Spirit, and for you to keep back for yourself from the price of the land? While it remained unsold, did it not remain yours? And after it was sold, was it not in your control? Why have you purposed this thing in your heart? You have not lied to men but to God."

Douay-Rheims 1899 (Amer.) But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost and by fraud keep part of the price of the land?

Whilst it remained, did it not remain to thee? And after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men, but to God.

Holy Aramaic Scriptures

And Shimeun {Simeon} said unto him, "KhananYa {Ananias}, how is this thing which satana has filled your heart, that you would lie to The Rukha d'Qudsha {The Spirit of Holiness}, and would hide from the silver of the price of the field?

Was it not your own before it was to be sold? And once sold, you again had authority concerning the price. Why did you put it in your heart that this thing would be done? You didn't lie to the sons of men, but rather, to Alaha {God}!"

James Murdock's Syriac NT

And Simon said to him: Ananias, why hath Satan so filled thy heart, that thou shouldst lie against the Holy Spirit, and conceal of the money of the price of the field?

Was it not thine own before it was sold? And when sold, again thou hadst authority over the price of it. Why hast thou set thy heart to do this purpose? Thou hast not lied against men, but against God.

Original Aramaic NT

And Shimeon said to Khanan-Yah, "Why has Satan filled your heart to cheat The Spirit of Holiness and to hide some money of the proceeds of the field?"

Was it not yours until it was sold? And after it was sold, again you had power over its proceeds. Why have you set your heart to do this thing? You have not cheated men but God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But Peter said, Ananias, why has the Evil One put it into your heart to be false to the Holy Spirit, and to keep back part of the price of the land?

While you had it, was it not your property? and after you had given it in exchange, was it not still in your power? how has this purpose come into your mind? you have been false, not to men, but to God.

Bible in Worldwide English

Peter said, Ananias, why has Satan filled your heart? Why do you lie to the Holy Spirit? You have kept some of the money which you got for the field. As long as you had the field, it belonged to you. When you had the money, you could do what you wanted to do with it. Why then did you plan to do a thing like this? You have not lied to men, but to God.

Easy English

Peter said to Ananias, 'Ananias, Satan wanted you to tell a lie and you have obeyed him. You have told a lie to the Holy Spirit. That is a bad thing to do! You sold your field, but you did not give us all the money. You kept part of it for yourselves. Before you sold the field, it belonged to you. And after you sold the field, the money was yours. You could choose what to do with it. But you chose to do a very bad thing. You did not only tell a lie to us men. You have told a lie to God.'

The Holy Spirit had told Peter what Ananias had done. Ananias did not need to tell him.

Easy-to-Read Version—2008

Peter said, "Ananias, why did you let Satan fill your mind with such an idea? You kept part of the money for yourself and lied about it to the Holy Spirit! Before you sold the field, it belonged to you, right? And even after you sold it, you could have used the money any way you wanted. How could you even think of doing such a thing? You lied to God, not to us!"

God's Word™

Peter asked, "Ananias, why did you let Satan fill you with the idea that you could deceive the Holy Spirit? You've held back some of the money you received for the land. While you had the land, it was your own. After it was sold, you could have done as you pleased with the money. So how could you do a thing like this? You didn't lie to people but to God!"

Good News Bible (TEV)	Peter said to him, "Ananias, why did you let Satan take control of you and make you lie to the Holy Spirit by keeping part of the money you received for the property? Before you sold the property, it belonged to you; and after you sold it, the money was yours. Why, then, did you decide to do such a thing? You have not lied to people—you have lied to God!"
J. B. Phillips	But Peter said to him, "Ananias, why has Satan so filled your mind that you could cheat the Holy Spirit and keep back for yourself part of the price of the land? Before the land was sold it was yours, and after the sale the disposal of the price you received was entirely in your hands, wasn't it? Then whatever made you think of such a thing as this? You have not lied to men, but to God!"
<i>The Message</i>	Peter said, "Ananias, how did Satan get you to lie to the Holy Spirit and secretly keep back part of the price of the field? Before you sold it, it was all yours, and after you sold it, the money was yours to do with as you wished. So what got into you to pull a trick like this? You didn't lie to men but to God."
NIRV	Then Peter said, "Ananias, why did you let Satan fill your heart? He made you lie to the Holy Spirit. You have kept some of the money you received for the land. Didn't the land belong to you before it was sold? After it was sold, you could have used the money as you wished. What made you think of doing such a thing? You haven't lied just to people. You've also lied to God."
New Life Version	Peter said to Ananias, "Why did you let Satan fill your heart? He made you lie to the Holy Spirit. You kept back part of the money you got from your land. Was not the land yours before you sold it? After it was sold, you could have done what you wanted to do with the money. Why did you allow your heart to do this? You have lied to God, not to men."

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

Casual English Bible	Peter said, "Ananias, why did you let Satan talk you into this? You're lying to the Holy Spirit. You sold the field, but you kept part of the money for yourself. You know something, before you sold that field it was yours. You could have done anything you wanted with it. Even after it was sold, the money was yours to spend however you wanted. Why did you dream up this scheme? You're not lying to human beings. You're lying to God!"
Contemporary English V.	Peter said, "Why has Satan made you keep back some of the money from the sale of the property? Why have you lied to the Holy Spirit? The property was yours before you sold it, and even after you sold it, the money was still yours. What made you do such a thing? You didn't lie to people. You lied to God!"
Goodspeed New Testament	And Peter said, "Ananias, why has Satan taken such possession of your heart that you should lie to the holy Spirit, by appropriating part of the price of your land? As long as it was unsold was it not yours, and after it was sold was not the money under your control? How could you think of doing such a thing? You did not lie to men but to God!"
The Living Bible	But Peter said, "Ananias, Satan has filled your heart. When you claimed this was the full price, you were lying to the Holy Spirit. The property was yours to sell or not, as you wished. And after selling it, it was yours to decide how much to give. How could you do a thing like this? You weren't lying to us, but to God."
New Berkeley Version New Living Translation	. Then Peter said, "Ananias, why have you let Satan fill your heart? You lied to the Holy Spirit, and you kept some of the money for yourself. The property was yours to sell or not sell, as you wished. And after selling it, the money was also yours to give away. How could you do a thing like this? You weren't lying to us but to God!"
The Passion Translation	<i>God revealed their secret to Peter</i> , so he said to him, "Ananias, why did you let Satan fill your heart and make you think you could lie to the Holy Spirit? You only pretended to give it all, yet you hid back part of the proceeds from the sale of your

Plain English Version	<p>property to keep for yourselves. Before you sold it, wasn't it yours to sell or to keep? And after you sold it, wasn't the money entirely at your disposal? How could you plot such a thing in your heart? You haven't lied to people; you've lied to God!" Then Peter said to him, "Ananias, why did you listen to Satan, the boss over the bad spirits? Why did you let him be your boss? He even got you to lie to the Holy Spirit. You kept some of that money for yourself, the money you got for that land. Look, that land was yours, and you didn't have to sell it. But you sold it, and you got some money. Then you could do anything you liked with that money. You didn't have to bring it to us. So why did you think you could trick us, and tell us that this little bit of money was all you got for that land? You lied to us. But you didn't only lie to people, you lied to God too."</p>
Unfolding Word Simplified T.	<p>Then Peter said, "Ananias, you let Satan completely control you so that you tried to deceive the Holy Spirit. Why did you do such a terrible thing? You have kept for yourself some of the money you received for selling the land. You did not give us all of it. Before you sold that land, you truly owned it. And after you sold it, the money was still yours. So why did you ever think about doing this wicked thing? You were not trying to deceive only us! No, you tried to deceive God himself!"</p>
William's New Testament	<p>And Peter said, "Ananias, why has Satan so completely possessed your heart that you have lied to the Holy Spirit and kept back for yourselves a part of the money received for the land? As long as it was unsold, was it not yours, and when it was sold, was not the money at your disposal? How could you have the heart to do such a thing! You did not lie to men but to God!"</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>But Peter asked: 'AnaNias, 'Why has the Opposer made you so bold as to try to fool the Holy Breath and to secretly hold back some of the money for the field? 'As long you owned it, it was yours. And after you sold it, wasn't the money still yours? So, why did you plan to do such a thing in your heart? 'You should understand that you weren't lying to men, but to God!"</p>
Beck's American Translation . Breakthrough Version	<p>But Peter said, "Ananias, why did the Opponent fill your heart for you to lie to the Sacred Spirit and to secretly keep some out of the price of the parcel of land for yourself? As it stayed, was it not staying to you? And when it was liquidated, was it not in your authority? What is this thing that you placed in your heart? You did not lie to people, but to God."</p>
Common English Bible	<p>Peter asked, "Ananias, how is it that Satan has influenced you to lie to the Holy Spirit by withholding some of the proceeds from the sale of your land? Wasn't that property yours to keep? After you sold it, wasn't the money yours to do with whatever you wanted? What made you think of such a thing? You haven't lied to other people but to God!"</p>
Len Gane Paraphrase	<p>Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit to keep some of the money from the land? "While it remained [with you], wasn't it your own, and after it was sold, wasn't it in your own power? Why have you thought this up in your heart? You haven't lied to men but to God.</p>
A. Campbell's Living Oracles	<p>But Peter said, Ananias, why has Satan filled your heart, that you should attempt to impose on the Holy Spirit, and to secrete a part of the price of the land? While it remained, did it not continue yours? and when it was sold, was it not at your own disposal? Why have you admitted this thing into your heart? You have not lied to men, but to God.</p>

New Advent (Knox) Bible	Whereupon Peter said, Ananias, how is it that Satan has taken possession of thy heart, bidding thee defraud the Holy Spirit by keeping back some of the money that was paid thee for the land? Unsold, the property was thine; after the sale, the money was at thy disposal; what has put it into thy heart so to act? It is God, not man, thou hast defrauded.
20 th Century New Testament	"Ananias," Peter exclaimed, "how is it that Satan has so taken possession of your heart that you have lied to the Holy Spirit, and kept back a part of the money paid for the land? While it was unsold, was not it your own? and after it was sold, was not the money at your own disposal? How did you come to think of such a thing? You have lied, not to men, but to God!"

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	"Ananias," Peter asked, "why has Satan filled your heart to lie to the Holy Spirit and keep back part of the proceeds of the land? Wasn't it yours while you possessed it? And after it was sold, wasn't it at your disposal? Why is it that you planned this thing in your heart? You have not lied to people but to God."
Conservapedia Translation	Peter demanded, "Ananias, why has Satan persuaded you to lie to the Divine Guide and keep some of the money for yourself?" "When you still possessed it, wasn't it yours? After you sold it, weren't you in charge of it? Why have you conspired to do this? You haven't lied to we men, but to God."
Revised Ferrar-Fenton Bible	But Peter said: "Ananias, why has Satan filled your heart, that you should attempt to deceive the Holy Spirit, and to deduct a part of the price of the farm? While still remaining, was it not your own? and even when it was sold, was it not under your own control? Why then have you admitted this matter into your heart? You have not lied to men, but to God."
Free Bible Version	Then Peter asked him, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back some of the money from the land you sold? While you had the land, didn't it belong to you? And after you sold it, didn't you still have control over what you did with the money? Why did you decide to do this? You haven't lied to human beings, but to God!"
God's Truth (Tyndale)	Then said Peter: Ananias how is it that Satan has filled your heart, that you should lie unto the holy ghost, and keep away part of the price of the livelihood. Pertained it not unto you only, and after it was sold, was not the price in your own power? How is it that you have conceived this thing in your heart? You have not lied unto men, but unto God.
International Standard V	Peter asked, "Ananias, why has Satan filled your heart so that you should lie to the Holy Spirit and keep back some of the money you got for the land? As long as it remained unsold, wasn't it your own? And after it was sold, wasn't the money at your disposal? So how could you have thought of doing what you did? You didn't lie only [The Gk. lacks only] to men, but also [The Gk. lacks also] to God!"
Montgomery NT	"Ananias," said Peter, "why has Satan so filled your heart that you are lying to the Holy Spirit, and keeping back part of the price of the land?" "While it remained unsold, was it not your own? And after it was sold, was not the price at your own disposal? How could you conceive this act in your heart? You have not lied unto men, but unto God."
Weymouth New Testament	"Ananias," said Peter, "why has Satan taken possession of your heart, that you should try to deceive the Holy Spirit and dishonestly keep back part of the price paid you for this land? While it remained unsold, was not the land your own? And when sold, was it not at your own disposal? How is it that you have cherished this design in your heart? It is not to men you have told this lie, but to God."

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Then Peter said to him, "Ananias, how is it that you let Satan fill your heart and why do you intend to deceive the Holy Spirit by keeping some of the proceeds of your land for yourself? Who obliged you to sell it? And after it was sold, could you not have kept all the money? How could you think of such a thing? You have not deceived us but God."
Lk 22:3
- The Heritage Bible And Peter said, Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to hide for yourself part of the value from the land?
Remaining, did it absolutely not remain yours, and when sold, was it not in your own authority? Why have you placed this matter in your heart? You have absolutely not lied to men, but to God.
- New American Bible (2011) But Peter said, "Ananias, why has Satan filled your heart so that you lied to the holy Spirit and retained part of the price of the land?^a While it remained unsold, did it not remain yours? And when it was sold, was it not still under your control? Why did you contrive this deed? You have lied not to human beings, but to God."
a. [5:3] Lk 22:3; Jn 13:2.
- New Catholic Bible Then Peter asked, "Ananias, why has Satan so gained control of your heart that you lied to the Holy Spirit and retained part of the sale price of the land? While it remained unsold, did it not belong to you? And after it was sold, were not the proceeds yours? What caused you to contrive this scheme? You have lied not to men but to God."
- Revised English Bible–1989 Peter said, "Ananias, how was it that Satan so possessed your mind that you lied to the Holy Spirit by keeping back part of the price of the land?
While it remained unsold, did it not remain yours? Even after it was turned into money, was it not still at your own disposal? What made you think of doing this? You have lied not to men but to God."

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Then Kefa said, "Why has the Adversary so filled your heart that you lie to the *Ruach HaKodesh* and keep back some of the money you received for the land? Before you sold it, the property was yours; and after you sold it, the money was yours to use as you pleased. So what made you decide to do such a thing? You have lied not to human beings but to God!"
- Holy New Covenant Trans. Peter asked him, "Ananias, why did you let Satan fill your heart? You lied to the Holy Spirit. You misused the sale price of the land. Before you sold the field, it belonged to you. Even after you sold it, you could have used the money any way you wanted. Why did you think of doing this evil thing? You lied to God, not to men!"
- The Scriptures 2009 But Kēpha said, "ʔananyah, why has Satan filled your heart to lie to the Set-apart Spirit and keep back from the price of the land for yourself?
"While it remained, did it not remain your own? And after it was sold, was it not in your authority? Why have you conceived this deed in your heart? You have not lied to men but to Elohim."
- Tree of Life Version But Peter said, "Ananias, why has satan filled your heart to lie to the Ruach ha-Kodesh and keep back part of the proceeds of the land? While it remained unsold, it was your own, wasn't it? And after it was sold, wasn't it at your disposal? How did this deed get into your heart? You haven't lied to men but to God."

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...says but The Peter Ananias because of what? fills The Satan the heart [of] you to tell (lie) you the spirit the [thing] pure and to withhold {something} from the payment [of] the parcel not? Staying [to] you [It] stayed and Being Sold in the yours

Alpha & Omega Bible	<p>authority [It] became why? for [You] place in the heart [of] you the event this not [You] tell (lie) [to] men but [to] the god... BUT PETER SAID, "ANANIAS, WHY HAS SATAN FILLED YOUR HEART TO LIE TO THE HOLY GHOST AND TO KEEP BACK SOME OF THE PRICE OF THE LAND?</p>
Awful Scroll Bible	<p>"WHILE IT REMAINED UNSOLD, DID IT NOT REMAIN YOUR OWN? AND AFTER IT WAS SOLD, WAS IT NOT UNDER YOUR CONTROL? WHY IS IT THAT YOU HAVE CONCEIVED THIS DEED IN YOUR HEART? YOU HAVE NOT LIED TO MANKIND BUT TO THEOS (<i>The Alpha & Omega</i>)."</p>
Concordant Literal Version	<p>And Peter said, "Ananias, by-which Satan fills the sensibility of your heart, you is to lie to the Awful Breath, even to set apart for yourself of the value of the property? ("It abiding, was it not so abiding yours? And being sold it, was it under-the-rule from-within your existence-by? Who is it that, himself put this-same practice from-within the sensibility of your heart? You lie not to men, however to God!"</p> <p>Now Peter said, "Ananias, wherefore does Satan fill your heart for you to falsify to the holy spirit and to embezzle from the price of the freehold? Did it not, while remaining, remain yours? And, being disposed of, it belonged to you by right. Why is it that you placed this matter in your heart? You do not lie to men, but to God."</p>
exeGesés companion Bible	<p>But Petros says, Hanan Yah, why has Satan filled/shalamed your heart to lie to the Holy Spirit, to keep back of the price of the parcel? In abiding, abode it not indeed yours? And, being sold, was it in your own authority? Why place you this matter in your heart? You lie, not to humanity, but to Elohim.</p>
Orthodox Jewish Bible	<p>But Kefa said, "Chananyah, why has Hasatan filled your lev (heart) that you lied to the Ruach Hakodesh and misappropriated from the price of the land? [DEVARIM 23:21] "While it remained with you, did it not remain yours? And after it was sold, were the proceeds not under your samchut (authority)? How is it that you have hatched this deed in your lev (heart)? Your sheker (lie) was not to Bnei Adam but to the Ruach Hakodesh." [DEVARIM 23:22; VAYIKRA 6:2]</p>
Rotherham's Emphasized B.	<p>But Peter said— Ananias! wherefore did Satan fill thy heart, that thou shouldst deal falsely with the Holy Spirit and keep back part of the price of the field? While it remained was it not [as thine own] it remained? and when sold was it not [in thine own' authority] that it still continued? Why was it that thou didst contrive in thy heart this deed? Thou hast not dealt falsely [with men] but with God .</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and [secretly] keep back for yourself some of the proceeds [from the sale] of the land? As long as it remained [unsold], did it not remain your own [to do with as you pleased]? And after it was sold, was the money not under your control? Why is it that you have conceived this act [of hypocrisy and deceit] in your heart? You have not [simply] lied to people, but to God."</p>
An Understandable Version	<p>But Peter said to Ananias, "Why has Satan filled your heart [<i>causing you</i>] to deceive the Holy Spirit by keeping back part of the selling price of the land [<i>while representing it as the full price</i>]?"</p>

The Expanded Bible	<p>While you owned it, was it not yours? Then after you sold it, did you not <i>[still]</i> have control over <i>[what you did with]</i> the money? Why did you decide in your heart to do such a thing? You <i>[really]</i> have not lied to men, but to God <i>[about this matter]</i>.”</p> <p>Peter said, “Ananias, why did you let Satan ·rule your thoughts [^Lfill your heart] to lie to the Holy Spirit and to ·keep [pilfer; skim off] for yourself part of the ·money [proceeds] you received for the land? Before you sold the land, it belonged to you. And even after you sold it, you could have used the ·money [proceeds] any way you wanted. Why did you think of doing this? You lied to God, not to us!”</p>
Jonathan Mitchell NT	<p>So Peter said, "Ananias, why (or: through what [situation or circumstance]) did the adversary (or: satan) fill your heart (= the core of yourself) to lie to the Set-apart Breath-effect (or: play false to the Holy Spirit; speak that which is not true, with the Sacred Attitude), and thus to secretly put aside (keep back funds; embezzle) for yourself from the proceeds of the piece of ground (the field; the property; the homestead; the freehold)?</p>
Translation for Translators	<p>"Was it not by all means continuously abiding (remaining; dwelling) with you while it continued remaining [yours]? And then, upon being sold, it continued in your authority and control. Why [is it] that you put (or: fix) this worthless matter (this affair of poor quality; this bad performance-effect) within your heart? You did not play false and lie to humans (people), but rather (or: but on the contrary) to God!"</p> <p style="text-align: center;">People were terrified when they saw or heard that Ananias had died. <i>Acts 5:3-6</i></p>
The Voice	<p>Then Peter said, “Ananias, you (sg) let Satan completely control you [MTY] so that you (sg) <i>tried to deceive</i> the Holy Spirit and us(exc). ◀That was terrible!/Why did you do such a terrible thing?▶ [RHQ] You have kept for yourself some of the money you (sg) received for <i>selling</i> the land, <i>pretending that you(sg) were giving us all of it</i>. Before you (sg) sold that land, you truly owned [RHQ] it. And after you sold it, you could [RHQ] certainly still have used the money any way you wanted to. So why did you (sg) ever think [RHQ] about doing this <i>wicked</i> thing? You were not <i>merely trying to deceive us!</i> No, <i>you tried to deceive God himself!</i>!”</p> <p>Peter: Ananias, have you allowed Satan to influence your lies to the Holy Spirit and hold back some of the money? Look, it was your property before you sold it, and the money was all yours after you sold it. Why have you concocted this scheme in your heart? You weren’t just lying to us; you were lying to God.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>But Peter said, “Ananias, for what reason has Satan filled your heart, that you lied to the Holy Spirit and kept back for yourself some of the proceeds of the piece of land?</p> <p>When it [[*]Here “when ” is supplied as a component of the participle (“remained”) which is understood as temporal] remained to you, did it not remain yours ? And when it [[*]Here “when ” is supplied as a component of the participle (“was sold”) which is understood as temporal] was sold, was it at your disposal? How is it that you have contrived this deed in your heart? You have not lied to people, but to God!”</p>
NET Bible®	<p>But Peter said, “Ananias, why has Satan filled³ your heart to lie to the Holy Spirit and keep back for yourself part of the proceeds from the sale of⁴ the land? Before it was sold,⁵ did it not⁶ belong to you? And when it was sold, was the money⁷ not at your disposal? How have you thought up this deed in your heart?⁸ You have not lied to people⁹ but to God!”</p> <p>^{3sn} This is a good example of the Greek verb fill (πληρώω, plhrow) meaning “to exercise control over someone’s thought and action” (cf. Eph 5:18).</p> <p>^{4tn} The words “from the sale of” are not in the Greek text, but are supplied to clarify the meaning, since the phrase “proceeds from the land” could possibly be understood as crops rather than money from the sale.</p>

^{5th} Grk “Remaining to you.”

^{6th} The negative interrogative particle οὐκί (ouci) expects a positive reply to this question and the following one (“And when it was sold, was it not at your disposal?”).

^{7th} Grk “it”; the referent of the pronoun (the money generated from the sale of the land) has been specified in the translation for clarity.

^{8th} Grk “How is it that you have [or Why have you] placed this deed in your heart?” Both of these literal translations differ from the normal way of expressing the thought in English.

^{9th} Grk “to men.” If Peter’s remark refers only to the apostles, the translation “to men” would be appropriate. But if (as is likely) the action was taken to impress the entire congregation (who would presumably have witnessed the donation or been aware of it) then the more general “to people” is more appropriate, since the audience would have included both men and women.

The Spoken English NT

But Peter said, “Ananias, how is it that Satan has made you dare^d to lie to the Holy Spirit, and to hold back some of the value of the property for yourself?

When it was still there, wasn’t it still yours?^e And when it had been sold, wasn’t it still up to you^f what to do with the proceeds? Why have you set your heart on doing this? You haven’t lied to human beings, but to God!”

e. Or, just possibly, “Surely that property used to be yours!” (This reading sees a Hebraism in which the repetition of the verb expresses emphasis.)

f. Lit. “did it not remain in your authority.”

Wilbur Pickering’s New T.

So Peter said: “Ananias, on what basis¹ has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the price of the land?

While it remained unsold was it not yours, and once sold was it not in your power? How is it that you have conceived this thing in your heart? You did not lie to men but to God.”²

(1) The familiar ‘why’ is not adequate here; Satan needs no reason for attacking us. But by asking ‘because of what’ Peter is saying that Ananias gave Satan an entrance into his life (which evidently isn’t a very good idea). So what sort of thing gives Satan an entrance? One way is to harbor an attitude contrary to God’s will and character.

(2) As the context makes clear, the problem was that Ananias lied. He wanted the credit for doing like the others, but he was hedging his bet. If he had honestly stated that it was only a part, he would have lived on. He evidently figured it was only a little ‘white’ lie that wouldn’t do anybody any harm (no victim)—it didn’t occur to him that he was really challenging God.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation But Peter said, “Ananias, why did Satan fill your heart [*for*] you to lie to the Holy Spirit and [*for*] you to keep back [*part*] of the price of the proceeds of the piece of property for yourself?

“While it [*was*] remaining [*unsold*], was it not remaining yours, and having been sold, was it not in your authority? Why [*is it*] that you put this thing in your heart? You did not lie to people but to God!”

Benjamin Brodie’s trans.

But Peter asked: “Ananias, why has Satan overwhelmed the mentality of your soul with the result that you have lied with reference to the Holy Spirit and have misrepresented [*income tax evasion*] part of the purchasing price of the parcel of land?

While it remained unsold, did it not remain your possession? Indeed, before it was sold, it existed [*was at your disposal*] during this time under your authority. Why did you fabricate this transaction in the mentality of your soul? You have not lied to men, but to God [*a criminal transaction conducted under the cover of a charitable deed*].”

C. Thomson updated NT	Upon which Peter said, Ananias, Why has Satan filled your heart that you should lie to the Holy Spirit, and keep back a part of the price of the land? While it remained, did it not remain yours? And when sold it was still at your own disposal. Why then have you determined this thing in your heart? You have not lied to men, but to God.
Context Group Version	But Peter said, Ananias, why has the Adversary filled your heart to lie to the Special Spirit, and to keep back [part] of the price of the land? While it remained, did it not remain your own? And after it was sold, was it not in your power? How is it that you have conceived this thing in your heart? You have not lied to men, but to God.
English Standard Version	But Peter said, "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 land? 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 have not lied to man but to God."
Far Above All Translation	But Peter said, "Ananias, why did Satan fill your heart, so that you lied to the holy spirit, and you put <i>some</i> of the proceeds of the land aside?" <i>Something</i> has definitely been kept back for yourself, hasn't it, and now that it has been sold, is it not under your control? How did you come up with this <i>course of</i> action in your heart? You have not lied to men, but to God.
Green's Literal Translation	But Peter said, Ananias, why did Satan fill your heart for you to lie to the Holy Spirit and to secretly keep back from the price of the land? Remaining, did it <i>not</i> remain yours? And being sold, was it not in your authority? Why <i>is it</i> that this action was put into your heart? You did not lie to men, but to God!
Literal New Testament	BUT SAID PETER, ANANIAS, WHY DID FILL SATAN THY HEART, TO LIE TO [FOR] THEE THE SPIRIT THE HOLY, AND TO KEEP BACK FROM THE VALUE OF THE ESTATE? NOT REMAINING TO THEE DID IT REMAIN? AND HAVING BEEN SOLD, IN THINE OWN AUTHORITY WAS IT [NOT]? WHY DIDST THOU PURPOSE IN THY HEART THIS THING? THOU DIDST NOT LIE TO MEN, BUT TO GOD.
Literal Standard Version	And Peter said, "Ananias, why did Satan fill your heart, for you to lie to the Holy Spirit, and to keep back of the price of the place? While it remained, did it not remain yours? And having been sold, was it not in your authority? Why [is] it that you put this thing in your heart? You did not lie to men, but to God";...
Modern Literal Version 2020 New American Standard	But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the proceeds [Lit <i>price</i>] of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control [Or <i>in your authority</i>]? Why is it that you have conceived [Lit <i>placed</i>] this deed in your heart? You have not lied to men, but to God."
The gist of this passage:	Ananias sells some of his property and brings the money to the disciples. He apparently makes it clear that he is donating all the proceeds when in fact, he isn't. Peter chews him out.

3-4

Acts 5:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [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 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 5:3a

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
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

Translation: Peter said,...

Peter addresses Ananias directly, who just dumped a ton of money into their offering bucket (or whatever it was). What Ananias was expecting was a great deal of praise for what he just did.

He has turned giving into a competition, and giving in the **Church Age** is strictly **grace** giving. In fact, giving prior to the Church Age was grace giving. So, even though a public radio station might say, "Charley Brown gave \$200; what are you going to do? Are you going to beat him?" This may or may not be motivational. And whatever these kinds of charities want to do, it is up to them (it is human good, after all).

A church cannot act like that. Grace giving is the norm. Not 10%; not more than what your pew neighbor just gave. You give as you have been blessed by God; and you do not starve your family in order to do so. When gimmicks are added in order to boost the bottom line for giving, the church is not better off.

See the **Doctrine of Giving**, by R. B. Thieme, Jr. in the **Addendum**.

Acts 5:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Ananías (Ἀνανίας) [pronounced an-an-EE-as]	<i>Jah has favored; Hebrew name (Hananiah) transliterated, Ananias</i>	masculine singular proper noun; vocative	Strong's #367
diá (διὰ) [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
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

These two words together are variously translated, *has, why has, did, why did, why did you let, why have you let.*

Acts 5:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêroō (πληρώω) [pronounced <i>play-ROH-oh</i>]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	3 rd person singular, aorist active indicative	Strong's #4137
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
Satanas (Σατανᾶς) [pronounced <i>sat-an-AS</i>]	<i>Accuser, Adversary, devil; transliterated, Satan, Satanas</i>	masculine singular proper noun, nominative case	Strong's #4567
tên (τὴν) [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)
kardia (καρδιά) [pronounced <i>kahr-DEE-uh</i>]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, nominative case	Strong's #2588
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...“Ananias, why did the Satan fill your heart...”

Peter knows what Ananias has done. Many suggest that Peter has the gift of prophecy here, and that is certainly possible. There is also the possibility that Peter knew about the sale of his property and how much it sold for. Sometimes, that information is readily available, even without the internet.

How Peter knew, is not the issue. But he had to act.

*New English Version Commentary: Ananias could control whether or not ‘Satan’ filled his heart, and was condemned for not doing so. If we think that a being called ‘Satan’ irresistibly influences us to sin, filling us with the desire to sin against our will, then we are making the same fatal mistake as Ananias.*²³

I would assume that Ananias and his wife, Sapphira, are both believers. If that is the case, they cannot be demon-possessed. But it says here that Satan filled the heart of Ananias. This would mean that he is under the influence of Satan; he has a Satanic thought process occurring in his thinking. Part of Satanic filling is giving in to one's lusts. That is the essence of the LGBTQ movement today. If you desire something, then you should take steps to achieve that desire. That is the essence of their beliefs (along with the idea that no desire is wrong).

²³ From <https://www.n-e-v.info/acts5.html> accessed August 15, 2023.

Ananias does not have perverse sexual desires. He wants the approbation of the believers in Jerusalem. He wants believers to look to him and think, “This man is the epitome of what a believer ought to be.” Some people reading this fully understand what I am saying; but to those without this desire, it is difficult to relate to.

There are a number of lusts: sexual lust, approbation lust, power lust, a desire for drugs or alcohol. All believers and unbelievers have such lusts. Those oriented to **God’s plan** and those oriented to the **laws of divine establishment** understand the reasons for keeping these lusts under control. A married man with children cannot give full reign to his sexual lusts, or he risks losing his life and ruining the lives of his wife and children (this can be the correct thinking of a believer or of an unbeliever who understands the laws of divine establishment).

To take this a step further, an unmarried person cannot give in to his (or her) sexual lusts as well. This will short-circuit the identification process of **right man/right woman**.

Acts 5:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
pseudomai (ψεύδομαι) [pronounced PSYOO-doh-mai]	<i>to lie [to], to speak deliberate falsehoods, to speak deceitfully; to deceive one by a lie</i>	aorist middle deponent infinitive	Strong’s #5574
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong’s #4771 (Strong’s #4571)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong’s #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong’s #4151
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong’s #3588
hagion (ἅγιον) [pronounced HAG-ee-on]	<i>a sacred thing; holiest (of all), holy place, sanctuary</i>	neuter singular adjective; accusative case	Strong’s #39 (neuter of #40)

Translation: ...to lie to the Holy Spirit...

Peter rightly accuses Ananias of lying to the Holy Spirit. See the brief doctrine of **Lying to the Holy Spirit** (by R. B. Thieme, Jr.) in the **Addendum**.

Whatever show that the did in front of the congregation was nothing compared to what he did which was against grace; and, therefore, against the Holy Spirit.

The lie here is that Ananias apparently represented himself as giving all the proceeds from the sale of his land, but he actually only gave a portion of them. Although we do not know how Peter understands what is taking place, the rest of the congregation would have been taken in by Ananias’ phoney gesture.

Acts 5:3d			
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
νοσφίζομαι (νοσφίζομαι) [pronounced <i>nos-FIHD-zom-ahee</i>]	<i>to keep back; to hold back; to separate, to set apart (for one's self), to divide; to sequester for oneself, to embezzle</i>	aorist middle infinitive	Strong's #3557
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
τῆς (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
τιμῆ (τιμῆ, ῆς, ῆ) [pronounced <i>tih-MAY</i> or <i>tee-MAY</i>]	<i>price, value; honor, reverence, respect; the respect and honor one enjoys</i>	feminine singular noun	Strong's #5092
του (του) [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
χωρίον (χωρίον) [pronounced <i>kho-REE-on</i>]	<i>place, a spot or plot of ground, a field, land, parcel of ground, place, possession</i>	neuter singular noun, accusative case	Strong's #5564

Translation: ...and to hold back from the price [of the sale] of your land?

Ananias held back some of the profit from selling his land. The problem was not that Ananias was not giving everything that he had to give. The problem was, he made it seem like he was giving the entire amount of proceeds from the land that he sold. You cannot do that.

Acts 5:3 Peter said, "Ananias, why did the Satan fill your heart to lie to the Holy Spirit and to hold back from the price [of the sale] of your land? (Kukis mostly literal translation)

There is no explanation as to how Peter knows this, but he definitely knows it.

Acts 5:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐχί (οὐχί) [pronounced <i>oo-KHEE</i>]	<i>no (indeed), not (indeed), by no means, not at all</i>	negative interrogative particle	Strong's #3780
μένω (μένω) [pronounced <i>MEH-noh</i>]	<i>remaining, abiding, dwelling, living, lodging</i>	neuter singular, present active participle, nominative case	Strong's #3306

Acts 5:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
ménô (μένω) [pronounced MEH-noh]	<i>to remain, to abide, to dwell, to live, to lodge</i>	3 rd person singular, imperfect active indicative	Strong's #3306

Translation: [While] it remained [unsold], it remained yours,...

Peter explains this to Ananias, and everyone who is there also is learning what took place.

“The land was yours; completely yours. You were under no obligation to do anything with it,” Peter tells him. “You did not need to sell it; nor did you need to bring every cent from the sale to me and the other Apostles.”

Acts 5:4b			
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
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>	neuter singular, aorist passive participle, nominative case	Strong's #4097
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sê (σῆ) [pronounced say]	<i>your, yours, your own</i>	2 nd person, feminine singular, possessive pronoun; dative, locative or instrumental case	Strong's #4674 (from #4771)

Acts 5:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exousia (ἐξουσία) [pronounced ex-oo-SEE-ah]	<i>authority, jurisdiction, liberty, power, right, strength; privilege, that is, (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely magistrate, superhuman, potentate, token of control), delegated influence</i>	feminine singular noun, dative, locative, instrumental case	Strong's #1849
huparchô (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>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</i>	3 rd person singular, imperfect active indicative	Strong's #5225

Translation: ...and the selling of the [property] was [under] your authority [throughout].

Once you sold the property, Peter explains, it was still in your hands. You could do with it what you wanted. That was your money.

Ananias was under no requirement to give anything. There was no social pressure whatsoever placed upon him. There were no expectations. Peter did not have everyone fill out a card listing one's assets, just in case. That would be a private matter under the landowner made such things known.

Acts 5:4c			
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
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
These two words together are translated, <i>why, why [is it] that</i> . Literally, these word mean, <i>what that</i> .			
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>	2 nd person singular, aorist middle indicative	Strong's #5087
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 5:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative, instrumental case	Strong's #2588
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pragma (πράγμα) [pronounced PRAG-mah]	<i>a deed; by implication, an affair; by extension, an object (material), business, a matter, thing, work; an accomplished fact; what is done or being accomplished</i>	neuter singular noun; accusative case	Strong's #4229
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

Translation: Why did you place in your heart this deed?

Ananias could not use the excuse that his actions were all because of Satan. He himself decided to do this. He made up his mind to do this and he talked his wife into this as well.

Ananias thought **evil**; he was motivated by evil. He wanted to make it seem as if he had given all that he got from the sale of the property.

New English Version Commentary: *The sin was conceived within the mind of Ananias- sin begins within (Mk. 7:19-23). Yet v. 3 says that 'Satan', the adversary, filled the mind of Ananias. The real enemy or adversary is our own mind, from where sin is conceived.*²⁴

Acts 5:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756

²⁴ From <https://www.n-e-v.info/acts5.html> accessed August 15, 2023.

Acts 5:4d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pseudomai (ψεύδομαι) [pronounced PSYOO-doh-mai]	<i>to lie [to], to speak deliberate falsehoods, to speak deceitfully; to deceive one by a lie</i>	2 nd person singular, aorist (deponent) middle indicative	Strong's #5574
anthrôpoi (ἄνθρωποι) [pronounced ANTH-row-roy]	<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
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
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, dative, locative, instrumental case	Strong's #2316

Translation: You have not lied to man but to God.”

By what Ananias did, he lied to God. He pretended to give all of his money from the sale to the church, but he did not.

Ananias lied to the Holy Spirit and he lied to God. This puts God the Father and God the Holy Spirit on equal footing. The Holy Spirit is God. A short doctrine on the [Deity of the Holy Spirit](#) is found in the [Addendum](#).

Notice what God the Holy Spirit does not record here—how much did the land sell for and how much did Ananias give? That is not the issue. This could have been a \$1000 gift and it may have been a \$100,000 gift. That is not the issue. The issue is, Ananias misrepresented his giving to the church. He pretended to give everything, but he did not.

Acts 5:4 [While] it remained [unsold], it remained yours, and the selling of the [property] was [under] your authority [throughout]. Why did you place in your heart this deed? You have not lied to man but to God.” (Kukis mostly literal translation)

Peter told him, “You were never under any obligation to do anything. When you chose to sell you land, even this did not commit you to sharing all the proceeds with the assembly.”

Acts 5:3–4 Peter said, “Ananias, why did the Satan fill your heart to lie to the Holy Spirit and to hold back from the price [of the sale] of your land? [While] it remained [unsold], it remained yours, and the selling of the [property] was [under] your authority [throughout]. Why did you place in your heart this deed? You have not lied to man but to God.” (Kukis mostly literal translation)

Acts 5:3–4 Peter said to Ananias, “Why did you allow Satan to influence your heart to lie to the Holy Spirit, and hold back some of the proceeds from the sale of your land? It remained your property before you sold it and the cash you received belonged to you as well. Why did you pretend that you gave the entire sale amount to the church for our relief fund? Why did you think to do such a thing? You have not lied to man, you have lied to God.” (Kukis paraphrase)

Peter does not say, “Now, die, sucka!”

Peter knows—maybe through natural means, maybe supernatural means—that Ananias was pretending to have done something that he had not. But Peter is simply making this an issue in church. He did not call for Ananias’ death. God chooses to do that.

But hearing the Ananias the words, falling down, he expired. And became a fear great to those hearing [about this]. And rising up the young men, they drew together [a covering] to him; and carrying [him] out, they bury [him].

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When Ananias heard these words, he fell down and breathed (his last). A great fear came upon those who heard [about this]. The young men got up and close up [a covering over] him. Having carried [him] out, they buried [him].

When Ananias heard these words, he fell down and breathed his last breath. A great fear came upon those who heard about this incident. The young men put the body of Ananias into a covering, and they closed it up around him. After carrying the body out, they buried him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But hearing the Ananias the words, falling down, he expired. And became a fear great to those hearing [about this]. And rising up the young men, they drew together [a covering] to him; and carrying [him] out, they bury [him].
Complete Apostles Bible	Then Ananias, hearing these words, fell down and died. And great fear came upon all those hearing these things. And the young men rose up and covered him up, carried him out, and buried him.
Douay-Rheims 1899 (Amer.)	And Ananias, hearing these words, fell down and gave up the ghost. And there came great fear upon all that heard it. And the young men rising up, removed him, and carrying him out, buried him.
Holy Aramaic Scriptures	And when KhananYa {Ananias} had heard these words, he fell and died, and there was great fear among all those who heard of it. And there arose those who were young men among them, and they collected him, and went out, burying him.
James Murdock’s Syriac NT	And when Ananias heard these words, he fell down, and died. And great fear was upon all them that heard of it. And the young men among them arose, and gathered him up, and carried him out, and buried him.
Original Aramaic NT	And when Khanan-Yah heard these words, he dropped dead and great fear came upon all those who heard. And young men among them arose and gathered him up, and they took him out and buried him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And at these words, Ananias went down on the earth, and his life went from him: and great fear came on all who were present. And the young men went and made ready his body, and took it out, and put it in the earth.
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Bible in Worldwide English	As Ananias heard Peters words, he fell down and died. All who heard these things were very much afraid. The young men came and wrapped him up. They carried him out and buried him.
Easy English	As soon as he heard Peter say this, Ananias fell down and he died. When people heard what had happened, they were all very afraid. Some young men came into the room. They put cloths around Ananias's dead body and they carried it outside. Then they buried it.
Easy-to-Read Version–2008	When Ananias heard this, he fell down and died. Some young men came and wrapped his body. They carried it out and buried it. And everyone who heard about this was filled with fear.
God's Word™	When Ananias heard Peter say this, he dropped dead. Everyone who heard about his death was terrified. Some young men got up, wrapped his body in a sheet, carried him outside, and buried him.
Good News Bible (TEV)	As soon as Ananias heard this, he fell down dead; and all who heard about it were terrified. The young men came in, wrapped up his body, carried him out, and buried him.
J. B. Phillips	As soon as Ananias heard these words he collapsed and died. All who were within earshot were appalled at this incident. The young men got to their feet and after wrapping up his body carried him out and buried him.
<i>The Message</i>	Ananias, when he heard those words, fell down dead. <i>That</i> put the fear of God into everyone who heard of it. The younger men went right to work and wrapped him up, then carried him out and buried him.
NIRV	When Ananias heard this, he fell down and died. All who heard what had happened were filled with fear. Some young men came and wrapped up his body. They carried him out and buried him.
New Life Version	When Ananias heard these words, he fell down dead. Much fear came on all those who heard what was done. The young men got up and covered his body and carried him out and buried him.

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

Casual English Bible	Ananias dropped dead. As soon as he heard those words, he collapsed and sucked his last breath of air. This terrified everyone who heard about it. Some young men came and wrapped up the body, carried it off, and buried it.
Contemporary English V.	As soon as Ananias heard this, he dropped dead, and everyone who heard about it was frightened. Some young men came in and wrapped up his body. Then they took it out and buried it.
The Living Bible	As soon as Ananias heard these words, he fell to the floor, dead! Everyone was terrified, and the younger men covered him with a sheet and took him out and buried him.
New Berkeley Version	.
The Passion Translation	The moment Ananias heard those words, he fell over dead. Everyone was terrified when they heard what had happened. Some young men came in and removed the body and buried him.
Plain English Version	As soon as Ananias heard Peter say that, he fell down and died. Then the young men there got up and wrapped up his body in cloth, then they took it out of the house and buried it. Later on, a lot of people heard about what happened, and they were frightened.
UnfoldingWord Simplified T.	When Ananias heard these words, immediately he fell down dead. And all who heard about Ananias' death became terrified. Some young men came forward, wrapped his body in a sheet, and carried it out and buried it.
William's New Testament	When Ananias heard these words, he fell dead, and a strange awe seized everybody who heard it. The younger men, however, got up, wrapped up his body, carried it out, and buried it.

Partially literal and partially paraphrased translations:

American English Bible	Well, just as he heard those words, Ananias fell to the ground and died – which really frightened everyone who heard about it! Then some of the younger men got up and wrapped him in a cloth, and they carried him outside to be buried.
Beck's American Translation . Breakthrough Version	As Ananias heard these words, after falling, he exhaled <i>his last breath</i> . And a huge fear came on all the <i>people</i> who heard. When the younger men got up, they wrapped him up, and after carrying <i>him</i> out, they buried <i>him</i> .
Common English Bible	When Ananias heard these words, he dropped dead. Everyone who heard this conversation was terrified. Some young men stood up, wrapped up his body, carried him out, and buried him.
Len Gane Paraphrase	[When] Ananias heard those words, he fell down and gave up his spirit. Great fear came on all those who heard these things. Then the young men got up, wound him up [in burial clothes], carried him out, and buried him.
A. Campbell's Living Oracles	And Ananias, hearing these words, fell down and expired: and great fear fell on all that heard these things. Then the young men arose, and bound him up, and carrying him out, they buried him.
NT for Everyone	When Ananias heard these words, he fell down and died. Everyone who heard about it was scared out of their wits. The young men got up, took him away, wrapped up his body and buried him.
20 th Century New Testament	As Ananias heard these words, he fell down and expired; and every one who heard of it was appalled. The young men got up, and, winding the body in a sheet, carried it out and buried it.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	On hearing these words, Ananias fell down and died. And great fear came over all who heard what had happened. Then the young men stepped forward, wrapped up his body, and carried him out and buried him.
Conservapedia Translation	When Ananias heard this, he fell down, dead, and everyone watching was overcome by fear. The young men got up, wrapped him up, carried him out, and buried him. "gave up the ghost" long antiquated phrase
Revised Ferrar-Fenton Bible	Ananias, on hearing these words, fell down and expired; and great fear took possession of all those who heard it. And the young men, getting up, swathed the body; and, carrying it out, they buried it.
God's Truth (Tyndale)	When Ananias heard these words he fell down and gave up the ghost. And great fear came on all them that these things heard. And the young men rose up, and put him apart, and carried him out, and buried him.
Montgomery NT	As Ananias heard these words he fell down and expired, and all who heard were awe-struck. But the younger men rose, wrapped the body up, and carried it out to bury it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Upon hearing these words, Ananias fell down and died. Great fear came upon all who heard of it; the young men stood up, wrapped his body and carried it out for burial.
New Catholic Bible	When Ananias heard these words, he collapsed and died, and a great sense of fear seized all who heard about it. The young men came forward and wrapped up his body. Then they carried him out and buried him.
New Jerusalem Bible	When he heard this Ananias fell down dead. And a great fear came upon everyone present. The younger men got up, wrapped up the body, carried it out and buried it.

- NRSV (Anglicized Cath. Ed.) Now when Ananias heard these words, he fell down and died. And great fear seized all who heard of it. The young men came and wrapped up his body, [Meaning of Gk uncertain] then carried him out and buried him.
- Revised English Bible–1989 When Ananias heard these words he dropped dead; and all who heard were awestruck. The younger men rose and covered his body, then carried him out and buried him.

Jewish/Hebrew Names Bibles:

- Hebraic Roots Bible And hearing these words, Khananyah fell down and died. And great fear came on all those who heard. And rising up the younger ones wrapped him, and carrying out, they buried him.
- Hebrew Names Version Hananiah, hearing these words, fell down and died. Great fear came on all who heard these things. The young men arose and wrapped him up, and they carried him out and buried him.
- Holy New Covenant Trans. When Ananias heard these words, he fell down and died. Some young men came and wrapped up his body. Then they carried it out and buried it. Everyone who heard about this was filled with awesome respect.
- The Scriptures 2009 Then Ḥananyah, hearing these words, fell down and breathed his last. And great fear came upon all those who heard of this. But the young men arose and wrapped him up, carried him out and buried him.
- Tree of Life Version As soon as he heard these words, Ananias fell down and died. Great fear came upon all who heard about it. The young men got up and wrapped him in a shroud, then carried him out and buried him.

Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament ...Hearing but The Ananias the words these Falling expires and becomes Fear Great to all the [men] hearing {it} Standing (Up) but The [Men] Younger wrap him and Bringing {him} [Men] bury {him}...
- Alpha & Omega Bible AND AS HE HEARD THESE WORDS, ANANIAS FELL DOWN AND BREATHED HIS LAST; AND GREAT FEAR CAME OVER ALL WHO HEARD OF IT. THE YOUNG MEN GOT UP AND COVERED HIM UP, AND AFTER CARRYING HIM OUT, THEY BURIED HIM.
- Awful Scroll Bible And Ananias, hearing these-same words, falling down, breathes-out-away. And a great fear comes to be on everyone hearing the same-as-these. And the young ones rising-up, arrange- him -together and carrying- him -out, bury him.
- Concordant Literal Version Now Ananias, hearing these words, falling down, gives up the soul. And great fear came on all those hearing these things."
Now rising, the younger men enshroud him, and carrying him out, they entomb him."
- exeGesés companion Bible And hearing these words,
Hanan Yah falls down and expires:
and so be it, a mega awe on all who hear these:
and the youths rise and enshroud him
and bring him forth and entomb him.
- Orthodox Jewish Bible And hearing these dvarim, having fallen down, Chananyah died; and there came great yirat Shomayim upon all the ones listening. [TEHILLIM 5:6]
And having got up, the bochrin threw the tachrichin shroud over him and, having carried him out, they buried him in a kever.
- Rotherham's Emphasized B. And ||as Ananias heard these words|| he fell_ and expired. And there came great fear upon all' that heard; but the young men |rising up| wrapped him about, and_ bearing him forth_ buried him.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And hearing these words, Ananias fell down suddenly and died; and great fear and awe gripped those who heard of it. And the young men [in the congregation] got up and wrapped up the body, and carried it out and buried it.
An Understandable Version	When Ananias heard these words he fell dead [<i>instantly</i>] and his spirit left his body, [<i>causing</i>] everyone who heard [<i>about it</i>] to be gripped with fear. Then young men wrapped up his body and took him out and buried him.
Jonathan Mitchell NT	Now after progressively hearing these words, Ananias, immediately falling [down], at once breathed out [his] soul-life. Then great fear and reverence came to be upon all the people presently (or: one after another) hearing [about it]. So after standing up, the younger men enwrapped him for burial, then, after carrying [him] out, they buried [him].
P. Kretzmann Commentary	And Ananias, hearing these words, fell down, and gave up the ghost; and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. Kretzmann's commentary for Acts 5:1–6 has been placed in the Addendum .
Translation for Translators	When Ananias heard that, <i>immediately</i> he fell down dead. So all <i>who were there</i> who heard <i>about Ananias' death</i> became terrified [PRS]. Some young men came in, wrapped his <i>body in a sheet</i> , and carried it out <i>and</i> buried it.
The Voice	Ananias heard these words and immediately dropped to the ground, dead; fear overcame all those who heard of the incident. Some young men came, wrapped the body, and buried it immediately.

Bible Translations with Many Footnotes:

Lexham Bible	<p>And when [*Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] Ananias heard these words, he fell down and [*Here “and ” is supplied because the previous participle (“fell down”) has been translated as a finite verb] died. And great fear came on all those who heard about it . [*Here the direct object is supplied from context in the English translation]</p> <p>So the young men stood up, wrapped him up, and carried him [*Here the direct object is supplied from context in the English translation] out and [*Here “and ” is supplied because the previous participle (“carried ... out”) has been translated as a finite verb] buried him . [*Here the direct object is supplied from context in the English translation]</p>
NET Bible®	<p>When Ananias heard these words he collapsed and died, and great fear gripped¹⁰ all who heard about it. So the young men came,¹¹ wrapped him up,¹² carried him out, and buried¹³ him.</p> <p>¹⁰tn Or “fear came on,” “fear seized”; Grk “fear happened to.”</p> <p>¹¹tn Or “arose.”</p> <p>¹²tn The translation “wrapped up” for συνέστειλαν (sunesteilan) is suggested by L&N 79.119, but another interpretation is possible. The same verb could also be translated “removed” (see L&N 15.200), although that sense appears somewhat redundant and out of sequence with the following verb and participle (“carried him out and buried him”).</p> <p>¹³sn Buried. Same day burial was a custom in the Jewish world of the first century (cf. also Deut 21:23).</p>
The Spoken English NT	<p>When Ananias heard those words, he collapsed and died. And everyone who heard about it was deeply frightened.⁹ But the younger men got up and covered him up, carried him out, and buried him.</p> <p>⁹ Lit. “and great fear came to be on all the hearers.”</p>
Wilbur Pickering’s New T.	<p>Well upon hearing these words Ananias fell down and expired! (Great fear came on all who heard these things.) So the young men got up and wrapped him, and carrying him out they buried him.³</p>

(3) Apparently they didn't have a coroner.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	Then Ananias hearing these words, having fallen down, expired. And great fear came to be on all the ones hearing these [things]. Then having risen, the young men wrapped him up, and having carried [him] out, they buried [him].
Benjamin Brodie's trans.	Then Ananias, after hearing these words and having collapsed, exhaled his last breath. And great fear came over all those who heard. And after standing up, the younger men covered him up and after carrying <i>him</i> out, buried <i>him</i> .
Berean Literal Bible	And hearing these words, Ananias, having fallen down, breathed his last. And great fear came upon all those hearing. And the younger <i>men</i> having arisen, covered him, and having carried <i>him</i> out, buried <i>him</i> .
Bond Slave Version	And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.
Charles Thomson NT	Upon hearing these words Ananias fell down and expired. And great fear came upon all who heard these things. Then the young men arose and having swathed him, they carried him out and buried him.
Context Group Version	And Ananias hearing these words fell down and breathed out [a final time]: and great fear came on all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him.
Modern Literal Version 2020	But Ananias, hearing these words, fell <i>down</i> and expired, and great fear came* upon all the ones hearing these things. Now <i>after</i> the younger-men stood up, they enshrouded him and carried <i>him</i> out and buried <i>him</i> .
New Matthew Bible	When Ananias heard these words, he fell down and gave up the spirit. And great fear came on all them that heard these things. And the young men rose up, and put Ananias apart, and carried him out and buried him.

The gist of this passage: After hearing the words of Peter, Ananias fell down dead. Some young men of the church got up and removed Ananias from the assembly hall and buried him.

Acts 5:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
akoúō (ἀκούω)[pronounced <i>ah-KOO-oh</i>]	<i>hearing; hearing and paying attention to; listener, listening; one who hears and understands</i>	masculine singular, present active participle; nominative case	Strong's #191
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
Ananías (Ἀνανίας) [pronounced <i>an-an-EE-as</i>]	<i>Jah has favored; Hebrew name (Hananiah) transliterated, Ananias</i>	masculine singular proper noun; vocative	Strong's #367

Acts 5:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
logoi (λόγοι) [pronounced LOHG-oy]	<i>words; conceptions, ideas; matters; things; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, accusative case	Strong's #3056

Translation: *When Ananias heard these words,...*

Peter has just read Ananias the **spiritual** riot act. Ananias pretended that he sold a piece of property and gave all of the monies to the church. However, he actually kept some of it back.

Again, the problem is not that he kept some of the profit himself; nor is it the percentage of giving that was the problem, nor was this all about the amount that he gave. Notice, in this narrative, there is no mention of amounts or of percentages.

The problem is, he made it appear as if he was giving everything when he was not.

What is the big deal? The big deal is, the faith of the Jews had degenerated into a **religion** of show. The **pharisees** would wander around and make loud prayers, so they could be seen. When they gave money, they made a big deal out of it. Or they made a big deal out of tithing. Everything was for show; nothing was real.

Now, even though we do not have enough information in these first six verses to determine what the problem was, it will become more clear when his wife steps onto the stage (so to speak).

Acts 5:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
riptō (πίπτω) [pronounced PIHP-toh]	<i>falling [down, from, upon]; being thrust down; falling under judgment [or, condemnation]; being cast down [from a higher state]; one falling [from a more virtuous state]</i>	masculine singular, aorist active participle; nominative case	Strong's #4098
ekpsuchō (ἐκψύχω) [pronounced ek-PSOO-kho]	<i>to expire, to breathe out one's life, to breathe one's last</i>	3 rd person singular, aorist active indicative	Strong's #1634

Translation: *...he fell down and breathed (his last).*

Ananias heard these words, fell over, and breathed his last. This is the sin unto death. God removed him for this particular deed. God was not going to allow the early church to be nothing but a show.

Acts 5:5c			
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
γίνομαι (νίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
phobos (φόβος) [pronounced <i>FOHB-oss</i>]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; nominative case	Strong's #5401
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; nominative case	Strong's #3173
επί (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
pantas (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τοὺς) [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
ακούῶ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; nominative case	Strong's #191

Translation: A great fear came upon those who heard [about this].

Of course, everyone heard about this taking place, and this struck fear in many of their hearts.

Obviously, the people needed to hear good and clear teaching on this.

Acts 5:5 *When Ananias heard these words, he fell down and breathed (his last). A great fear came upon those who heard [about this].* (Kukis mostly literal translation)

You may recall that the religious types during the public ministry of Jesus were all about showing off their religiosity. They would pray publically; they would show off things that they deemed spiritual in such a way that others would see them and admire them.

Application: This is harder for us to relate to today. Today, if a person reveals himself to be a homosexual or a woman inside a man's body, he is given great recognition and accolades (at this point in time in the United States). By making such thinking public, a person picks up some admiration where he did not have it before. So, we desire approbation still today; but many people look to gain that approbation in very different ways.

Acts 5:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine plural, aorist active participle, nominative case	Strong's #450
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
neos/neōteros (νέος/νεώτερος) [pronounced <i>NEH-os, neh-OH-ter-os</i>]	<i>new, young; fresh; recently born, youthful; figuratively for, regenerate</i>	masculine plural comparative adjective; nominative case	Strong's #3501
sustéllō (συστέλλω) [pronounced <i>soos-TEHL-loh</i>]	<i>to place together; to draw together, to contact; to diminish; to shorten, to abridge; the time has been drawn together into a brief compass, to shortened; to roll together, to wrap up, to wrap around with bandages, to enshroud</i>	3 rd person plural, aorist active indicative	Strong's #4958
I think the idea here is drawing two things together. When dealing with time, this might be the beginning and the end being drawn together. When dealing with a covering, it is drawing two sides of covering together. This would explain the divergent meanings of this word.			
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: The young men got up and close up [a covering over] him. ...

The young men wrapped up the body in some sort over covering, pulling it together over him.

In a number of translations, we have the word *wound* [pronounced *wownd*]; this is the verb *would* which means, *to wrap around*. This is not the noun *wound* [pronounced *woond*].

Part of the process of death was wrapping death bandages around the dead body.

You may recall in the **gospel** accounts, that one of the very odd things was, when Jesus rose from the dead, the bandages remained there all in place.

Acts 5:6b			
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
εκφέρō (ἐκφέρω) [pronounced ehk-FEHR-oh]	<i>carrying out, bearing forth (the dead for burial); [those] bringing (out, forth), leading out; producing (of the earth bearing plants)</i>	masculine plural, aorist active participle, nominative case	Strong's #1627
thaptō (θάπτω) [pronounced THAHP-toh]	<i>to inter, to bury, to celebrate funeral rites</i>	3 rd person plural, aorist active indicative	Strong's #2290

Translation: ...Having carried [him] out, they buried [him].

They carried this body out to an appropriate place and buried him.

This was an object lesson for the early church. God was not kidding around. In order to begin the Church Age, God did not allow much deviation.

Acts 5:6 **The young men got up and close up [a covering over] him. Having carried [him] out, they buried [him].** (Kukis mostly literal translation)

Acts 5:5–6 **When Ananias heard these words, he fell down and breathed (his last). A great fear came upon those who heard [about this]. The young men got up and close up [a covering over] him. Having carried [him] out, they buried [him].** (Kukis mostly literal translation)

Acts 5:5–6 **When Ananias heard these words, he fell down and breathed his last breath. A great fear came upon those who heard about this incident. The young men put the body of Ananias into a covering, and they closed it up around him. After carrying the body out, they buried him.** (Kukis paraphrase)

And it was as hours three a space [of time], and the woman of his, had not seen the thing that happened, entered. And answers face to face with her Peter, "Tell me if so much to the place was given." And the [woman] said, "Truly, so much."

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5:7–8

And about 3 hours of time came to pass, and his woman, who had not seen this thing happen, came in [to the building]. Peter says to her directly, "Tell me if so much for the place was given [to you]." And the [woman] said, "Truly, that much."

After about 3 hours passed, Sapphira came into the place where Peter and some from the church were. She had not seen or heard about what had taken place. Peter asked her directly, "Did you receive this amount of money for the sale of your property?" And she answered, "Yes, that is how much we received."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **And it was as hours three a space [of time], and the woman of his, had not seen the thing that happened, entered. And answers face to face with her Peter, "Tell me if so much to the place was given." And the [woman] said, "Truly, so much."**

Complete Apostles Bible	And it happened about three hours later, that his wife, not knowing what had happened, came in. And Peter answered her, "Tell me whether you sold the land for so much?" She said, "Yes, for so much."
Douay-Rheims 1899 (Amer.)	And it was about the space of three hours after, when his wife, not knowing what had happened, came in. And Peter said to her: Tell me, woman, whether you sold the land for so much? And she said: Yea, for so much.
Holy Aramaic Scriptures	And it happened, after three hours, his wife also entered, while not knowing what had happened. Shimeun {Simeon} said unto her, "Say to me if it was at these prices that you sold the field?" Then she said, "Yes, at these prices."
James Murdock's Syriac NT	And when three hours had passed, his wife also came in, without knowing what had occurred. Simon said to her: Tell me, if ye sold the field for this price? And she said: Yes, for this price.
Original Aramaic NT	And after three hours had passed, his wife also entered, not knowing what had happened. Shimeon said to her, "Tell me if for these proceeds you sold the field." But she said, "Yes, for these proceeds."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And about three hours after, his wife, having no knowledge of what had taken place, came in. And Peter said to her, Give me an answer: was this amount of money the price of the land? And she said, Yes, it was.
Easy English	About three hours later, Ananias's wife, Sapphira, came into the room. She did not know what had happened to her husband. Peter asked Sapphira, 'Was this all the money that you and your husband received for your field?' 'Yes,' Sapphira answered. 'That was all the money that we received.'
Easy-to-Read Version—2008	About three hours later his wife came in. Sapphira did not know about what had happened to her husband. Peter said to her, "Tell me how much money you got for your field. Was it this much?" Sapphira answered, "Yes, that was all we got for the field."
<i>God's Word</i> TM	About three hours later Ananias' wife arrived. She didn't know what had happened. So Peter asked her, "Tell me, did you sell the land for that price?" She answered, "Yes, that was the price."
Good News Bible (TEV)	About three hours later his wife, not knowing what had happened, came in. Peter asked her, "Tell me, was this the full amount you and your husband received for your property?" "Yes," she answered, "the full amount."
J. B. Phillips	About three hours later it happened that his wife came in not knowing what had taken place, Peter spoke directly to her, "Tell me, did you sell your land for so much?" "Yes," she replied, "that was it."
<i>The Message</i>	Not more than three hours later, his wife, knowing nothing of what had happened, came in. Peter said, "Tell me, were you given this price for your field?" "Yes," she said, "that price."
NIRV	About three hours later, the wife of Ananias came in. She didn't know what had happened. 8 Peter asked her, "Tell me. Is this the price you and Ananias sold the land for?" "Yes," she said. "That's the price."

New Life Version About three hours later his wife came in. She did not know what had happened. Peter said to her, "Tell me, did you sell the land for this amount of money?" She said, "Yes."

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

Casual English Bible About three hours later, his wife showed up. She was clueless about what happened. Peter approached her and asked, "Did you sell the land for this much money?"

She said, "Yes, that's how much we got."

Contemporary English V. Three hours later Sapphira came in, but she did not know what had happened to her husband. Peter asked her, "Tell me, did you sell the property for this amount?" "Yes," she answered, "that's the amount."

New Berkeley Version
New Living Translation

About three hours later his wife came in, not knowing what had happened. 8 Peter asked her, "Was this the price you and your husband received for your land?" "Yes," she replied, "that was the price."

The Passion Translation Three hours later, his wife came into the room, with no clue what had happened to her husband.

Plain English Version The wife of Ananias came into that house about 3 hours later, but she didn't know that her husband was dead. Peter asked her, "Can you tell me, is this all the money that you and Ananias got for that land?"

She said, "Yes, that's all the money."

Peter said to her, "Tell me, were the two of you paid this amount for the sale of your land?" Sapphira said, "Yes, that's how much it was."

UnfoldingWord Simplified T. About three hours later, his wife came in, but she did not know what had happened. Then Peter showed her the money that Ananias had brought and asked her, "Tell me, is this the amount of money you two received for the land you sold?" She said, "Yes, that is what we received."

William's New Testament About three hours later, his wife came in, without having learned what had taken place. Peter said to her, "Tell me, did you sell the land for such and such a sum?" She answered, "Yes, that is it."

Partially literal and partially paraphrased translations:

Beck's American Translation .

Breakthrough Version An interval of about three hours happened, and his wife, not realizing what had happened, came in. Peter responded to her, "Tell me if you gave the parcel of land away for so much." She said, "Yes, for so much."

Common English Bible About three hours later, his wife entered, but she didn't know what had happened to her husband. Peter asked her, "Tell me, did you and your husband receive this price for the field?"

She responded, "Yes, that's the amount."

Len Gane Paraphrase It was about three hours later when his wife, not knowing what had happened, came in.

Peter started to talk to her, "Tell me whether you sold the land for this much?" She said, "Yes, for that much."

A. Campbell's Living Oracles After the interval of about three hours, his wife, also, not knowing what was done, came in. And Peter said to her, Tell me whether you sold the land for so much. And she said, Yes, for so much.

New Advent (Knox) Bible It was about three hours later that his wife came in, knowing nothing of what had happened; and Peter said to her, Tell me, woman, was it for so much that you sold the estate? Yes, she said, for so much.

NT for Everyone	After an interval of about three hours, his wife came in, not knowing what had happened. Peter spoke to her. 'Tell me,' he said, 'did you sell the land for this much?' 'Yes,' she replied, 'that was the price.'
20 th Century New Testament	After an interval of about three hours his wife came in, not knowing what had happened. "Is it true," Peter asked, addressing her, "that you sold your land for such a sum?" "Yes," she answered, "we did."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	About three hours later his wife also came in, unaware of what had happened. "Tell me," said Peter, "is this the price you and your husband got for the land?" "Yes," she answered, "that is the price."
Revised Ferrar-Fenton Bible	Then, after an interval of about three hours, his wife, ignorant of what had occurred, came in. And Peter said to her: "Tell me now, did you sell the farm for so much?" "Yes, for so much," was her reply
Free Bible Version	About three hours later his wife arrived, not knowing what had happened. Peter asked her, "Tell me, did you sell the land for this price?" "Yes, that was the price," she replied.
God's Truth (Tyndale)	And it fortun'd as it were about the space of three hours after that his wife came in, ignorant of that which was done. And Peter said unto her: Tell me, gave you the land for so much? And she said: you for so much.
International Standard V	After an interval of about three hours, Ananias' [Lit. his] wife came in, not knowing what had happened. So Peter asked her, "Tell me, did you sell the land for that price?" She answered, "Yes, that was the price."
Montgomery NT	About three hours later his wife came in, not knowing what had happened; and Peter said to her, "Tell me if you got so much for the land." "Yes," she said, "so much."
The Spoken English NT	Now about three hours went by, and his wife came in. She didn't know what had happened. Peter said to her, "Tell me, is this how much the property was sold for?" And she said, "Yes, that's the amount."
Weymouth New Testament	About three hours had passed, when his wife came in, knowing nothing of what had happened. Peter at once questioned her. "Tell me," he said, "whether you sold the land for so much." "Yes," she replied, "for so much."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it was about an interval of three hours, and his wife, not seeing what happened, came in. And Peter answered to her, Tell me if you sold the land for this much? And she said, Yes, for this much.
New Jerusalem Bible	About three hours later his wife came in, not knowing what had taken place. Peter challenged her, 'Tell me, was this the price you sold the land for?' 'Yes,' she said, 'that was the price.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Some three hours later, his wife came in, unaware of what had happened. Kefa challenged her: "Tell me, is it true that you sold the land for such-and-such a price?" "Yes," she answered, "that is what we were paid for it."
Holy New Covenant Trans.	About three hours later, the wife of Ananias came in, but she did not know what had happened to her husband. Peter said to her, "Tell me, how much money did you receive for your field? Was it this much?" Sapphira answered, "Yes, that was all we got for the field."
The Scriptures 2009	And it came to be, about three hours later, that his wife came in, not knowing what had taken place. And Kēpha responded to her, "Say to me whether you sold the land for so much?" And she said, "Yes, for so much."
Tree of Life Version	After an interval of about three hours, his wife came in, not knowing what had happened. Peter responded to her, "Tell me if you sold the land for this much." She said, "Yes, for that much."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...becomes but as [of] hours three Interval and The Woman [of] him not Having Seen the [thing] having become enters answers but to her Peter say! [to] me if [of] this the parcel [You*] give The [Woman] but says yes [of] this...
Alpha & Omega Bible	NOW THERE ELAPSED AN INTERVAL OF ABOUT THREE HOURS, AND HIS WIFE CAME IN, NOT KNOWING WHAT HAD HAPPENED. AND PETER RESPONDED TO HER, "TELL ME WHETHER YOU SOLD THE LAND FOR SUCH AND SUCH A PRICE?" AND SHE SAID, "YES, THAT WAS THE PRICE."
Awful Scroll Bible	Moreover it happened, at an interval of three hours, even his wife not having perceived that having occurred, comes in. And Peter resolves-out to her, "Be told me, whether you extended-away for yourself the property for so much?" And she said, "Assuredly, for so much."
Concordant Literal Version	Now it occurred, after an interval of about three hours, that his wife, not being aware of what has occurred, entered." Now Peter answered her, "Tell me if you took so much pay for the freehold? Now she said, "Yes, so much."
exeGesés companion Bible	And so be it, about the interval of three hours after, his woman, not knowing what had become, enters. And Petros answers her, Say to me, whether you gave the parcel for so much? And she says, Yes, for so much.
Orthodox Jewish Bible	And there was an interval of lav davka (approximately) shloshah sha'ot and then his isha, not having da'as of what had happened, entered. And in reply to her, Kefa said "Tell me, you sold the sadeh for such and such a price, did you?" And she said, "Ken, for such and such a price, that was the amount."
Rotherham's Emphasized B.	<And it came to pass, after about three' hours' interval> that his wife not knowing what had happened came in. And Peter began to say unto her— Tell me! was it for so much ye gave up the field ? And she said— Yea! for so much.

Expanded/Embellished Bibles:

An Understandable Version	About three hours later Sapphira came in, not knowing what had happened [to her husband]. And Peter said to her, "Tell me, did you sell the land for such and such a price?" She answered, "Yes, we did."
The Expanded Bible	About three hours later his wife came in, but she did not know what had happened. Peter said to her, "Tell me, was the money [payment] you got for your field this much?"
Jonathan Mitchell NT	Sapphira answered, "Yes, that was the price." Now it occurred [after] about an interval of three hours that his wife entered – not having seen or known of the thing having occurred (or: not being aware of what had happened). So Peter made a decisive response to her, "Tell me if you folks sold (or: gave from yourself [as a price]) the property for such-and-such." So she said, "Yes, for so much."
Syndein/Thieme	And it was about the space of three hours after, when his wife, not knowing what was done, came in. {Note: Sapphira was probably preparing for the great approbation she was to receive . . . maybe she was out shopping for new clothes for the occasion!} And Peter answered unto her, "Tell me whether you sold the land for so much?" And she said, "Yes, for so much."
Translation for Translators	{Note: She confirmed with Peter that she was in on the lie.} Sapphira also died because she lied, and some men buried her beside her husband.

Acts 5:7-11

The Voice	About three hours later, his wife came in, <i>but</i> she did not know what had happened. As Peter <i>showed her the money that Ananias had brought</i> , he asked her, "Tell me, is this the amount of money you two received for the land you sold?" She said, "Yes, that's <i>what we(exc) received</i> ." About three hours had passed when Sapphira arrived. She had no idea what had happened. Peter: Did you sell the land for such-and-such a price? Sapphira: Yes, that was the price.
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Bible Translations with Many Footnotes:

Lexham Bible	And it happened that there was an interval of about three hours, and his wife came in, not knowing what had happened. And Peter said to her, "Tell me whether you both [*Here "both" reflects the second person plural verb, which refers to both Ananias and Sapphira] were paid this much for the piece of land." And she said, "Yes, this much."
NET Bible®	After an interval of about three hours, ¹⁴ his wife came in, but she did not know ¹⁵ what had happened. Peter said to her, "Tell me, were the two of you ¹⁶ paid this amount ¹⁷ for the land?" Sapphira ¹⁸ said, "Yes, that much." ¹⁴ tn Grk "It happened that after an interval of about three hours." 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. ¹⁵ tn Grk "came in, not knowing." The participle has been translated with concessive or adversative force: "although she did not know." In English, the adversative conjunction ("but") conveys this nuance more smoothly. ¹⁶ tn The words "the two of" are not in the Greek text, but have been supplied to indicate that the verb (ἀπέδοσθε, apedosqe) is plural and thus refers to both Ananias and Sapphira. ¹⁷ tn Grk "so much," "as much as this." ¹⁸ tn Grk "She"; the referent (Sapphira) has been specified in the translation for clarity.

Wilbur Pickering's New T. Now after an interval of some three hours his wife came in, not knowing what had happened.⁴
 So Peter addressed her, "Tell me whether you sold the land for so much". So she said, "Yes, for so much".
 (4) She was probably looking for him, wondering why he hadn't come home.

Literal, almost word-for-word, renderings:

A Faithful Version Now it came to pass about three hours later that his wife also came in, not knowing what had taken place.
 And Peter said to her, "Tell me if you sold the estate for so much?" And she said, "Yes, for so much."

Analytical-Literal Translation Now it happened, [after] an interval of about three hours, that his wife came in, not knowing the [thing] having taken place.
 Then Peter answered her, "Tell me whether [for] so much you yourself sold the piece of property?" Then she said, "Yes, [for] so much."

Benjamin Brodie's trans. Now, an interval of about three hours elapsed and his wife, who did not know about that which had transpired, entered,
 And Peter asked her face-to-face with discernment: "Tell me, did you sell the parcel of land for this much?" And she replied: "Yes, for that much."

Berean Literal Bible Now it came to pass about three hours afterward, his wife also came in, not knowing that having come to pass.
 And Peter replied to her, "Tell me if you sold the land for so much?" And she said, "Yes, for so much."

Bond Slave Version And it was about the space of three hours after, when his wife, not knowing what was done, came in.
 And Peter answered to her, Tell me whether you sold the land for so much? And she said, Yes, for so much.

Context Group Version And it was about the space of three hours after, when his woman, not knowing what was done, came in. And Peter answered to her, Tell me whether you (pl) sold the land for so much. And she said, Yes, for so much.

Green's Literal Translation And about three hours afterwards, his wife also entered, not knowing that happening.
 And Peter answered her, Tell me if you gave over the land for so much? And she said, Yes, for so much.

Literal Standard Version And it came to pass, about three hours after, that his wife, not knowing what has happened, came in, and Peter answered her, "Tell me if for so much you sold the place"; and she said, "Yes, for so much."

Modern Literal Version 2020 Now it happened *after* an interval of approximately three hours, his wife also entered, not knowing what has happened.
 But Peter answered her, Tell me if you^o were given so-much for the parcel of ground? And she said, Yes, *for* so-much.

Numeric English NT And it was about after three hours' space, and his *wife, not knowing what was done, came in.
 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

Revised Geneva Translation And it happened that about the space of three hours after, that his wife came in, ignorant of that which was done.
 And Peter said to her, "Tell me, did you sell the land for this much?" And she said, "Yes, for that much."

The gist of this passage: The wife, not knowing what happens, comes by the assembly three hours later. Peter confirms with her the price of the sale.

Acts 5:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, 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>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
When used with numerals, hōs means <i>about, approximately, nearly.</i>			
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine plural noun; genitive/ablative case	Strong's #5610
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	<i>three</i>	masculine plural noun; genitive/ablative case	Strong's #5140
diástēma (διάστημα) [pronounced dee-AS-tay-mah]	<i>interval, space, distance</i>	neuter noun; nominative case	Strong's #1292

This is another hapax legomenon from Luke's writings.

Translation: *And about 3 hours of time came to pass,...*

Ananias died the sin unto death. Peter did not order this to be done. This was possibly a surprise to Peter. However, based upon what happened, Peter will ask the wife about her involvement.

Acts 5:7b

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
hê (ή) [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)
gunê (γυνή) [pronounced goo-NAY]	<i>a woman [of any age, whether a virgin, or married, or a widow]; a wife; a betrothed woman</i>	feminine singular noun; nominative case	Strong's #1135

Acts 5:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
μη (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
ειδω (εἶδω) [pronounced I-doh]	<i>seeing, having seen, perceiving, observing, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	feminine singular, perfect active participle; nominative case	Strong's #1492
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
γινωμαι (γίνομαι) [pronounced GIN-oh-mai]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, perfect active participle; accusative case	Strong's #1096
εισερχομαι (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, aorist active indicative	Strong's #1525

Translation: ...and his woman, who had not seen this thing happen, came in [to the building].

The wife enters in to wherever Peter and others happen to be. If there is a church of some sort or if this is the building which they all rented, we don't know. There is never an emphasis upon a building. Wherever Peter and other members of the church are, Sapphira, wife of Ananias, comes in.

She is completely unaware of the death of her husband.

Acts 5:7 **And about 3 hours of time came to pass, and his woman, who had not seen this thing happen, came in [to the building].** (Kukis mostly literal translation)

Acts 5:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αποκρινωμαι (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 rd person singular, aorist (deponent) passive/middle indicative	Strong's #611
δε (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 5:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
αὐτὴν (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
Πέτρος (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

Translation: Peter says to her directly,...

Peter speaks to this woman directly. He is looking directly at her.

Acts 5:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπὶ (ἔπω) [pronounced EHP-oh]	<i>speak, say [in word or writing]; answer, bring word, call, command, grant, tell</i>	2 nd person plural, aorist active imperative	Strong's #2036
μοί (μοί) [pronounced moy]	<i>I, to [for, by] me, mine, my</i>	1 st person singular, personal pronoun; dative, locative or instrumental case	Strong's #3427
εἰ (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]... or if [and we are assuming that this is true]...</i>			
τοσοῦτος (τοσοῦτος) [pronounced toss-OO-toss]	<i>so much, so vast as this; such (in quantity, amount, number or space); as large, so great (long, many, much), these many</i>	neuter singular adjective; genitive/ablative case	Strong's #5118
το (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
χωρίον (χωρίον) [pronounced kho-REE-on]	<i>place, a spot or plot of ground, a field, land, parcel of ground, place, possession</i>	neuter singular noun, accusative case	Strong's #5564

Acts 5:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apodidômi (ἀποδίδωμι) [pronounced <i>ap-od- EED-oh-mee</i>]	<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>	2 nd person plural, aorist middle indicative	Strong's #591

Translation: ...“Tell me if so much for the place was given [to you].”

This appears to be very nearly a quote. Again, the exact sale price of the land is not given, because the amount of the gift is not the issue.

It appears that Peter gave the amount, which he would have known by the offering of Ananias.

Acts 5:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epô (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 rd person singular, aorist active indicative	Strong's #2036
nai (ναί) [pronounced <i>nahee</i>]	<i>yes, surely, of a truth, yea, verily, truly, assuredly, even so</i>	affirmative/emphatic particle	Strong's #3483
tosoutos (τοσοῦτος) [pronounced <i>toss-OO- toss</i>]	<i>so much, so vast as this; such (in quantity, amount, number or space); as large, so great (long, many, much), these many</i>	neuter singular adjective; genitive/ablative case	Strong's #5118

Translation: And the [woman] said, “Truly, that much.”

The woman may be expecting great accolades for what she and her husband had done.

The woman answers with the strongly affirmative particle, nai (ναί) [pronounced *nahee*]. This means, *yes, surely, of a truth, yea, verily, truly, assuredly, even so*. This is the word that Jesus would use when He would make a point of doctrine. Strong's #3483

We might understand her answer to be, *damned right it was*.

Acts 5:8 Peter says to her directly, “Tell me if so much for the place was given [to you].” And the [woman] said, “Truly, that much.” (Kukis mostly literal translation)

Acts 5:7–8 And about 3 hours of time came to pass, and his woman, who had not seen this thing happen, came in [to the building]. Peter says to her directly, “Tell me if so much for the place was given [to you].” And the [woman] said, “Truly, that much.” (Kukis mostly literal translation)

This tells us that Peter actually said what the price was, and she knew enough about the transaction and what Ananias had done to say, “Yes, that is it exactly.”

This indicates that she was informed and in on it.

Acts 5:7–8 After about 3 hours passed, Sapphira came into the place where Peter and some from the church were. She had not seen or heard about what had taken place. Peter asked her directly, “Did you receive this amount of money for the sale of your property?” And she answered, “Yes, that is how much we received.” (Kukis paraphrase)

And the Peter, face to face with her, “Why that he is in agreement with you to tempt the Spirit of a Lord? Behold the feet of the ones who buried the (noble) man of yours over the door and they will carry you.” And she fell down immediately face to face with the feet of him and expired. And entering the young men to find her dead. And carrying, they buried face to face with the (noble) man of hers. And came about fear great to all the church and to all those hearing these things.

Acts
5:9–11

Peter then [said] directly to her, “Why did he agree with you to tempt the Spirit of the Lord? Observe, the feet of the ones who buried your husband [are] at the door and they will carry you [out of here].” She immediately fell down before his feet and died. The young men entered to find her dead. Having carried her, they buried [the woman] with her husband. [As a result] great fear came to all the church and to all who heard about these things.

Peter then spoke directly to her, “Why did you and your husband both agree to challenge the Spirit of God? Look over there—the men who buried your husband are right outside that door and they will carry you out of here as well.” She then fell down at Peter’s feet, having died. The young men carried her to where they buried the husband and put her next to him. As a result of these events, all the church became quite fearful of the power of God. Even those outside of the church who heard about these things were fearful.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And the Peter, face to face with her, “Why that he is in agreement with you to tempt the Spirit of a Lord? Behold the feet of the ones who buried the (noble) man of yours over the door and they will carry you.” And she fell down immediately face to face with the feet of him and expired. And entering the young men to find her dead. And carrying, they buried face to face with the (noble) man of hers. And came about fear great to all the church. And came about fear great to all the church and to all those hearing these things.

Complete Apostles Bible Then Peter said to her, “Why is it that it was agreed by you to tempt the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they shall carry you out.” Then immediately she fell down beside his feet and died. And the young men came in and found her dead, and carrying her out, buried her with her husband. And great fear came to be on all the church and upon all those who were hearing these things.

Douay-Rheims 1899 (Amer.)	And Peter said unto her: Why have you agreed together to tempt the spirit of the Lord? Behold the feet of them who have buried thy husband are at the door: and they shall carry thee out, Immediately, she fell down before his feet and gave up the ghost. And the young men coming in found her dead: and carried her out and buried her by her husband. And there came great fear upon the whole church and upon all that heard these things.
Holy Aramaic Scriptures	Shimeun {Simeon} said unto her, "Because you were of agreement to test The Rukheh d'MarYa {The Spirit of The Lord-YHWH}, look! The feet of the buriers of your husband are at the door, and they will take you out!" And at that moment she fell before their feet and died, and those young men entered, and they found her after she died, and they collected her and took her, burying her next to her husband. And there was great fear in all The Edtha {The Assembly}, and in all those who heard of it.
James Murdock's Syriac NT	Simon said to her: Since ye have been equals in tempting the Spirit of the Lord, lo, the feet of the buriers of thy husband are at the door, and they will carry thee out. And immediately she fell before their feet, and died. And those young men came in, and found her dead; and they took up, carried forth, and buried her by the side of her husband. And great fear was on all the assembly, and on all them that heard <i>it</i> .
Original Aramaic NT	Shimeon said to her, "Because you have agreed to tempt The Spirit of THE LORD JEHOVAH, behold the feet of those who buried your husband are at the door and they will take you out." And at that moment she fell before their feet and died, and those young men came in and found her dead. And they took her up and brought her out and buried her beside her husband. And there was great fear upon the entire church among all those who heard.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Peter said to her, Why have you made an agreement together to be false to the Spirit of the Lord? See, the feet of the young men who have put the body of your husband in the earth, are at the door, and they will take you out. And straight away she went down at his feet, and her life went from her: and the young men came in and saw her dead, and they took her out and put her in the earth with her husband. Then great fear came on all the church and on all who had knowledge of these things.
Bible in Worldwide English	Then Peter said to her, Why did you two agree together to test the Spirit of the Lord? Listen, I hear the footsteps of the men who buried your husband. They are at the door. They will carry you out too. And she fell down at Peters feet and died. The young men came in and saw that she was dead. They carried her out and buried her beside her husband. Then all the church people, and all the people who heard about this were very much afraid.
Easy English	Peter said to her, 'It was wrong for you and your husband to do this bad thing. You agreed together to tell a lie to the Holy Spirit of the Lord God. Listen! The men who have just buried your husband are at the door again now. They will carry your body out too.' Immediately, Sapphira fell down in front of Peter and she died. Then the young men came into the room. They saw that Sapphira was dead. So they carried her outside

and they buried her body next to her husband. The whole group of believers, and many other people, heard about what had happened to Ananias and Sapphira. They were all very afraid.

Easy-to-Read Version–2008 Peter said to her, "Why did you and your husband agree to test the Spirit of the Lord? Listen! Do you hear those footsteps? The men who buried your husband are at the door. They will carry you out in the same way." At that moment Sapphira fell down by his feet and died. The young men came in and saw that she was dead. They carried her out and buried her beside her husband. The whole church and all the other people who heard about this were filled with fear.

Good News Bible (TEV) So Peter said to her, "Why did you and your husband decide to put the Lord's Spirit to the test? The men who buried your husband are at the door right now, and they will carry you out too!"

At once she fell down at his feet and died. The young men came in and saw that she was dead, so they carried her out and buried her beside her husband.

The whole church and all the others who heard of this were terrified.

J. B. Phillips Then Peter said to her, "How could you two have agreed to put the Spirit of the Lord to such a test? Listen, you can hear the footsteps of the men who have just buried your husband coming back through the door, and they will carry you out as well!" Immediately she collapsed at Peter's feet and died. When the young men came into the room they found her a dead woman, and they carried her out and buried her by the side of her husband. At this happening a deep sense of awe swept over the whole Church and indeed all those who heard about it.

The Message Peter responded, "What's going on here that you connived to conspire against the Spirit of the Master? The men who buried your husband are at the door, and you're next." No sooner were the words out of his mouth than she also fell down, dead. When the young men returned they found her body. They carried her out and buried her beside her husband.

By this time the whole church and, in fact, everyone who heard of these things had a healthy respect for God. They knew God was not to be trifled with.

NIRV Peter asked her, "How could you agree to test the Spirit of the Lord? Listen! You can hear the steps of the men who buried your husband. They are at the door. They will carry you out also."

At that moment she fell down at Peter's feet and died. Then the young men came in. They saw that Sapphira was dead. So they carried her out and buried her beside her husband. The whole church and all who heard about these things were filled with fear.

New Life Version Then Peter said to her, "How could you two have talked together about lying to the Holy Spirit? See! Those who buried your husband are standing at the door and they will carry you out also." At once she fell down at his feet and died. When the young men came in, they found that she was dead. They took her out and buried her beside her husband. Much fear came on all the church and on all who heard it.

New Simplified Bible Then Peter said: »How is it that you have agreed together to put Jehovah s Spirit to the test? Look, those who buried your husband are at the door to carry you out.« Then she fell down at his feet and died. The young men came in, and found her dead. They carried her out to be buried by her husband. Great fear came upon the entire congregation who heard these things.

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

Casual English Bible Peter said, "Why would the two of you agree to try and sneak this past the Lord's Spirit? Was it a test, or what? Look, standing at the door are the men who buried your husband. They will carry you out too."

She immediately dropped dead at his feet. The men who had buried her husband came in, carried her out, and buried her beside her husband. News about this terrified the entire church [1] and everyone else who heard about it.

^{15:11}This is the first time the group is identified as a church (ekklesia in Greek). It's from this Greek word we get the English term ecclesiastical, referring to the church or the clergy.

Contemporary English V.

Then Peter said, "Why did the two of you agree to test the Lord's Spirit? The men who buried Ananias are by the door, and they will carry you out!"

At once she fell at Peter's feet and died. When the young men came back in, they found Sapphira lying there dead. So they carried her out and buried her beside her husband.

The church members were afraid, and so was everyone else who heard what had happened.

The Living Bible

And Peter said, "How could you and your husband even think of doing a thing like this—conspiring together to test the Spirit of God's ability to know what is going on? [*to test the Spirit of God's ability to know what is going on*, literally, "to try the Spirit of the Lord."] Just outside that door are the young men who buried your husband, and they will carry you out too."

Instantly she fell to the floor, dead, and the young men came in and, seeing that she was dead, carried her out and buried her beside her husband. Terror gripped the entire church and all others who heard what had happened.

New Berkeley Version
New Living Translation

And Peter said, "How could the two of you even think of conspiring to test the Spirit of the Lord like this? The young men who buried your husband are just outside the door, and they will carry you out, too."

Instantly, she fell to the floor and died. When the young men came in and saw that she was dead, they carried her out and buried her beside her husband. Great fear gripped the entire church and everyone else who heard what had happened

The Passion Translation

Peter told her, "Why have you agreed together to test the Spirit of the Lord? I hear the footsteps of those who buried your husband at the door—they're coming here to bury you too!"

At that moment she dropped dead at Peter's feet. When the young men came in, she was already dead, so they carried her out and buried her next to her husband. The entire church was seized with a powerful sense of the fear of God, which came over all who heard what had happened.

Plain English Version

So Peter said to her, "Why did you and your husband agree with each other to try to trick the Holy Spirit? Listen. Your husband is dead, and the men that buried him are near the door right now, and they will carry you out too."

Right then, Safira fell down and died in front of Peter. Then the young men came in, and they saw her dead, so they took her out and buried her next to her husband. Then all the Christians were really frightened. And all the other people that heard about those things were really frightened too.

Radiant New Testament

Peter asked her, "How could the two of you agree to test the Spirit of the Lord? Listen! Those footsteps you hear are of the men coming back from burying your husband. They're going to carry you out too."

At that moment she fell down at Peter's feet and died. When the young men came in, they saw that Sapphira was dead. So they carried her out and buried her beside her husband. This frightened the whole church and everyone who heard about these things.

UnfoldingWord Simplified T.

So Peter said to her, "You both did a terrible thing! You two agreed to try to deceive the Spirit of the Lord! Listen! Do you hear the footsteps of the men who buried your husband? They are right outside this door, and they will carry you out, too!"

Immediately Sapphira fell down dead at Peter's feet. Then the young men came in. When they saw that she was dead, too, they carried her body out and buried it beside her husband's body.

All the believers in Jerusalem became greatly frightened because of what God had done to Ananias and Sapphira. And everyone else who heard about these things also became greatly frightened.

William's New Testament

Peter said to her, "How could both of you agree in such a way to test the Spirit of the Lord? Listen! The feet of the men who buried your husband are at the door; they will carry you out, too."

She instantly fell dead at his feet. When the young men came in, they found her dead, and they carried her out and buried her beside her husband.

So a strange awe seized the whole church and everybody who heard it..

Partially literal and partially paraphrased translations:

American English Bible

Then Peter said:

'Why did you two agree to test the Spirit of Jehovah?'

Look! The feet of those who buried your husband are at the door, and they'll carry you out also.'

And at that, she instantly dropped dead at his feet! So when the young men returned, they also found her dead and they carried her out to be buried next to her husband.

Well, when the whole gathering (and everyone else) heard about this, they were all frightened by the things that were happening.

Beck's American Translation
Breakthrough Version

Peter said to her, "How *is it* that it was agreed with you to try to cause trouble with the Spirit of *the* Master? Look, the feet of the *people* who buried your husband *are* at the door. And they will carry you out."

At once, she fell toward his feet and exhaled *her last breath*. When the young men came in, they found her dead, and, after carrying *her* out, they buried *her* facing her husband.

And a huge fear came on the whole assembly and on all the *people* hearing these *things*.

Common English Bible

He replied, "How could you scheme with each other to challenge the Lord's Spirit? Look! The feet of those who buried your husband are at the door. They will carry you out too." At that very moment, she dropped dead at his feet. When the young men entered and found her dead, they carried her out and buried her with her husband. Trepidation and dread seized the whole church and all who heard what had happened.

A. Campbell's Living Oracles

Then Peter said to her, How is it that you have conspired together to tempt the Spirit of the Lord? Behold the feet of those who have been burying your husband are at the door, and they shall carry you out.

And immediately she fell down at his feet, and expired: and the young men coming in, found her dead, and carried her out, and buried her by her husband.

And great fear came on all the assembly, and on all that heard these things.

New Advent (Knox) Bible

Then Peter said to her, What is this conspiracy between you, to put the Spirit of the Lord to the test? Even now I hear at the door the footsteps of those who have been burying thy husband; they will carry thee out too. And all at once she fell at his feet and died; so that when the young men came in they found her a corpse, and carried her out to bury her with her husband. Great fear came upon the church and upon all who heard the story.

NT for Everyone

'So why', Peter answered, 'did you agree together to put the holy spirit to the test? Look: the feet of those who have buried your husband are at the door – and they will carry you out too!'

At once she fell down at his feet and died. The young men were just coming in, and they found her dead, so they took her out and buried her beside her husband. Great fear came upon the whole gathering, and on all who heard about these things.

20th Century New Testament Then Peter said: "How did you come to agree to provoke the Spirit of the Lord? Listen! The foot-steps of those who have buried your husband are at the door; and they will carry you out too."
Instantly Sapphira fell down at Peter's feet and expired. On coming in, the young men found her dead; so they carried her out and buried her by her husband's side. The whole Church and all who heard of these events were appalled.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Peter then said, "Why have you agreed to tempt the Lord's Spirit? See them? They have buried your husband and will carry you out as well." She too fell down at his feet, dead. The young entered to find her dead, and went to bury her with her husband. The people who saw this at the church, and those who heard about it were amazed and frightened.

Revised Ferrar-Fenton Bible Peter then said to her, "How is it that you have conspired together to try the Spirit of the Lord? The feet of those who have been burying your husband are at the door, and they will carry you out."

And she immediately fell down at his feet, and expired: and the youths, on entering, found her dead; and, carrying her out, they buried her by her husband.

Free Bible Version And great terror came upon the whole church, and upon all who heard these facts. Then Peter told her, "How could you agree together to swindle* the Spirit of the Lord? Look, those who buried your husband are just returning, and they'll carry you out too!"

Immediately she fell down dead at his feet. The young men came back in and found her dead, so they carried her out and buried her beside her husband.

Great fear spread through the whole church, as well as among everyone who heard what had happened.

International Standard V "How could you have agreed together to test the Spirit of the Lord?" Peter asked her. "Listen! The feet of the men who buried your husband are at the door, and these men [Lit. and they] will carry you outside as well." She instantly fell down at Peter's [Lit. his] feet and died. When the young men came in, they found her dead. So they carried her out and buried her next to her husband. And great fear seized the whole church and everyone else who heard about this.

Montgomery NT
Urim-Thummim Version .
Then Peter said to her, How is it that you have agreed together to test the Spirit of the LORD? look, the feet of them that have buried your husband are at the door, and will carry you out.

Then she fell down immediately at his feet, and yielded up her life: and the young men came in and found her dead, and carried her out and buried her by her husband.

And great terror came upon all the ekklesia, and upon as many as heard these things.

Weymouth New Testament "How was it," replied Peter, "that you two agreed to try an experiment upon the Spirit of the Lord? The men who have buried your husband are already at the door, and they will carry you out."

Instantly she fell down dead at his feet, and the young men came in and found her dead. So they carried her out and buried her by her husband's side.

This incident struck terror into the whole Church, and into the hearts of all who heard of it.

Catholic Bibles (those having the imprimatur):

- New American Bible (2011) Then Peter said to her, “Why did you agree to test the Spirit of the Lord? Listen, the footsteps of those who have buried your husband are at the door, and they will carry you out.” At once, she fell down at his feet and breathed her last. When the young men entered they found her dead, so they carried her out and buried her beside her husband. And great fear came upon the whole church and upon all who heard of these things.^b
- b. [5:11] 2:43; 5:5; 19:17.
- New Catholic Bible Then Peter asked her, “Why did the two of you agree to put the Spirit of the Lord to the test? Listen! The footsteps of those who have buried your husband are at the door, and they will also carry you out.” Instantly, she fell down at his feet and died. When the young men came in, they found her dead. And so they carried her out and buried her beside her husband. And a great sense of fear seized the whole Church^[b] and all those who heard of this.
- [b] The word *Church* (Greek: *ekklesia*, “assembly called together”), already heard on the lips of Jesus (Mt 16:18), appears for the first time in Acts at the end of this story. In the Greek world, the word denoted an assembly convoked for deliberation; in the Jewish tradition, the *ekklesia* was the assembly of God’s people, which God had called together in the wilderness. [Kukis note: I must admit, I was wondering what a Catholic Bible would footnote here. The content looks alright to me.]
- Revised English Bible–1989 Peter said, “Why did the two of you conspire to put the Spirit of the Lord to the test? Those who buried your husband are there at the door, and they will carry you away.” At once she dropped dead at his feet. When the young men came in, they found her dead; and they carried her out and buried her beside her husband. Great awe fell on the whole church and on all who heard of this.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible But Kefa came back at her, “Then why did you people plot to test the Spirit of the Lord? Listen! The men who buried your husband are at the door. They will carry you out too!” Instantly she collapsed at his feet and died. The young men entered, found her there dead, carried her out and buried her beside her husband. As a result of this, great fear came over the whole Messianic community, and indeed over everyone who heard about it.
- Holy New Covenant Trans. Peter asked her, “Why did you and your husband agree to test the Spirit of the Lord? Listen! Do you hear those footsteps? The men who buried your husband are at the door! They will carry you out in the same way.” At that moment Sapphira fell down at Peter’s feet and died. The young men came in and saw that she was dead. The men carried her out and buried her next to her husband. The whole called out people and all of the other people who heard about these things were filled with awesome respect.
- The Scriptures 2009 So Kěpha said to her, “Why have you agreed to try the Spirit of הוהי? Look, the feet of those who have buried your husband are at the door, and they shall carry you out.” And immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying her out, they buried her beside her husband. And great fear came upon all the assembly and upon all who heard of this.
- Tree of Life Version Then Peter said to her, “How did you agree to test the Ruach Adonai? Look, the feet of those who buried your husband are at the door—they will carry you out, too!”

Immediately she fell down at his feet and died. When the young men came back in, they found her dead and carried her out and buried her beside her husband. And great fear came over the whole community and all who heard these things.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...The but Peter {says} to her why? for is agreed [by] you* to test the spirit [of] lord look! The Feet [of] the [men] burying the man [of] you {are} at the door and [They] will bring you [She] falls but immediately to the feet [of] him and [She] expires Entering but The Youths find her dead and Bringing {her} [Men] bury {her} to the man [of] her and becomes Fear Great to all the congregation and to all the [men] hearing these...
Awful Scroll Bible	And Peter said, with respects to her, "What is it that, you is being voiced-together to test the Breath of the Lord? Be yourself looking, the feet of them burying your husband, are at the door, and they will carry- you -out!" And she fell down off-from-that-matter at his feet, and breathes-out-away. And the young men coming-in, found her dead, and carrying- her -out, bury her by her husband. And great panic comes to be on all they called-out, and on everyone hearing the same-as-these.
Concordant Literal Version	Now Peter said to her, Why is it that you agreed to try the spirit of the Lord? Lo! the feet of those who entomb your husband are at the door, and they shall be carrying you out." Now, instantly, she falls at his feet and gives up the soul. Now entering, the youths found her dead, and carrying her out, they entomb her with her husband." And great fear came on the whole ecclesia and on all those who hear these things.
exeGesés companion Bible	And Petros says to her, Why symphonized you to test the Spirit of Yah Veh? Behold, the feet of them who entombed your man are at the portal, and bring you forth. And immediately, she falls at his feet and expires: and the youths enter and find her dead; and bring her and entomb her by her man. And so be it, a mega awe on all the ecclesia, and on all who hear these.
Orthodox Jewish Bible	And Kefa said to her, "Why was it agreed by the two of you to put the Ruach Hakodesh of Hashem to the test? Hinei! The feet of the ones having buried your ba'al are at the petach (doorway), and they will carry you out." And she fell immediately at his feet and died. And, the bochrin, having entered, found her dead; and, having carried her out, they buried her with her ba'al. And there came great yirat Shomayim upon the whole Messianic kehillah and upon all the ones hearing these things.
Rotherham's Emphasized B.	And [Peter] [said] unto her— Why was it agreed by you to put to the proof the Spirit of the Lord? Lo! [the feet of them that have buried thy husband] are at the door, and they shall bear thee forth. And she fell instantly at his feet, and expired. And the young men [coming in] found her dead; and, bearing her forth, they buried her with her husband. And there came great fear upon the whole' assembly, and upon all' them that heard these things.

Expanded/Embellished Bibles:

An Understandable Version	<p>Then Peter said to her, "Why did you agree together [with your husband] to put the Holy Spirit of the Lord to the test? Look, the ones who buried your husband are at the door, and they will carry you out [to bury you, too]."</p> <p>And instantly she fell dead right in front of him, and her spirit left her body. [Just then the] young men came in and found her dead. They carried her out and buried her with her husband.</p> <p>So, the whole church and everyone else who heard about these things were filled with great fear.</p>
The Expanded Bible	<p>Peter said to her, "Why did you and your husband agree [conspire] to test the Spirit of the Lord [Gal. 6:7–8]? Look! The men [^{the}feet of those] who buried your husband are at the door, and they will carry you out." At that moment [Instantly] Sapphira fell down by his feet and died. When the young men came in and saw [discovered; found] that she was dead, they carried her out and buried her beside her husband. The whole church and all the others who heard about these things were filled with fear [terror; awe].</p>
Jonathan Mitchell NT	<p>Then Peter [said] to her, "Why [is it] that it came in symphony to you folks (or: was voiced together by [both] of you) to make [this] attempt [with] the Spirit of [the] Lord (or: to test [Yahweh's, or, Christ's] Breath-effect)? Look and see! The feet of the folks just now burying your husband [are] at the door (or: gate), and they will proceed in carrying you out!"</p> <p>Now she instantly fell to (or: toward) his feet and she breathed out [her] soul-life. So upon entering, the youths found her dead. And then, after carrying [her] out, they buried [her] face-to-face with her husband.</p> <p>Consequently great fear and awe was birthed (or: came to be) upon the whole called-out community – as well as upon all the people hearing these things.</p>
P. Kretzmann Commentary	<p>Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.</p> <p>Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and, carrying her forth, buried her by her husband.</p> <p>And great fear came upon all the Church, and upon as many as heard these things. Kretzmann's commentary for Acts 5:7–11 has been placed in the Addendum.</p>
Syndein/Thieme	<p>Then Peter said unto her, "How is it that you have agreed together {with your husband} to tempt the Spirit of the Lord?" "Behold, the feet of them which have buried thy husband are at the door, and shall carry you out."</p> <p>Then fell she down straightway at his feet and yielded up her spirit {also croaked on the spot}. And the young men came in . . . found her dead . . . carrying her forth and buried her by her husband.</p> <p>And great fear {respect for authority} came upon all the church, and upon as many as heard these things.</p>
Translation for Translators	<p>{Note: They were not going around like scared rabbits - this is not emotion.}</p> <p>So Peter said to her, "<i>You both did a terrible thing! You two agreed [RHQ] to try to determine if you could do that without the Spirit of the Lord God revealing to anyone that you two tried to deceive them! Listen! Do you(sg) hear the footsteps [SYN] of the men who buried your husband? They are right outside this door, and they will carry your corpse out to bury it, too!</i>" Immediately Sapphira fell down dead at Peter's feet. Then the young men came in. When they saw that she was dead, they carried her <i>body</i> out and buried it beside her husband's <i>body</i>.</p> <p>So all the believers <i>in Jerusalem</i> became greatly frightened [PRS] <i>because of what God had done to Ananias and Sapphira. And all the others who heard people tell about those things also became greatly frightened.</i></p>

The Voice

Peter: Why did the two of you conspire to test the Spirit of the Lord? Do you hear those footsteps outside? Those are the young men who just buried your husband, and now they will carry you out as well.

She—*like her husband*—immediately fell dead at Peter’s feet. The young men came in and carried her corpse outside and buried it beside her husband. The whole church was terrified by this story, as were others who heard it.

In these formative days, God sends some strong messages about His work in the church: the power to heal, the beauty of life in the Spirit, and His hatred for arrogant religion. If God does not rebuke the married couple who chooses to make a show of their supposed generosity, then Christianity might drift in the wrong direction. While the Jewish leaders are using religion as a means to gain power and increase their reputations, the teachings of Jesus lead down a path toward the kingdom of God rather than toward human advancement. God chooses to expose these bad motives quickly, so that the church can give out of pure motives rather than out of a desire to appear righteous.

Bible Translations with Many Footnotes:

Lexham Bible

So Peter said to her, “How is it that it was agreed by you two [*Here “two ” is supplied in the translation to indicate that the pronoun (“you”) is plural in the Greek text] to test the Spirit of the Lord? Behold, the feet of those who buried your husband are at the door, and they will carry you out!”

And immediately she fell down at his feet and died. So when [*Here “when ” is supplied as a component of the participle (“came in”) which is understood as temporal] the young men came in, they found her dead, and carried her [*Here the direct object is supplied from context in the English translation] out and [*Here “and ” is supplied because the previous participle (“carried ... out”) has been translated as a finite verb] buried her [*Here the direct object is supplied from context in the English translation] with her husband.

NET Bible®

And great fear came on the whole church and on all who heard about these *things*. Peter then told her, “Why have you agreed together to test the Spirit of the Lord? Look! The feet of those who have buried your husband are at the door, and they will carry you out!” At once¹⁹ she collapsed at his feet and died. So when the young men came in, they found her dead, and they carried her out and buried her beside her husband. Great²⁰ fear gripped²¹ the whole church²² and all who heard about these things.

¹⁹tn Grk “And at once.” 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.

²⁰tn Grk “And great.” 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.

²¹tn Or “fear came on,” “fear seized”; Grk “fear happened to.”

²²sn This is the first occurrence of the term church (ἐκκλησία, ekklesia) in Acts. It refers to an assembly of people.

The Spoken English NT

Peter said to her, “How could you have agreed together to test the Spirit of the Sovereign One? Look—the people^h who buried your husband are at the door, and they’re going to carry you out too.”

And she immediately collapsed at his feet and died. When the young men came in, they found her dead, and they carried her out and buried her with her husband.

And the whole community was deeply frightened, and so was everybody who heard about it.ⁱ

^h. Lit. “the feet of those.”

i. Lit. "and great fear was on the community and on all those who heard these things."

Wilbur Pickering's New T.

Peter said to her: "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of those who buried your husband are at the door, and they will carry you out."

So she immediately fell down at his feet and expired! So upon entering the young men found her dead, and carrying her out they buried her beside her husband.⁵

So great fear came on the whole assembly and on all who heard these things.⁶

(4) She was probably looking for him, wondering why he hadn't come home.

(5) There are times when 'togetherness' isn't all that good an idea.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then Peter said to her, "Why [is it] that it was agreed by you to test the Spirit of the Lord? Look! The feet of the ones having buried your husband [are] at the door, and they will carry you out!"

Then immediately she fell down at his feet and expired. And the young men having come in, found her dead, and having carried [her] out, they buried [her] beside her husband.

And great fear came to be on all the Assembly and on all the ones having heard these [things].

An Understandable Version

Then Peter said to her, "Why did you agree together [*with your husband*] to put the Holy Spirit of the Lord to the test? Look, the ones who buried your husband are at the door, and they will carry you out [*to bury you, too*]."

And instantly she fell dead right in front of him, and her spirit left her body. [*Just then the*] young men came in and found her dead. They carried her out and buried her with her husband.

So, the whole church and everyone else who heard about these things were filled with great fear.

Benjamin Brodie's trans.

Then Peter *asked* her face-to-face: "Why is it that you [and your husband] came to a mutual agreement to test by your craftiness [negative connotation: deceitful and criminal activity] the Spirit of the Lord? Behold, the feet of those who buried your husband *are* at the door and they will carry you out."

Then she immediately collapsed at his feet and expired her last breath [judgment of the accomplice]. And the young men, having entered, found her dead, and after carrying *her* out, they buried *her* next to her husband.

Consequently, great fear came over the entire assembly [*new Israel*] and upon all those who heard these things .

Modern Literal Version 2020

But Peter said to her, Why is it that it was agreed together by you^o to test the Spirit of the Lord? Behold, the feet of the ones who buried your husband are at the door and they will be carrying you out.

Now she fell *down* instantly beside his feet and expired and the young-men entered and found her dead and they carried *her* out and buried *her* with her husband.

And great fear came* upon the whole congregation* and upon all the ones hearing these things.

New Matthew Bible

Then Peter said to her, Why have you agreed together to tempt the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and will carry you out.

Then she fell down straightaway at his feet and yielded up the spirit. And the young men came in and found her dead, and carried her out and buried her by her husband.

And great fear came on all the congregation, and on as many as heard these things.

The gist of this passage: Peter gives Sapphira, the wife of Ananias, a chance to come clean. She sticks to their story and God removes her under the sin unto death.

9-11

Acts 5:9a			
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
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
autên (αὐτήν) [pronounced ow-TAYN]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
ti (τί) [pronounced tee]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
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
These two words together in v. 4c are translated, <i>why, why [is it] that</i> . Literally, these word mean, <i>what that; why that</i> .			
sumphôneô (συμφωνέω) [pronounced soom-fo-NEH-oh]	<i>to be harmonious, to blend [with]; to accord, to concur; to agree together; to agree [together, with] [in making a bargain], to make an agreement, to bargain; to stipulate [by contract]; to be suitable</i>	3 rd person singular, aorist passive indicative	Strong's #4856
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
peirazô (πειράζω) [pronounced pi-RAD-zoh]	<i>to tempt, to entice; to test (objectively), to scrutinize, to assay, to examine, to go about, to prove; to try; to endeavor</i>	aorist active infinitive	Strong's #3985

Acts 5:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
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

Translation: Peter then [said] directly to her, “Why did he agree with you to tempt the Spirit of the Lord?”

Peter does not make the determination himself whether she (or the husband) die the sin unto death. But after seeing what God did to the husband, Peter recognizes the same will happen to her.

Bear in mind, their sin was not in giving too little; their sin was making it seem as if they gave the full amount when they did not. They simply made a show of doing something which they did not do. In this way, they were no different from the pharisees, scribes and other Jewish religious type. Their religion had become all about show.

In one misinterpretation of Scripture, many Old Testament Jews wore something on their wrists or had a small box which they attached to their forehead, both containing Scriptures. Now, even though such a thing is never really described in the Old Testament, they did it anyway. And this stood out. If the husband died the sin unto death, then it is logical that God would remove the wife as well.

Acts 5:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
pous (πούς) [pronounced pooce]	<i>foot, feet [of men or beast]</i>	masculine plural noun; nominative case	Strong's #4228
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

Acts 5:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
thaptō (θάπτω) [pronounced THAHP-toh]	<i>the ones who inter, those who were burying, celebrating (observing) funeral rites</i>	masculine plural, aorist active participle, genitive/ablative case	Strong's #2290
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
anēr (άνήρ) [pronounced ah-NAIR]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine singular noun; accusative case	Strong's #435
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
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
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
thura (θύρα) [pronounced THOO-rah]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #2374

Translation: Observe, the feet of the ones who buried your husband [are] at the door...

The men who had just buried this woman's husband were out by the door. Maybe their feet could be heard or seen from the place where Peter and Sapphira stood.

Acts 5:9c			
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
ekphérō (ἐκφέρω) [pronounced ehk-FEHR-oh]	<i>to carry out, to bear forth (the dead for burial); to bring (out, forth), to lead out; to produce (of the earth bearing plants)</i>	3 rd person plural, future active indicative	Strong's #1627
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...and they will carry you [out of here].”

Just as these men carried out Ananias, so they will carry out his wife, Sapphira.

Acts 5:9 Peter then [said] directly to her, “Why did he agree with you to tempt the Spirit of the Lord? Observe, the feet of the ones who buried your husband [are] at the door and they will carry you [out of here].” (Kukis mostly literal translation)

Acts 5:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
piptō (πίπτω) [pronounced PIHP-toh]	<i>to fall [down, from, upon]; to be thrust down; to fall under judgment [or, condemnation]; to be cast down [from a higher state]; to fall [from a more virtuous state]</i>	3 rd person singular, aorist active indicative	Strong's #4098
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
parachrêma (παραχρήμα) [pronounced par-akh-RAY-mah]	<i>immediately, forthwith, instantly; presently; soon</i>	adverb	Strong's #3916
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τούς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
pous (πούς) [pronounced pooce]	<i>foot, feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
back in v. 2, her husband fell at the feet of the Apostles.			
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ekpsuchō (ἐκψύχω) [pronounced ek-PSOO-kho]	<i>to expire, to breathe out one's life, to breathe one's last</i>	3 rd person singular, aorist active indicative	Strong's #1634

Translation: She immediately fell down before his feet and died.

Peter does nothing here. No one harms her except for God the Holy Spirit.

Acts 5:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ah-ee</i>]	<i>entering [in]; going in [through]; coming in [through]</i>	masculine plural, aorist active participle; nominative case	Strong's #1525
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
neaniskos (νεανίσκος) [pronounced <i>neh-an-ISS-koss</i>]	<i>a young man (under 40), youth; used of a young attendant or servant</i>	masculine plural noun; nominative case	Strong's #3495
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active indicative	Strong's #2147
autēn (αὐτήν) [pronounced <i>ow-TAYN</i>]	<i>her, to her, towards her; it; same</i>	3 rd person feminine singular pronoun, accusative case	Strong's #846
nekros (νεκρός) [pronounced <i>nehk-ROSS</i>]	<i>dead (actually or spiritually), deceased; a corpse</i>	feminine singular adjective, accusative case	Strong's #3498

Translation: The young men entered to find her dead.

These young men apparently just came in from burying her husband. They walk through the door, and she is dead on the ground as well.

Acts 5:10c			
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
ekphérō (ἐκφέρω) [pronounced <i>ehk-FEHR-oh</i>]	<i>carrying out, bearing forth (the dead for burial); [those] bringing (out, forth), leading out; producing (of the earth bearing plants)</i>	masculine plural, aorist active participle, nominative case	Strong's #1627
thaptō (θάπτω) [pronounced <i>THAHP-toh</i>]	<i>to inter, to bury, to celebrate funeral rites</i>	3 rd person plural, aorist active indicative	Strong's #2290

Acts 5:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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
ανήρ (άνήρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; adult male; husband, betrothed; [a group of] men and women [generic use]</i>	masculine singular noun; accusative case	Strong's #435
αυτήσ (αυτήσ) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: Having carried her, they buried [the woman] with her husband.

These young men carry the woman's body out to where her husband's body is, and they bury her.

Acts 5:10 She immediately fell down before his feet and died. The young men entered to find her dead. Having carried her, they buried [the woman] with her husband. [As a result] great fear came to all the church. (Kukis mostly literal translation)

Just so there is no misunderstanding, Ananias and Sapphira did not lose their salvation. Although God removed them from this life with the sin unto death, they will still rise up, in the end, with resurrection bodies. They will spend eternity with the Lord.

Acts 5:11a			
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
γίνομαι (νίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
phobos (φόβος) [pronounced <i>FOHB-oss</i>]	<i>fear, dread, terror; that which strikes terror; reverence for one's husband</i>	masculine singular noun; nominative case	Strong's #5401
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	masculine singular adjective; nominative case	Strong's #3173

Acts 5:11a			
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
holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; accusative case	Strong's #3650
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)
ekklêsía (ἐκκλησία) [pronounced <i>ek-klay-SEE-ah</i>]	<i>church, assembly</i>	feminine singular noun, accusative case	Strong's #1577

Even though the book of Acts is pretty much about building the church, this is the first occurrence of this word in the book of Acts. I believe this word occurs 3x in Matthew, not always in the technical sense. .

Translation: *[As a result] great fear came to all the church...*

This was quite unexpected. No one realized that some people would die the sin unto death. This was a bit of a shock.

Although R. B. Thieme, Jr. suggests that this is the mental attitude of fear; let me suggest that some responded with the mental attitude of fear; and others with emotional fear.

I would reasonably suggest that Paul explained to them what was taking place and why the husband and wife were removed from this earth by God.

Acts 5:11b			
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
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
pantas (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all (of them), everyone</i>	masculine plural adjective, accusative case	Strong's #3956

Acts 5:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooç]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ακούῳ (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; accusative case	Strong's #191
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)

Translation: ...and to all who heard about these things.

This became known outside the **local church**. Either those in other Christian churches or even unbelievers may have heard and this whole thing concerned them.

Acts 5:11 [As a result] great fear came to all the church and to all who heard about these things. (Kukis mostly literal translation)

The believers in Jerusalem recognized that they were dealing with serious circumstances. They did not fully appreciate how important their task was to spread the **gospel message** throughout the world. It all started in Jerusalem.

Acts 5:9–11 Peter then [said] directly to her, “Why did he agree with you to tempt the Spirit of the Lord? Observe, the feet of the ones who buried your husband [are] at the door and they will carry you [out of here].” She immediately fell down before his feet and died. The young men entered to find her dead. Having carried her, they buried [the woman] with her husband. [As a result] great fear came to all the church and to all who heard about these things. (Kukis mostly literal translation)

Acts 5:9–11 Peter then spoke directly to her, “Why did you and your husband both agree to challenge the Spirit of God? Look over there—the men who buried your husband are right outside that door and they will carry you out of here as well.” She then fell down at Peter’s feet, having died. The young men carried her to where they buried the husband and put her next to him. As a result of these events, all the church became quite fearful of the power of God. Even those outside of the church who heard about these things were fearful. (Kukis paraphrase)

And by the hands of the Apostles, it happens signs and wonders—many—in the people. And they were of one mind all [those] in a porch of Solomon. And of the remaining ones, none were daring to join them, but magnified them the people.

Acts
5:12–13

At the hands of the Apostles, [there] came about many signs and wonders among the people. All [the disciples] on the porch of Solomon were of one mind. But of the rest, none dared to join them, yet the people magnified them.

The Apostles themselves performed many signs and miracles among the people. During this time, all of the disciples meeting on the portico of Solomon continued with one mind. Of the remaining religious types with bad motivations, they did not dare to join with the Apostles. Nevertheless, the people praised and magnified them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And by the hands of the Apostles, it happens signs and wonders—many—in the people. And they were of one mind all [those] in a porch of Solomon. And of the remaining ones, none were daring to join them, but magnified them the people.
Complete Apostles Bible	Now by the hands of the apostles, many signs and wonders took place among the people. And they were all with one mind in Solomon's Porch. But none of the rest dared join them, but the people were magnifying them.
Douay-Rheims 1899 (Amer.)	And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself unto them: but the people magnified them.
Holy Aramaic Scriptures	And there was done by The Hand of The Shlikhe {The Sent Ones}, signs and many wonders among the Ama {the People}, and all were gathering together at The Portico of Shliymun {Solomon}. And from the other men, no nash {man} was bold that they should come near unto them, but, the Ama {the People} were honoring them,...
James Murdock's Syriac NT	And there were many signs and prodigies wrought by the legates among the people. And they were all assembled together in the porch of Solomon. And of the others, no one ventured to come near them; but the people magnified them.
Original Aramaic NT	And there were occurring by the hands of the Apostles signs and many mighty acts among the people and they were all assembled together at the porch of Solomon. And none of the other people dared to come near them, but the people were magnifying them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now a number of signs and wonders were done among the people by the hands of the Apostles; and they were all together in Solomon's covered way. The others, in fear, kept back from joining them: but the people made much of them;...
Bible in Worldwide English	The apostles did many signs and wonderful things for the people who met together in the place called Solomons porch. Other people feared to join them, but they spoke well of them.
Easy English	The apostles do some powerful things for the people to see At that time, the apostles were doing many miracles that showed God's power among the people. All the believers often met together in the yard of the temple in

	a place called Solomon's porch. The other people were afraid to meet with the group of believers. But people respected the believers very much.
Easy-to-Read Version–2008	The apostles were given the power to do many miraculous signs and wonders among the people. They were together in Solomon's Porch, and they all had the same purpose. None of the other people dared to stand with the apostles, but everyone was saying wonderful things about them.
God's Word™	The people saw the apostles perform many miracles and do amazing things. The believers had a common faith in Jesus as they met on Solomon's Porch. None of the other people dared to join them, although everyone spoke highly of them.
Good News Bible (TEV)	Many miracles and wonders were being performed among the people by the apostles. All the believers met together in Solomon's Porch. Nobody outside the group dared join them, even though the people spoke highly of them.
J. B. Phillips	The young Church takes its stand in the Temple By common consent they all used to meet now in Solomon's Porch. But as far as the others were concerned no one dared to associate with them, even though their general popularity was very great. Yet more and more believers in the Lord joined them, both men and women in really large numbers. V. 14 is included for context.
The Message	They All Met Regularly Through the work of the apostles, many God-signs were set up among the people, many wonderful things done. They all met regularly and in remarkable harmony on the Temple porch named after Solomon. But even though people admired them a lot, outsiders were wary about joining them.
NIRV	The Apostles Heal Many People The apostles did many signs and wonders among the people. All the believers used to meet together at Solomon's Porch. No outsider dared to join them. But the people thought highly of them.
New Life Version	The First Church Grows The missionaries did many powerful works among the people. They gathered together on Solomon's Porch. No one from outside their own group came in with them because they were afraid. But those outside the church had respect for the followers.

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

Casual English Bible	The apostles did many miracles and other wonderful things for the people. They met with believers in the shade of Solomon's Porch. [2] No one else dared to join them. But even those who didn't still had a lot of respect for them. ² 5:12Also called Solomon's Colonnade, this was an open-air walkway some 300 yards (274 m) long. It rested beneath a cedar roof supported by rows of columns. It became a popular meeting place because it offered shade from the sun and protection from rain.
Contemporary English V.	The apostles worked many miracles and wonders among the people. All of the Lord's followers often met in the part of the temple known as Solomon's Porch. No one outside their group dared join them, even though everyone liked them very much.
Goodspeed New Testament	They would all meet together in Solomon's Colonnade. None of the others dared to associate with them, but the people made much of them, and men and women in increasing numbers believed in the Lord and joined them. Signs and wonders in great numbers continued to be done among the people by the apostles, so that people would carry their sick out into the streets, and lay them down on beds and mats, to have at least Peter's shadow fall on some of them as he went by. Vv. 14–15 are included for context.

The Living Bible	Meanwhile, the apostles were meeting regularly at the Temple in the area known as Solomon's Hall, and they did many remarkable miracles among the people. The other believers didn't dare join them, though, but all had the highest regard for them.
New Berkeley Version New Living Translation	. The Apostles Heal Many The apostles were performing many miraculous signs and wonders among the people. And all the believers were meeting regularly at the Temple in the area known as Solomon's Colonnade. But no one else dared to join them, even though all the people had high regard for them.
The Passion Translation	The apostles performed many signs, wonders, and miracles among the people. And the believers were wonderfully united as they met regularly in the temple courts in the area known as Solomon's Porch. No one dared harm them, for everyone held them in high regard.
UnfoldingWord Simplified T.	God was enabling the apostles to do many amazing miracles that showed the truth of what they were preaching among the people. All the believers were meeting together regularly in the temple courtyard at the place called Solomon's Porch. All of the other people who had not believed in Jesus were afraid to be with the believers. However, those people continued to greatly respect the believers.
William's New Testament	Many signs and wonders were continuously performed by the apostles among the people. And by common consent they all used to meet in Solomon's portico. V. 13 will be placed with the next passage for context.

Partially literal and partially paraphrased translations:

American English Bible	Yet thereafter, many signs and omens continued to be performed among the people at the hands of the Apostles, who used to meet among the Columns of Solomon. It's true that nobody else had enough courage to join them there, but the people continued to speak well of them, and large numbers of men and women kept on being added to those who believed in the Lord. V. 14 is included for context.
Beck's American Translation Breakthrough Version	Through the missionaries' hands, many indicators and wonderful things were happening among the group, and absolutely everyone was unanimous in Solomon's Columned Shelter. None of the rest were daring to be stuck like glue to them, but the group was magnifying them.
Common English Bible	Responses to the church The apostles performed many signs and wonders among the people. They would come together regularly at Solomon's Porch. No one from outside the church dared to join them, even though the people spoke highly of them.
A. Campbell's Living Oracles	And many signs and wonders were done among the people by the hands of the Apostles, (and they were all unanimously in Solomon's portico; and not one of the rest presumed to join himself to them, but the people magnified them: and believers were more and more added to the Lord, multitudes both of men and women:) insomuch that along the streets they brought out the sick, and laid them on beds, and couches, that even the shadow of Peter, coming by, might overshadow some of them. Vv. 14–15 are included for context.
New Advent (Knox) Bible	And there were many signs and miracles done by the apostles before the people. They used to gather with one accord in Solomon's porch. No one else[1] dared to join them, although the people held them in high honour,... [1] vv. 13-15: It cannot be decided with certainty whether 'no one else' refers to other Christians or to those outside the Church, and what was the fear which kept them at a distance.

NT for Everyone

Healed by Peter's Shadow

Many signs and wonders were performed by the apostles among the people. They were all together in Solomon's Porch, while none of the others dared to join them, though the people spoke highly of them.

20th Century New Testament

Many signs and wonders continued to occur among the people, through the instrumentality of the Apostles, whose custom it was to meet all together in the Colonnade of Solomon; But of the rest no one ventured to join them. On the other hand, the people were full of their praise, And still larger numbers, both of men and women, as they became believers in the Lord, were added to their number. V. 14 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

The apostles performed many signs and wonders among the people, and with one accord the believers gathered together in Solomon's Colonnade. Although the people regarded them highly, no one else dared to join them.

Conservapedia Translation

The people saw the apostles perform many great wonders, all gathered at a place known as "Solomon's Porch." But no one else dared to join them, even though they were greatly honored.

Free Bible Version

Many miraculous signs were performed among the people by the apostles. All the believers used to meet together in Solomon's porch*.

Nobody else dared to join them even though they were greatly respected.

International Standard V

The Apostles Perform Many Miracles

Now many signs and wonders were being performed by the apostles among the people, who were gathered together in Solomon's Colonnade. None of the others dared join them, although the rest of the people continued to hold them in high regard.

Montgomery NT

Many signs and wonders continued to be wrought among the people by the hands of the apostles, and by common consent they all would meet in Solomon's Porch, but none of the rest dared to associate with them.

UnfoldingWord Literal Text

Many signs and wonders were taking place among the people through the hands of the apostles. They were all with one mind at the Porch of Solomon. But no one else had the courage to join them; however, the people held them in high esteem.

Weymouth New Testament

Many signs and marvels continued to be done among the people by the Apostles; and by common consent they all met in Solomon's Portico. But none of the others dared to attach themselves to them. Yet the people held them in high honour-- and more and more believers in the Lord joined them, including great numbers both of men and women-- so that they would even bring out their sick friends into the streets and lay them on light couches or mats, in order that when Peter came by, at least his shadow might fall on one or other of them. The inhabitants, too, of the towns in the neighbourhood of Jerusalem came in crowds, bringing sick persons and some who were harassed by foul spirits, and they were cured, one and all. Vv. 14-16 are included for context.

Worsley's New Testament

And by the hands of the apostles were many signs and wonders done among the people: And they all met with one accord in Solomon's portico: but no other presumed to join himself to them; however the people magnified them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

• Many miraculous signs and wonders were done among the people through the hands of the apostles. The believers, of one accord, used to meet in Solomon's Porch. None of the others dared to join them, but the people held them in high esteem.

Jn 10:23

• 12. So an ever-increasing number of men and women, believed in the Lord (v. 14). All the Jews believed in God who spoke through the prophets. It was easy for them to believe in the prophets of the past after the religious authorities acknowledged them and placed their warnings in all the books of the Bible. But it was quite a different thing to recognize Jesus as the prophet that God had sent them but whom they had rejected. The text states that to believe in the Lord and join the community are two inseparable steps. A person cannot belong to Jesus without belonging to the new people he has brought to life through water and the Spirit. Verses 15-16 do not hesitate to compare Peter to Jesus.

The Heritage Bible

And through the hands of the apostles many signs and wonders came to be among the people, and they were all with one passion in Solomon's porch.

And of the rest absolutely no one dared to join them, but the people magnified them.

New American Bible (2002)

² Many signs and wonders were done among the people at the hands of the apostles. They were all together in Solomon's portico. None of the others dared to join them, but the people esteemed them.

²[12-16] This, the third summary portraying the Jerusalem community, underscores the Twelve as its bulwark, especially because of their charismatic power to heal the sick; cf ⇒ Acts 2:42-47; ⇒ 4:32-37. [Kukis note: this almost never happens when the 2002 version has a footnote not found in the 2011 version.]

New American Bible (2011)

Many signs and wonders were done among the people at the hands of the apostles. They were all together in Solomon's portico.^c None of the others dared to join them, but the people esteemed them.

c. [5:12] 2:43; 6:8; 14:3; 15:12.

New Catholic Bible

Life of the First Community—III.^[c] Many signs and wonders were done among the people by the hands of the apostles. They all used to assemble in Solomon's Portico. No one else dared to join them, but the people esteemed them highly.

[c] These verses show the components of a believing community: its unity, its internal communication, and its worship. Luke emphasizes the difference between this community and the rest of society. In the miracles worked by the apostles, the Spirit of Pentecost shines forth, continuing the work of Jesus, which is so significant of a change in the human condition.

NRSV (Anglicized Cath. Ed.)

The Apostles Heal Many

Now many signs and wonders were done among the people through the apostles. And they were all together in Solomon's Portico. None of the rest dared to join them, but the people held them in high esteem.

Revised English Bible—1989

Many signs and wonders were done among the people by the apostles. All the believers used to meet by common consent in Solomon's Portico; no one from outside their number ventured to join them, yet people in general spoke highly of them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Meanwhile, through the emissaries many signs and miracles continued to be done among the people. United in mind and purpose, the believers met in Shlomo's Colonnade; and no one else dared to join them. Nevertheless, the people continued to regard them highly; and throngs of believers were added to the Lord, both men and women. V. 14 is included for context.

Holy New Covenant Trans.

The delegates did many miracles and powerful things among the people. The delegates were together in Solomon's Porch; they all had the same purpose. None of the other people dared to join the delegates, but all of the people were saying good things about them.

The Scriptures 2009	And through the hands of the emissaries many signs and wonders were done among the people. And they were all with one mind in Shelomoh's Porch. But of the rest no one had the courage to join them, however, the people made much of them.
Tree of Life Version	Meanwhile, through the hands of the emissaries many signs and wonders were happening among the people. And they were all together in Solomon's Portico. But no one else dared to join them, though the people continued to think highly of them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...through but the hands [of] the delegates became Signs and Wonders Many in the people and were unanimously All [Men] in the porch [of] solomon [of] the [men] but remaining No [Man] risked to be attached [to] them but complimented them The People...
Alpha & Omega Bible	AT THE HANDS OF THE APOSTLES MANY SIGNS AND WONDERS WERE TAKING PLACE AMONG THE PEOPLE; AND THEY WERE ALL WITH ONE ACCORD IN SOLOMON'S PORTICO. BUT NONE OF THE REST DARED TO ASSOCIATE WITH THEM; HOWEVER, THE PEOPLE HELD THEM IN HIGH ESTEEM.
Awful Scroll Bible	And through the hands of the sent-out ones, there comes to be many signs and wonders, that was occurring from-among the people, and they were all, together-in-passion from-within Solomon's Portico. Moreover hereafter, there were daring not-even-one to be joining to them, however, the people were making them great.
Concordant Literal Version	Now through the hands of the apostles many signs and miracles occurred among the people. And they were all, with one accord, in the portico of Solomon." V. 13 is placed with the next passage for context.
exeGesés companion Bible	<u>SIGNS AND OMENS</u> And through the hands of the apostles many signs and omens become among the people; and they are all in unanimity in the portico of Sholomoh. And of the rest, no one dares join himself to them; but the people magnify them:...
Orthodox Jewish Bible	Now by the hands of the Moshiaich's Shlichim were being effected many otot and moftim among the people and with a sense of achdus they were all in the Ulam Sh'lomo. But none of the rest was daring to be mishtatef in a chavura (becoming involved, joining a fellowship) with them; however, the Am Yisroel held the Messianic Jews in high esteem.
Rotherham's Emphasized B.	§ 9. Further Triumphs. And through the hands of the Apostles were coming to pass many signs and wonders, among the people; and they were all with one accord in the portico of Solomon;—howbeit of the rest [no one] durst join himself unto them,—nevertheless the people continued to magnify them;...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	At the hands of the apostles many signs and wonders (attesting miracles) were <i>continually</i> taking place among the people. And by common consent they all met together [at the temple] in [the covered porch called] Solomon's portico. But none of the rest [of the people, the non-believers] dared to associate with them; however, the people were holding them in high esteem and were speaking highly of them.
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An Understandable Version	<p>And many [<i>miraculous</i>] signs and wonders were performed through the apostles' hands in front of the people. And all [<i>the disciples</i>] were united together in "Solomon's Portico" [<i>See 3:11</i>].</p> <p>But none [<i>of the outsiders</i>] dared to associate with the disciples, yet the [<i>majority of the</i>] people commended them...</p>
The Expanded Bible	<p>The Apostles Heal Many</p> <p>The apostles did many ·signs [miracles] and ·miracles [wonders] among the people. And they would all meet together on Solomon's Porch [see 3:11]. None of the others dared to join them, ·but [or even though] all the people ·respected [praised; highly regarded] them.</p>
Jonathan Mitchell NT	<p>Now through (or: by means of) the hands of the sent-forth folks, many signs and miracles (or: portents; wonders) kept on happening (or: were being birthed from time to time) among the people. And so they all continued being with one accord and with similar emotions (like-minded and with the same passions) within Solomon's colonnade (a roofed portico).</p> <p>But concerning the rest of the folks [in the city], no one was daring or brave enough to be permanently united with (or: closely joined [as with furniture] or glued [as in sexual union] to) them. Nevertheless, the people [of the city] continued speaking highly of them – as well as great things about them.</p>
Syndein/Thieme	<p>And by the hands of the apostles many signs and wonders kept on occurring among the people (and they were all with one accord in Solomon's porch. And of the rest dared no man join himself to them. And, the people gave them leadership respect. {Note: Just means that the people had great respect for the church leaders.})</p>
Translation for Translators	<p>The apostles healed many people, and many people believed in Jesus.</p> <p style="text-align: center;"><i>Acts 5:12-16</i></p> <p><i>God was enabling the apostles to do many amazing miracles among the people. All the believers were meeting together regularly in the temple courtyard at the place called Solomon's Porch. All of the other people who had not yet believed in Jesus were afraid to associate with the believers, because they knew that if they did anything evil, God would punish them, as well as revealing it to the believers. However, those people continued to greatly respect the believers.</i></p>
The Voice	<p><i>Those were amazing days</i>—with many signs and wonders being performed through the apostles among the people. The church would gather as a unified group in Solomon's Porch, enjoying great respect by the people of the city—though most people wouldn't risk publicly affiliating with them.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p><i>Many Signs and Wonders Are Performed by the Apostles</i></p> <p>Now many signs and wonders were being performed among the people through the hands of the apostles. And they were all together [Or perhaps "by common consent"] in Solomon's Portico.</p> <p>And none of the rest dared to join them, but the people spoke highly of them.</p>
NET Bible®	<p><i>The Apostles Perform Miraculous Signs and Wonders</i></p> <p>Now many miraculous signs²³ and wonders came about among the people through the hands of the apostles. By²⁴ common consent²⁵ they were all meeting together in Solomon's Portico.²⁶ None of the rest dared to join them,²⁷ but the people held them in high honor.²⁸</p> <p>²³tn The miraculous nature of these signs is implied in the context.</p> <p>²⁴tn Grk "And by." 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.</p> <p>²⁵tn Or "With one mind."</p> <p>²⁶tn Or "colonnade"; Grk "stoa."</p>

^{sn}Solomon’s Portico was a covered walkway formed by rows of columns supporting a roof and open on the inner side facing the center of the temple complex. Located beside the Court of the Gentiles, it was a very public area.

^{27tn} Or “to associate with them.” The group was beginning to have a controversial separate identity. People were cautious about joining them. The next verse suggests that the phrase “none of the rest” in this verse is rhetorical hyperbole.

^{28tn} Or “the people thought very highly of them.”

The Spoken English NT

The Apostles Heal Lots of People

The apostles were doing lots of miracles and wonders in public.^j They’d all get together at Solomon’s Colonnade,^k and none of the other people dared to join them. All the same, the public thought very highly of them.

^j Lit. “And through the hands of the apostles many signs and wonders were happening amidst the people [sg].”

^k This is a place in front of the Temple (see 3:11-12). No doubt it’s talking about the people who believed that Jesus was the Messiah—not just the apostles.

Wilbur Pickering’s New T.

The Apostles distinguish themselves

Now many signs and wonders were being performed among the people by the hands of the Apostles; and they were all in Solomon’s Porch with one purpose.⁷

None of the rest dared to join them,⁸ but the people were magnifying them.

(7) I take it that the primary reference is to the Apostles; they were holding court, as it were, in Solomon’s Porch where there was plenty of room.

(8) The Eleven had a stature that set them apart; no one else was pretending to be an Apostle.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now through the hands of the apostles many signs and wonders were taking place among the people, and they were all of one mind in the Portico of Solomon. But of the rest no one was daring to be joining himself to them, but the people were magnifying them [fig., were holding them in high esteem].

Benjamin Brodie’s trans. Now by the hands of the apostles, attesting miracles and many wonders were performed among the people [new Israel], and they had one mind and purpose, all of them [the believing remnant], under Solomon’s colonnade. But concerning the rest [unbelievers, old Israel], not one had the courage [because of what happened to Ananias and Sapphira] to associate with them [Peter and John], although the people spoke well of them on occasion .

Charles Thomson NT And great fear came upon all the congregation, and upon all that heard these things; and by the hands of the apostles many signs and wonders were done among the people: Now they were all with one accord in Solomon’s porch, and of the rest no one presumed to join himself to them, but the people magnified them, and believers in the Lord, multitudes both of men and women were more and more added so that in every street they brought out the sick and laid them on beds and couches, that the shadow of Peter as he went along might overshadow some of them. Vv. 11, 14–15 are included for context.

Modern Literal Version 2020 Now through the hands of the apostles many signs and wonders were happening among the people, and they were all united at Solomon’s porch. But no one of the rest was daring to be joined to them, but the people were applauding them; and more believers, multitudes of both men and women, were adding themselves to the Lord. V. 14 is included for context.

New American Standard At [Lit *Through*] the hands of the apostles many signs [i.e., *confirming miracles*] and wonders were taking place among the people; and they were all together [Or *of one mind*] in Solomon’s portico. [Or *colonnade*] But none of the rest dared to associate with them; however, the people held them in high esteem.

New King James Version **Continuing Power in the Church**

And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch. Yet none of the rest dared join them, but the people esteemed them highly.

Revised Geneva Translation Thus, many signs and wonders were shown among the people by the hands of the Apostles. And they were all of one mind in Solomon's porch. And of the rest, no one dared join them. Nevertheless, the people extolled them.

The gist of this passage: The disciples were able to do many signs and wonders among the people and they continued to meet on Solomon's porch. Those who were not disciples did not tend to join them, but they had respect for the disciples.

12-13

Acts 5:12a			
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
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>	feminine plural definite article; genitive and ablative cases	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; genitive/ablative case	Strong's #5495
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
apostolos (ἀπόστολος) [pronounced ap-OSS-tol-os]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine plural noun; genitive/ablative case	Strong's #652
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #1096
sêmeíon (σημείον) [pronounced say-MY-on]	<i>sign, mark, token, miracle</i>	neuter plural noun; nominative case	Strong's #4592
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
téras (τέρας) [pronounced TEHR-as]	<i>wonder, miracle, prodigy, omen</i>	neuter plural noun, nominative case	Strong's #5059

Acts 5:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
polus, pollos (πολύς, πολλός) [pronounced poll-OOS, pol-LOSS]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	neuter plural adjective, nominative case	Strong's #4183
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
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; dative, locative, instrumental case	Strong's #2992

Translation: At the hands of the Apostles, [there] came about many signs and wonders among the people.

Luke, the author of the book of Acts, writes about what takes place after the incident of Ananias and Sapphira. The Apostles were given the power to perform many **signs and miracles**. The reason for this is, they had the **gospel** and they had the doctrine of the Church Age (well, Paul did). God was confirming the gospel message of Jesus. God was also confirming a subtle change of program (which was ill-defined at this point).

The **Judaizers** might have traveled around and either modified the gospel or taught that the **Law of Moses** was still in effect (with all of its traditions and ceremonies). However, the Judaizers did not have the signs or miracles to back up their claims. All of the power was with the Apostles.

Throughout the book of Acts, we will primarily study Peter and then Paul (although we will be treated to an entire sermon by Stephen). However, during this time, all of the Apostles have their own thing happening, in a variety of locations, but having the same power of God. We only have ancient traditions which tell us about them.

Acts 5:12b			
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
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)

The verb *to be* can also refer to a state of having something, a state of being, a state of continuance (in an activity).

Acts 5:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
homothumadón (ὁμοθυμαδόν) [pronounced <i>ho-moh-thu-mah-DON</i>]	<i>of one mind, by unanimous consent, in agreement, in one accord</i>	adverb of agreement or accord	Strong's #3661
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
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
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
stoá (στοά) [pronounced <i>sto-AH</i>]	<i>porch, portico, a colonnade or interior piazza</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4745
Solomōn (Σολομών) [pronounced <i>sohl-ohm-OHM</i>]	<i>peaceful (of Hebrew derivation); transliterated, Solomon, Shelomoh</i>	proper singular noun; transliterated from the Hebrew	Strong's #4672

Translation: All [the disciples] on the porch of Solomon were of one mind.

As we know in today's world, there are schisms. In fact, even in the same church, groups will rise up and vocally oppose the pastor. Some churches will split right in two over some disputes. No doubt, there would be divisions which would begin in the early church. However, at this time of Luke's writing, there was a great deal of unity among the brothers.

Acts 5:12 At the hands of the Apostles, [there] came about many signs and wonders among the people. All [the disciples] on the porch of Solomon were of one mind. (Kukis mostly literal translation)

It appears that Luke began to write the book of Acts many years into the Church Age. Therefore, he will record various historic incidents, and then, on occasion, look a few months or years into the future.

Acts 5:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Acts 5:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λοιποὶ (λοιποῖ) [pronounced <i>loy-POY</i>]	<i>remaining ones, other, those who remain, remnant, residue, rest</i>	masculine plural adjective; genitive/ablative case	Strong's #3062
οὐδεὶς (οὐδεῖς, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<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; used as an absolute denial; emphatic negation; designates exclusivity; nominative case	Strong's #3762
τολμάῳ (τολμάω) [pronounced <i>tol-MAH-oh</i>]	<i>to dare, to be bold, to venture (objectively or in act or subjective or in feeling); by implication, to be courageous; to bear, to endure, to bring oneself to do (something), to act without fear</i>	3 rd person singular, imperfect active indicative	Strong's #5111
κόλλαῳ (κολλάω) [pronounced <i>koh-LAH-oh</i>]	<i>to glue, to glue together, to cement, to fasten together; to join or fasten firmly together; to join one's self to, cleave to; to cling to</i>	present passive infinitive	Strong's #2853
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: But of the rest, none dared to join them,...

This is a very odd thing for Luke to record, given the fact that, in the next passage, many would be added to the church. Well, how can many be added to the church when we are told here that none dared to join them. Therefore, we have to balance out these two statements.

Of the people similar to Ananias and Sapphira, who wanted to be noticed, who wanted their deeds to be exaggerated, who wanted to make a big show of their **spirituality**. Of them—out from that ilk of believer—no one wanted to join a church where they might die. If they had any ideas about acts of grandeur, they thought twice.

There would be unbelievers who, although they might have found the signs and wonders done by the Apostles to be interesting, kept their distance. They did not want to suddenly die as Ananias and his wife did.

Acts 5:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀλλά (ἄλλά) [pronounced <i>ah-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover</i>	adversative particle	Strong's #235

Acts 5:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
megalúnō (μεγαλύνω) [pronounced meh-gah- LOO-noh]	<i>to make great, to enlarge, to magnify, to praise</i>	3 rd person singular, imperfect active indicative	Strong's #3170
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative 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; nominative case	Strong's #2992

Translation: ...yet the people magnified them.

Despite some groups who did not venture into the periphery of the disciples, the people magnified the Apostles. The people praised them. The verb is the 3rd person masculine singular, imperfect active indicative of megalúnō (μεγαλύνω) [pronounced meh-gah-LOO-noh], which means, *to make great, to enlarge, to magnify, to praise*. Strong's #3170. Bear in mind, it was only a few months previous where the Jewish people came out, and many of them cursed and belittled the Lord. This is not their general treatment of the disciples. At least, not at this time in Jerusalem.

Now, this respect and praise was not based upon the fact that these guys were sinless or very religious, but based upon their doctrines and the power that they appeared to have.

Acts 5:13 **But of the rest, none dared to join them, yet the people magnified them.** (Kukis mostly literal translation)

Many people knew of the disciples and they knew what had taken place. They knew that Ananias and Sapphira simply dropped dead. So some of these people simply gave the disciples a wide berth. They probably did not know all of the details; and it is unlikely that they wanted to know much more than, the two people just died suddenly from doing something wrong.

Acts 5:12–13 **At the hands of the Apostles, [there] came about many signs and wonders among the people. All [the disciples] on the porch of Solomon were of one mind. But of the rest, none dared to join them, yet the people magnified them.** (Kukis mostly literal translation)

Acts 5:12–13 **The Apostles themselves performed many signs and miracles among the people. During this time, all of the disciples meeting on the portico of Solomon continued with one mind. Of the remaining religious types with bad motivations, they did not dare to join with the Apostles. Nevertheless, the people praised and magnified them.** (Kukis paraphrase)

But more were added the ones believing in the Lord, many men not only and women; so that even to the public areas to bring out the weak and to set [them] upon a small beds and a pallet that a coming of Peter and the shadow will cast upon one of them. And they were gathering together even the many, the [ones] round about cities of Jerusalem, bearing weak ones and those being troubled by spirits—unclear [ones]—are healed every one.

Acts
5:14–16

More of those who kept on believing in the Lord were added [to the church]. Many [were added]—not only men but women [as well]. [As a result, many] kept bringing out the sickly to the public areas, to place [them] on cots or pallets, [with the intent that] Peter [might] come by and [that his] shadow [might] fall upon one of them [and cure them]. The many were gathering together, [coming] from the cities [all] around Jerusalem, carrying those [who are] weak and troubled by unclean spirits—[and] everyone of them were healed.

Many people who believed in the Lord were added, men and women alike. Given this set of circumstances, many people brought those who were sickly to the public areas to place them out in the open, either on cots or pallets, so that Peter's shadow, when he goes by, might fall upon them. They believed that even this would result in a healing. Many people continued to gather together, coming from the smaller towns all around Jerusalem. They would bring both the sickly and the ones troubled by unclean spirits—and every one of them was made whole.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) But more were added the ones believing in the Lord, many men not only and women; so that even to the public areas to bring out the weak and to set [them] upon a small beds and a pallet that a coming of Peter and the shadow will cast upon one of them. And they were gathering together even the many, the [ones] round about cities of Jerusalem, bearing weak ones and those being troubled by spirits—unclear [ones]—are healed every one.
- Complete Apostles Bible And more than ever, believers were added to the Lord, multitudes of both men and women, so that they were bringing the sick and placing them on couches and pallets, so that as Peter was passing, at least his shadow might overshadow some of them. And also the multitude from the surrounding cities were coming together into Jerusalem, bringing the sick and those who were tormented by unclean spirits, who were all being healed.
- Douay-Rheims 1899 (Amer.) And the multitude of men and women who believed in the Lord was more increased: Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that, when Peter came, his shadow at the least might overshadow any of them and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons and such as were troubled with unclean spirits: who were all healed.
- Holy Aramaic Scriptures ...and an excessive amount were added; those who were believing in MarYa {The Lord-YHWH}; a multitude of men and of women, in such a way, that into the streets they were bringing out the sick after they were placed on pallets, so that whenever it was that Shimeun {Simeon} would come, even his shadow might rest upon them. Then there were coming many unto them from the other cities surrounding Urishlem {Jerusalem}, while they were bringing the sick and those who were having for them unclean spirits, and they all were healed.

James Murdock's Syriac NT	<p>And the more were those added who feared the Lord, a multitude both of men and of women.</p> <p>So that they brought out into the streets the sick, laid on beds, that when Simon should pass, at least his shadow might cover them.</p> <p>And many came to them from other cities around Jerusalem, bringing the sick and those who had unclean spirits; and they were all cured.</p>
Original Aramaic NT	<p>And those who were believing in THE LORD JEHOVAH were added all the more, multitudes of men and women,</p> <p>So that they were bringing the sick out into the streets lying in litters, that when Shimeon would come, at least his shadow might overshadow them.</p> <p>And many were coming to them from the other cities which were around Jerusalem, as they were bringing the sick and those who had foul spirits, and they were all being healed.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And a great number of men and women had faith, and were joined to the Lord; And they even took into the streets people who were ill, and put them on beds, so that when Peter went by, some of them might be in his shade.</p> <p>And numbers of people came together from the towns round about Jerusalem, with those who were ill and those who were troubled with unclean spirits: and they were all made well.</p>
Bible in Worldwide English	<p>Many more men and women believed and came to the Lord.</p> <p>They brought sick people out into the streets and laid them on beds and mats. They hoped that at least Peters shadow would touch them as he passed by.</p> <p>Many people also came from the cities around Jerusalem. They brought others who were sick and those who were controlled by bad spirits. Every one of them was healed.</p>
Easy English	<p>More and more people became believers and they joined the group. So now many men and women believed in the Lord Jesus.</p> <p>As a result, people carried their sick friends into the streets and put them on beds and mats. They hoped that Peter would pass that way and make their sick friends well again. They just wanted Peter's shadow to touch them. Many people also came into Jerusalem from the small towns near the city. They brought their sick friends with them. Some of those sick people had bad spirits that gave them trouble. God caused all these sick people to become well again.</p>
Easy-to-Read Version–2008	<p>[5:15] God's Holy Spirit caused the apostles to be powerful. They could cause sick people to become well again. In those days, people thought that shadows were powerful. And they thought that Peter's shadow would cause sick people to become well again.</p> <p>More and more people believed in the Lord, and many men and women were added to the group of believers. So the people brought those who were sick into the streets and put them on little beds and mats. They were hoping that Peter's shadow might fall on them as he walked by. People came from all the towns around Jerusalem. They brought those who were sick or troubled by evil spirits. All of them were healed.</p>
God's Word™	<p>More men and women than ever began to believe in the Lord. As a result, people carried their sick into the streets. They placed them on stretchers and cots so that at least Peter's shadow might fall on some sick people as he went by. Crowds from the cities around Jerusalem would gather. They would bring their sick and those who were troubled by evil spirits, and each person was cured.</p>

Good News Bible (TEV)	But more and more people were added to the group—a crowd of men and women who believed in the Lord. As a result of what the apostles were doing, sick people were carried out into the streets and placed on beds and mats so that at least Peter's shadow might fall on some of them as he passed by. And crowds of people came in from the towns around Jerusalem, bringing those who were sick or who had evil spirits in them; and they were all healed.
J. B. Phillips	—and miraculous power radiates from it Many signs and wonders were now happening among the people through the apostles' ministry. In consequence people would bring out their sick into the streets and lay them down on stretchers or bed, so that as Peter came by at least his shadow might fall upon some of them. In addition a large crowd collected from the cities around Jerusalem, bringing with them their sick and those who were suffering from evil spirits. And they were all cured. V. 14 was placed with the previous passage for context.
<i>The Message</i>	On the other hand, those who put their trust in the Master were added right and left, men and women both. They even carried the sick out into the streets and laid them on stretchers and bedrolls, hoping they would be touched by Peter's shadow when he walked by. They came from the villages surrounding Jerusalem, throngs of them, bringing the sick and bedeviled. And they all were healed.
NIRV	More and more men and women believed in the Lord. They joined the other believers. So people brought those who were sick into the streets. They placed them on beds and mats. They hoped that at least Peter's shadow might fall on some of them as he walked by. Crowds even gathered from the towns around Jerusalem. They brought their sick people. They also brought those who were suffering because of evil spirits. All of them were healed.
New Life Version	Many more men and women put their trust in Christ and were added to the group. They brought the sick people and laid them on the streets hoping that if Peter walked by, his shadow would fall on some of them. Many people went into Jerusalem from towns nearby. They took with them their sick people and all who were troubled with demons. All of them were healed.

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

Casual English Bible	Even so, more and more people believed what they were hearing and seeing—crowds of men and women. They even took their sick out into the streets and laid them on cots and mats, hoping that Peter might walk by and his mere shadow would fall on them and heal them. People came from towns all around Jerusalem. They brought sick along with their people tormented by toxic spirits. Everyone was healed.
Contemporary English V.	Many men and women started having faith in the Lord. Then sick people were brought out to the road and placed on cots and mats. It was hoped that Peter would walk by, and his shadow would fall on them and heal them. A lot of people living in the towns near Jerusalem brought those who were sick or troubled by evil spirits, and they were all healed.
The Living Bible	And more and more believers were added to the Lord, crowds both of men and women. Sick people were brought out into the streets on beds and mats so that at least Peter's shadow would fall across some of them as he went by! And crowds came in from the Jerusalem suburbs, bringing their sick folk and those possessed by demons; and every one of them was healed.
New Berkeley Version New Living Translation	. Yet more and more people believed and were brought to the Lord—crowds of both men and women. As a result of the apostles' work, sick people were brought out into the streets on beds and mats so that Peter's shadow might fall across some of

The Passion Translation	<p>them as he went by. Crowds came from the villages around Jerusalem, bringing their sick and those possessed by evil[a] spirits, and they were all healed. Continually more and more people believed in the Lord and were added to their number—great crowds of both men and women. In fact, when people knew Peter was going to walk by, they carried the sick out to the streets and laid them down on cots and mats, knowing the incredible power emanating from him would overshadow them and heal them. Great numbers of people swarmed into Jerusalem from the nearby villages. They brought with them the sick and those troubled by demons—and everyone was healed!</p>
Plain English Version	<p>But some people kept on listening, and then a lot of men and women started believing in Jesus, so they joined up with the Christians. A lot of people saw Jesus's special workers do powerful things, so they brought sick people and put them on swags on the roads. They thought, "Even if Peter doesn't touch them, maybe his shadow will touch them as he walks past them, and that will make them better." Big mobs of people came to Jerusalem city from the towns near there, and they brought their sick people, and the people that had bad spirits in them too. And Jesus's special workers made all of them better.</p>
Radiant New Testament	<p>More and more men and women believed in the Lord and became part of the community. People brought those who were sick into the streets on beds and mats. They were hoping that Peter's shadow might at least touch some of them as he walked by. Crowds even gathered from the towns around Jerusalem. They brought those who were sick and those who were suffering because of evil spirits, and they were all healed.</p>
UnfoldingWord Simplified T. William's New Testament	<p>. Not one of those on the outside dared to associate with them, although the people continued to hold them in high regard, but still a vast number of people, both men and women, who believed in the Lord, continued to join them, so that they kept bringing out into the streets their sick ones and putting them on little couches or pallets, that at least the shadow of Peter, as he went by, might fall on some of them. Even from the towns around Jerusalem crowds continued coming in to bring their sick ones and those troubled with foul spirits, and they were all cured. V. 13 is included for context.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>[So after that], people started bringing their sick out into the main streets lying on little beds and cots, so that when Peter passed by, his shadow could fall on some of them. Also, throngs from the cities around JeruSalem kept coming, carrying sick people and those who were bothered by unclean spirits... And everyone was cured! V. 14 was placed with the previous passage for context.</p>
Beck's American Translation Breakthrough Version	<p>. Trusting <i>people</i> were being added to the Master more, large numbers of both men and women, in such a way <i>for them</i> to even be carrying the weak out into the plazas and to be placing <i>them</i> on cots and mattresses so that as Peter went <i>by</i>, <i>his</i> shadow might just fall on some of them. Even the large number of the surrounding cities were coming together to Jerusalem carrying weak <i>people</i> and <i>people</i> crowded by spirits that are not clean, some <i>people</i> who were being healed, every single one.</p>
Common English Bible	<p>Indeed, more and more believers in the Lord, large numbers of both men and women, were added to the church. As a result, they would even bring the sick out into the main streets and lay them on cots and mats so that at least Peter's shadow could fall on some of them as he passed by. Even large numbers of persons from towns around Jerusalem would gather, bringing the sick and those harassed by unclean spirits. Everyone was healed.</p>

A. Campbell's Living Oracles .
NT for Everyone

But more people, a crowd both of men and women, believed in the Lord, and were added to their number. They used to bring the sick into the streets, and place them on beds and mats so that at least Peter's shadow might fall on them as he went by. Crowds gathered from the towns around Jerusalem, bringing people who were sick, or infested with unclean spirits. All of them were cured.

20th Century New Testament

And still larger numbers, both of men and women, as they became believers in the Lord, were added to their number. The consequence was that people would bring out their sick even into the streets, and lay them on mattresses and mats, in the hope that, as Peter came by, at least his shadow might fall on some one of them. Besides this, the inhabitants of the towns round Jerusalem flocked into the city, bringing with them their sick and those who were troubled by foul spirits; and they were cured every one.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

However, countless men and women came to believe in the Lord. They even brought the sick people into the streets on beds and couches so that they might at least see the shadow of Peter as he passed. Countless people also came from the cities near Jerusalem with their sick families and people suffering from dirty minds, and they were all healed of their affliction.

Revised Ferrar-Fenton Bible

Healing By the Apostles.

But through the hands of the apostles numerous startling evidences were produced among the people. And they agreed to meet in Solomon's portico; but of the disreputable, none dared to join them. Yet the people exalted them; while additional crowds of believers, including both men and women, attached themselves to the Lord: so that they even carried the sick into the streets, laying them upon couches and rugs, in the hope that, as Peter passed, his shadow might at least fall upon some of them. And a crowd collected from the towns surrounding Jerusalem, also brought sick people, and those troubled with foul spirits, all of whom were cured. Vv. 12–13 are included for context.

Free Bible Version

However many men and women came to believe in the Lord.

As a result, people brought those who were sick into the streets and laid them on beds and mats so that as Peter passed by his shadow might fall on them*. Crowds from the towns around Jerusalem brought their sick and those afflicted by evil spirits. They were all healed.

Montgomery NT

Yet the people continued to hold them in high honor, and more and more believers in the Lord were joining them, both men and women. In consequence people would even bring out their sick into the streets, and place them upon beds and pallets as Peter was passing, that at least his shadow might fall upon some of them. The people of the towns near Jerusalem also continued to come in crowds, bringing their sick and those who were harried by unclean spirits, and all of them were healed. The MNT took portions of v. 13 and added them to v. 14.

Leicester A. Sawyer's NT

And many miracles and prodigies were performed among the people by the hands of the apostles; and they were all of one accord in Solomon's porch; and no one of the rest dared to join them, but the people magnified them; and believers were added the more to the Lord, multitudes both of men and women; so that they brought the sick into the streets and placed them on little beds and couches, that as Peter passed along even his shadow might overshadow some of them. And the multitude came together from the cities about Jerusalem, bringing the sick and those troubled by impure spirits, all of whom were cured. Vv. 12–13 are included for context.

Weymouth New Testament

But none of the others dared to attach themselves to them. Yet the people held them in high honour--and more and more believers in the Lord joined them,

including great numbers both of men and women--so that they would even bring out their sick friends into the streets and lay them on light couches or mats, in order that when Peter came by, at least his shadow might fall on one or other of them. The inhabitants, too, of the towns in the neighbourhood of Jerusalem came in crowds, bringing sick persons and some who were harassed by foul spirits, and they were cured, one and all. V. 13 is included for context.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) So an ever increasing number of men and women, believed in the Lord. The people carried the sick into the streets and laid them on cots and on mats, so that when Peter passed by, at least his shadow might fall on some of them. The people gathered from the towns around Jerusalem, bringing their sick and those who were troubled by unclean spirits, and all of them were healed.
19:11
Lk 6:17
- The Heritage Bible And more believers were added to the Lord, multitudes both of men and women.
And therefore they brought out the weak into the streets, and placed them on cots and mattresses, that at least the shadow of Peter coming might overshadow some of them.
And also the multitude from the surrounding cities came together at Jerusalem, carrying weak ones, and those mobbed by unclean spirits who were all healed.
- New American Bible (2011) Yet more than ever, believers in the Lord, great numbers of men and women, were added to them. Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them.^d A large number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured.
d. [5:15] 19:11–12; Mk 6:56.
- New Catholic Bible More believers, men and women, were constantly being added to their ranks. People brought those who were sick into the streets and placed them on cots and mats so that when Peter passed by, his shadow might fall on some of them. A large number of people also came from the neighboring towns around Jerusalem, bringing with them the sick and those tormented by unclean spirits, and all of them were cured.
- New Jerusalem Bible The apostles worked many signs and miracles among the people. One in heart, they all used to meet in the Portico of Solomon. No one else dared to join them, but the people were loud in their praise and the numbers of men and women who came to believe in the Lord increased steadily. Many signs and wonders were worked among the people at the hands of the apostles so that the sick were even taken out into the streets and laid on beds and sleeping-mats in the hope that at least the shadow of Peter might fall across some of them as he went past. People even came crowding in from the towns round about Jerusalem, bringing with them their sick and those tormented by unclean spirits, and all of them were cured. Vv. 12–13 are included for context.
- Revised English Bible–1989 An ever-increasing number of men and women who believed in the Lord were added to their ranks. As a result the sick were carried out into the streets and laid there on beds and stretchers, so that at least Peter's shadow might fall on one or another as he passed by; and the people from the towns round Jerusalem flocked in, bringing those who were ill or harassed by unclean spirits, and all were cured.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They went so far as to bring the sick into the streets and lay them on mattresses and stretchers, so that at least Kefa's shadow might fall on them as he passed by. Crowds also gathered from the towns around Yerushalayim, bringing the sick and those afflicted with unclean spirits; and every one of them was healed. V. 14 is places with the previous passage for context.
Holy New Covenant Trans.	And more and more believers, both men and women were added to the Lord. People began to bring their sick into the streets. They put their sick on little beds and mattresses for Peter's shadow to touch them when he came by. They were coming from all the towns around Jerusalem. They brought their sick and those who were bothered by evil spirits. All of these people were healed.
The Scriptures 2009	And more believers were added to the Master, large numbers of both men and women, so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Kēpha, passing by, might fall on some of them. A large number also gathered from the surrounding cities to Yerushalayim, bringing sick ones and those who were troubled by unclean spirits, and they were all healed.
Tree of Life Version	Yet more than ever those trusting in the Lord were added—large numbers of men and women. They even carried the sick into the streets and laid them on stretchers and cots, so that when Peter passed by at least his shadow might fall on some of them. Crowds were also gathering from the towns around Jerusalem, bringing those who were sick or tormented by unclean spirits, and they were all being healed.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...more but were added [Men] Believing the lord Crowds [of] men also and [of] women that and to the squares {them} to bring the [men] weak and to place {them} on beds and mats that coming peter (and) if The Shadow may overshadow someone [of] them gathered but and The Crowd [of] the around cities jerusalem Carrying [men] weak and [men] being mobbed by spirits unclean Who* were relieved All.
Alpha & Omega Bible	AND ALL THE MORE BELIEVERS IN THE LORD, MULTITUDES OF MEN AND WOMEN, WERE CONSTANTLY ADDED TO [them], TO SUCH AN EXTENT THAT THEY EVEN CARRIED THE SICK OUT INTO THE STREETS AND LAID THEM ON COTS AND PALLETS, SO THAT WHEN PETER CAME BY AT LEAST HIS SHADOW MIGHT FALL ON ANY ONE OF THEM. ALSO THE PEOPLE FROM THE CITIES IN THE VICINITY OF JERUSALEM WERE COMING TOGETHER, BRINGING PEOPLE WHO WERE SICK OR AFFLICTED WITH UNCLEAN SPIRITS, AND THEY WERE ALL BEING HEALED.
Awful Scroll Bible	And they confiding, by much more were being put-to, to the Lord, a great number of both men and women, so-as that, they were to bring-out the sick throughout the broad streets, even to lay them on small beds and pallets, in order that, if-indeed the shadow of Peter coming, it may over-shadow some of them. Moreover, there were coming-together also, a great number from the cities round about of Jerusalem, bearing the sick, and those being troubled by un-clean breaths, which-certain were being serviced whole.
Concordant Literal Version	Now of the rest, no one dared to join them, but the people magnify them, yet, rather, there were added of those believing the Lord, multitudes of both men and women, so that they are carrying out the infirm into the squares also, and placing them on cots and pallets, that, at Peter's coming, if ever even his shadow should be overshadowing any of them."

Now a multitude also from the cities about Jerusalem came together, bringing the infirm and those molested by unclean spirits, all of whom were cured." V. 13 is included for context.

exeGesés companion Bible

...and all the more
they who trust are added to Adonay
- multitudes both of men and women
- so that they bring the frail into the broadways
and place them on beds and pads
- so that if even the shadow of the coming of Peter
overshadow some of them.
And also a multitude from the surrounding cities
comes to Yeru Shalem,
bringing frail folks and those vexed by impure spirits
- and they are all cured..

Orthodox Jewish Bible

And more and more ma'aminim hameshichiyim in Adoneinu were being added, multitudes of anashim and nashim,
So much so that even out into the rekhovot they would carry the cholim and put them on pallets and mats, that when Kefa came by, at least his shadow might fall upon some of them.
And also the multitudes from the shtetlach surrounding Yerushalayim were coming together, carrying the cholim and the ones being tormented by ruchot teme'ot (unclean spirits); and they were all receiving refu'ah shleimah.

Rotherham's Emphasized B.

...and [the more] were being added [when they believed in the Lord] throngs both of men and women;—so that [even into the broad-ways] were they bringing forth the sick, and laying them on small couches and beds, in order that [if Peter were coming along] [even perchance his shadow] might overshadow some one of them. Moreover even the throng of the cities all round Jerusalem was coming together, bearing sick folk, and such as were harassed by impure spirits,—[who] indeed, were being cured [one and all].

Expanded/Embellished Bibles:

The Amplified Bible

More *and* more believers in the Lord, crowds of men and women, were constantly being added to *their number*, to such an extent that they even carried their sick out into the streets and put them on cots and sleeping pads, so that when Peter came by at least his shadow might fall on one of them [with healing power]. And the people from the towns in the vicinity of Jerusalem were coming together, bringing the sick and those who were tormented by unclean spirits, and they were all being healed.

An Understandable Version

And more and more believers in the Lord, both men and women, were [being] added to the [people of the] Lord.
[One of the miracles performed was that] sick people were even carried into the streets on beds and couches so that, as he passed them, Peter's shadow would fall on someone [in hope of it producing a miraculous healing].
Large crowds also came from the towns surrounding Jerusalem, bringing people who were sick and those troubled by evil spirits, and all of them were [miraculously] healed.

The Expanded Bible

More and more men and women believed in the Lord and were added to the ·group [crowd; multitude] of believers. [As a result] The people placed their sick on ·beds [cots] and mats in the streets, hoping that when Peter passed by at least his shadow might fall on [^Lsome of] them. Crowds came from all the towns around Jerusalem, bringing their sick and those who were ·bothered [tormented] by ·evil [^Lunclean; ^Cdemons were viewed as "unclean" or defiling spirit-beings] spirits, and all of them were healed.

Jonathan Mitchell NT

Yet, more than that, multitudes (= large numbers) of both men and women – folks continuing to trust and to believe – kept on being added by the Lord [= Christ or Yahweh] (or: to the Lord; or: for the Lord).

Therefore (or: So then) [folks] continued to be carrying out the sick and weak (infirm) folks even into the plazas and city squares or broad streets, then to be putting them on little beds and cots (small couches used by the poor), so that at Peter's repeated (or: usual; habitual) coming and going, at the very least [his] shadow (or: even if the shadow) will overshadow [other MSS: might cast a shadow on] some one of them [D adds: for you see, they were one after another changed or transformed to be other than they were away (or: = set free and healed) from all sicknesses and infirmities according as each one of them had been having].

So the multitude – from towns and cities roundabout – also continued coming together, constantly bringing sick people and folks being constantly disturbed by unclean spirits or breath-effects (or: repeatedly affected under the [influence of] crowds and culturally impure mob spirits and attitudes) – all of whom, one after another, were being tended, given treatment or cured.

P. Kretzmann Commentary

And believers were the more added to the Lord, multitudes both of men and women,)

insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed, every one.

Kretzmann's **commentary** for Acts 5:12–16 has been placed in the **Addendum**.

Translation for Translators

Many more men and women started believing in the Lord *Jesus*, and they joined the *group of believers*. *The apostles were doing amazing miracles, so people were bringing those who were sick into the streets, and laying them on stretchers and mats, in order that when Peter came by he would touch them, or at least his shadow might fall upon some of them and heal them.* Crowds of people were also coming *to the apostles* from the towns near Jerusalem. They were bringing their sick *relatives/friends* and those who were being tormented/troubled by evil spirits {whom evil spirits were tormenting/troubling}, and *God* healed all of them.

The Voice

Even so, record numbers of believers—both men and women—were added to the Lord. *The church's renown was so great that when Peter walked down the street, people would carry out their sick relatives hoping his shadow would fall on some of them as he passed. Even people from towns surrounding Jerusalem would come, bringing others who were sick or tormented by unclean spirits, all of whom were cured.*

Bible Translations with Many Footnotes:

Lexham Bible

And even more believers in the Lord [Or “even more believers were being added to the Lord”] were being added, large numbers of both men and women, so that they even carried out the sick into the streets and put them [*Here the direct object is supplied from context in the English translation] on cots and mats [Or “mattresses”] so that when [*Here “when ” is supplied as a component of the temporal genitive absolute participle (“came by”)] Peter came by, at least his [*Literally “the”; the Greek article is used here as a possessive pronoun] shadow would fall on some of them. And the people of the towns around Jerusalem also came together, bringing the sick and those tormented by unclean spirits, who were all being healed.

NET Bible®

More and more believers in the Lord were added to their number,²⁹ crowds of both men and women. Thus³⁰ they even carried the sick out into the streets, and put them on cots and pallets, so that when Peter came by at least his shadow would fall

on some of them. A crowd of people from the towns around Jerusalem³¹ also came together, bringing the sick and those troubled by unclean spirits.³² They³³ were all³⁴ being healed.

^{29tn} Or “More and more believers were added to the Lord.”

^{30tn} This is a continuation of the preceding sentence in Greek, but because this would produce an awkward sentence in English, a new sentence was begun here in the translation.

^{31map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{32sn} Unclean spirits refers to evil spirits.

^{33tn} Literally a relative pronoun, “who.” In English, however, a relative clause (“bringing the sick and those troubled by unclean spirits, who were all being healed”) could be understood to refer only to the second group (meaning only those troubled by unclean spirits were being healed) or even that the unclean spirits were being healed. To avoid this ambiguity the pronoun “they” was used to begin a new English sentence.

^{34sn} They were all being healed. Note how the healings that the apostles provided were comprehensive in their consistency.

The Spoken English NT

And even larger numbers of men-and women-were believing and coming over to the Lord.¹

It even got to the point that people carried their sick folks out into the streets and laid them on cots and sleeping mats. That way, when Peter came, at least his shadow might fall on some of them.

And a crowd also gathered from the towns around Jerusalem. They were bringing sick people, and people disturbed by uncleanm spirits, and all of them were getting healed.

Wilbur Pickering’s New T.

¹ Lit. “were being added, believing, to the Lord.” By “the Lord,” he means Jesus. Believers were increasingly added to the Lord, multitudes of both men and women,⁹ to the point that they kept carrying the sick into the streets, placing them on cots and pallets, so that as Peter came by at least his shadow might fall on some of them.¹⁰

Further, the multitude from the surrounding cities also kept coming into Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed.¹¹

(9) After Pentecost we find the expression ‘both men and women’—the participation of women in the Church is overtly stated.

(10) Well now, the Lord Jesus recuperated Peter with a vengeance. This would appear to be one of the “greater things” of John 14:12, since we have no record of Jesus using His shadow. Evidently people kept getting healed in this way, and once healed their places would be taken by new arrivals. The local residents had the first chance, and if they were all healed it would be the ones from outlying areas that maintained the flow.

(11) This is reminiscent of the Lord’s ministry, when all who came were healed. Should we be able to do this today?

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And more than ever believing [ones] were being added to the Lord, crowds of both men and women, with the result that [they were] bringing out the sick and laying [them] on cots and mats along the open streets, so that when Peter came [by] at least his shadow should overshadow someone of them. Now also the crowds from the cities all around were gathering to Jerusalem, bringing sick [people] and [people] being harassed by unclean [or, defiling] spirits, who were all being healed.

Benjamin Brodie’s trans. **Meanwhile, those who believed [that Jesus was the Messiah] were continually being added to the Lord [a growing remnant of believers: new Israel] now more than ever, crowds of both men and women, With the result that they also carried the sick out into the streets and laid them upon beds and pallets [makeshift mattresses], so that when Peter appeared before the public [walking by on one of his daily routes], his shadow might cast a shadow over one of them. Furthermore, a large crowd from the cities [small villages] around Jerusalem assembled on occasion, also carrying sick ones, as well as those who were troubled by unclean spirits, who were healed, every one of them .**

Context Group Version **But of the rest no man dared join himself to them: nevertheless the people magnified them; and those who trust were the more added to the Lord, multitudes both of men and women; insomuch that they even carried out the sick into the public squares, and laid them on sleeping pallets and bedrolls, that, as Peter came by, at the least his shadow might overshadow some one of them. And there also came together the multitudes from the cities round about Jerusalem, bringing sick folk, and those that were aggravated with unclean spirits: and they were healed every one. V. 13 is included for context.**

Literal Standard Version **And through the hands of the apostles came many signs and wonders among the people, and they were with one accord all in the porch of Solomon; and of the rest no one was daring to join himself to them, but the people were magnifying them, (and the more were believers added to the LORD, multitudes of both men and women), so as to bring forth the ailing into the broad places, and to lay [them] on beds and pallets, that at the coming of Peter, even [his] shadow might overshadow someone of them; and there were also coming together the people of the surrounding cities to Jerusalem, carrying ailing persons, and those harassed by unclean spirits—who were all healed. Vv. 12–13 are included for context.**

Modern Literal Version 2020 **But no one of the rest was daring to be joined to them, but the people were applauding them; and more believers, multitudes of both men and women, were adding themselves to the Lord. So-then *they started* to carry out the sick in the streets, to lay *them* upon cots and pallets, in-order-that, *while* Peter comes *by*, if-only the shadow *of him* might overshadow anyone of them. Now the multitude was also coming together from the cities in and around Jerusalem, carrying sick *people*, and those being troubled by unclean spirits; and who were all being healed. V. 13 is included for context.**

The gist of this passage: Many people were being added to the believers in Jerusalem. Also, many people brought their sick and demon-possessed to the disciples.

14-16

Acts 5:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
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
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161

Acts 5:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prostithēmi (προστίθημι) [pronounced <i>pros-TITH-ay-meef</i>]	<i>to add, again, to give more, to increase, to place additionally, to lay beside, to annex, to repeat; to proceed further, to speak to any more</i>	3 rd person plural, imperfect passive indicative	Strong's #4369
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i>]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine plural, present active participle; nominative case	Strong's #4100
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: More of those who kept on believing in the Lord were added [to the church]. ...

A few verses back, we had to be careful about how we interpreted what was said, given that this verse was coming up. In v. 13, it reads, *none of the rest dared to join them*. Given the context, it sounds as if the number of believers were not increasing due to the deaths of Ananias and Sapphira. However, here it says that many believers were being added. The explanation is, the Jewish religion was a religion of show, and pomp, and recognition. Some may have thought, *let's move to another group, as this many be the coming thing*. But they did not want to come over as believers in Jesus, but as those joining a new group. However, people who thought this way did not necessarily come to the disciples simply as part of a new group. Such types did not join up with the disciples; nor did religious spies try to integrate themselves with the disciples, for fear of facing the fate of Ananias and Sapphira.

As you may recall from the book of Luke, there were a number of people who followed Jesus who were actually antagonistic to Him. They were religious or **legalistic** types. They kept an eye on Jesus and informed on Him. They argued with Him during His messages. They accused Him of various infractions of the Law. But we don't have these people associating themselves with the disciples.

The church was not simply looking at adding more people. The church would be increased by those who believed in Jesus. That was the fundamental criteria for those who were added to the disciples. Many people, based upon the healings that took place, listened to the message of Jesus, and they believed.

Since the Apostles are involved in healings, it would be beneficial to check the **Doctrine of Healing** (from R. B. Thieme, Jr.) in the **Addendum**.

Acts 5:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plêthos (πλήθος) [pronounced PLAY-thoss]	<i>the many; a large number, a multitude of; the throng, populace; congregation</i>	masculine plural noun, genitive/ablative case	Strong's #4128
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun, genitive/ablative case	Strong's #435
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
gunaikes (γυναίκες) [pronounced goo-NIEK-ehs]	<i>women [of any age, whether a virgin, or married, or a widow]; wives; a group of women</i>	feminine plural noun; nominative case	Strong's #1135

Translation: Many [were added]—not only men but women [as well].

This is a very interesting addition, women being added to the church. In many ways, **Judaism** had become a *boys' club*, and women were a part of it only as their husbands allowed. In Christianity, it was a very personal thing. Those who believed in Jesus were saved; they became a part of the church universal. No husband could decide for his wife, or vice versa.

I believe that similar phrases—*men and women*—will continue to be found in the book of Acts (and in some of the epistles). There is a clear acknowledgment of individual choice. The phrase *men and women* occurs four times in the book of Acts. *Women* as a reference to believers is found five times in Acts.

Acts 5:14 **More of those who kept on believing in the Lord were added [to the church]. Many [were added]—not only men but women [as well].** (Kukis mostly literal translation)

One wonders if the killing of Ananias and Sapphira had a positive effect on the evangelization. Remember to the hypocritical religious types would make a very big deal of their prayers and giving; and some people had to view that as phony. When they perceived that the God of Peter and John did not tolerate showboating, that could have been very attractive to some.

Some people simply did not like show-offy types and super-religious types, who were obviously hypocritical. Some are attracted to the message of Jesus spoken by the disciples.

New European Version Commentary: *This growth in acceptance of the Gospel happened immediately after God had killed Ananias and Sapphira for the sin of hypocrisy (v. 11). The 'harder side of God', the fact He is serious about His demands upon us, is actually an attraction for genuine people, rather than a repulsion.*²⁵

²⁵ From <https://www.n-e-v.info/acts5.html> accessed August 20, 2023.

Acts 5:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōste (ὥστε) [pronounced HOH-teh]	<i>so that, accordingly, thus; therefore, wherefore; in order to, to</i>	conjunction	Strong's #5620
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
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
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
plateia (πλατεία) [pronounced plat-Ī-ah]	<i>a wide place, an open square; a street; public areas</i>	feminine plural noun, accusative case	Strong's #4113
ekphérō (ἐκφέρω) [pronounced ehk-FEHR-oh]	<i>to carry out, to bear forth (the dead for burial); to bring (out, forth), to lead out; to produce (of the earth bearing plants)</i>	present active infinitive	Strong's #1627
This is the 3 rd occurrence of this verb in this chapter (it is a common Greek verb).			
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
asthenês (ἀσθενής) [pronounced as-thehn-ACE]	<i>weak, infirm, feeble, sickly, impotent</i>	masculine plural adjective, accusative case	Strong's #772
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
tithēmi (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>	present active infinitive	Strong's #5087
This is the 3 rd occurrence of this verb in this chapter (it is a common Greek verb).			
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909

Acts 5:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
klinê (κλίνη) [pronounced KLEE-nay]	<i>a small bed, a couch; a couch to recline on at meals; a cot [stretcher] on which a sick man is carried</i>	feminine plural noun; genitive/ablative case	Strong's #2825
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
krábbatos (κράββατος) [pronounced KRAB-bat-oss]	<i>a mattress, a pallet, camp bed (a rather simple bed holding only one person)</i>	masculine plural noun, genitive/ablative case	Strong's #2895

Translation: [As a result, many] kept bringing out the sickly to the public areas, to place [them] on cots or pallets,...

Jesus began by healing the sick. Such healings revealed the concept of the healing of the soul; or the healing of the relationship with God (that is, repairing the relationship between individual man and God). God's healing continued throughout the early years of the Apostles.

People would bring those who were sickly to public areas where the Apostles might be found (particularly Peter, who seemed to be assigned to this particular area as an Apostle).

People were brought on whatever could carry them into a public place.

Acts 5:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hina (ἵνα) [pronounced HEE-na]	<i>that, in order that, so that, to the intent that; because</i>	conjunction which denotes purpose or result	Strong's #2443
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>going, coming (in a great variety of applications, literally and figuratively); the ones accompanying; appearing; bringing, those entering</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #2064
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; genitive/ablative case	Strong's #4074
kan (καὶ) [pronounced kahn]	<i>and (also) if (so much as), (even) if; also or, if but, at least, though, yet; whether or (when used twice)</i>	conditional particle, conjunction	Strong's #2579
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)

Acts 5:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
skia (σκία) [pronounced SKEE-ah]	<i>shade, shadow; figuratively for a likeness of reality, a foreshadowing, a type; also darkness of error</i>	feminine singular noun; nominative case	Strong's #4639
episkiazô (ἐπισκιάζω) [pronounced eh-p-ee-skee-AD-zoh]	<i>to throw [cast] a shadow upon, to envelop in a shadow, to overshadow; to envelop in a haze of brilliancy; figuratively, to invest with preternatural influence</i>	3 rd person singular, future active indicative	Strong's #1982
tini (τινι) [pronounced tih-n-ee]	<i>to one, in someone, by a certain one; in any, to anyone, in anything; to someone, in something; to some, by some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...[with the intent that] Peter [might] come by and [that his] shadow [might] fall upon one of them [and cure them].

People figured out Peter's route around Jerusalem. For a time, Peter (and others) taught within the Temple complex. That is, around the Temple, there were many public areas for teaching and sacrifices.

People knew the various routes that Peter would take, and they were willing to take sick friends and relatives and set them out, not to beg for money, as was so often done in the past, but just to be near where Peter walked, so that he might even just cast a shadow on the sickly ones.

Of the disciples, only Peter is mentioned. This seems to be fairly soon to the beginning of the church in Jerusalem; so other Apostles were probably still here. However, it appears the Peter was the overseer to the church in Jerusalem (this position of leadership would later be taken over by James, the Lord's half brother²⁶).

Acts 5:15 [As a result, many] kept bringing out the sickly to the public areas, to place [them] on cots or pallets, [with the intent that] Peter [might] come by and [that his] shadow [might] fall upon one of them [and cure them]. (Kukis mostly literal translation)

Although the disciples understood that their message of Jesus was a new message, they did not appreciate the changes taking place within man's relationship to God. Because of this, they continued to frequent the Temple and **synagogues** (later, the Apostle Paul—not introduced yet—will also frequent synagogues). Although this approach seems to taper off in the book of Acts (for instance, when Paul speaks in the marketplace), it takes time before the believers come to recognize that gathering to hear the Word of God taught can take place apart from the Temple and apart from the synagogues.

²⁶ Not the Apostle James.

Acts 5:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunérchomai (συνέρχομαι) [pronounced soon- EHR-khoh-my]	<i>to come together, to gather together, to convene, to assemble</i>	3 rd person singular, imperfect active indicative	Strong's #4905
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
plêthos (πλῆθος) [pronounced PLAY- thoss]	<i>the many; a large number, a multitude of; the throng, populace; congregation; people</i>	neuter singular noun, nominative case	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>	feminine plural definite article; genitive and ablative cases	Strong's #3588
périx (πέριξ) [pronounced PEHR-ix]	<i>(all) around, round about; neighboring cities; (as an adjective) circumjacent</i>	adverb	Strong's #4038
This is another hapax legomenon from Luke's writings.			
polis (πόλις, εως, ή) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine plural noun; genitive/ablative case	Strong's #4172
Hierousalê̄m (Ἱερουσαλήμ) [pronounced hee-er- oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location; genitive/ablative case	Strong's #2419

Translation: The many were gathering together, [coming] from the cities [all] around Jerusalem,...

These people did not just come from a few places inside of Jerusalem, but they came from many different cities which surrounded Jerusalem. So, despite whatever opposition there might have been, people were not shy about bringing those who needed healing to Jerusalem, and specifically, to Peter.

Acts 5:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phérô (φέρω) [pronounced FEH-row]	<i>bearing, carrying; passive, being carried, being borne</i>	masculine plural, present active participle; nominative case	Strong's #5342

Acts 5:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
asthenês (ἀσθενής) [pronounced <i>as-thehn-ACE</i>]	<i>weak, infirm, feeble, sickly, impotent</i>	masculine plural adjective, accusative case	Strong's #772
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
ochléō (ὀχλέω) [pronounced <i>okh-LEH-oh</i>]	<i>being troubled; being afflicted (by demons); being mobbed, harassing</i>	masculine plural, present passive participle, accusative case	Strong's #3791
ὑπό (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
pneuma (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter plural noun, genitive/ablative case	Strong's #4151
akathartos (ἀκάθαρτος) [pronounced <i>ak-ATH-ar-toss</i>]	<i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i>	neuter plural adjective; genitive/ablative case	Strong's #169

This word is used for the first time in Acts.

Translation: ...carrying those [who are] weak and troubled by unclean spirits...

The people who were brought to Peter were weak from sickness or they were afflicted by unclean spirits.

Acts 5:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
therapeuō (θεραπεύω) [pronounced <i>there-ap-YOO-oh</i>]	<i>to serve, do service; to heal, to cure, to restore to health; to worship</i>	3 rd person plural, imperfect passive indicative	Strong's #2323
This word is used for the first time in Acts.			
hapas (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

Translation: ...—[and] everyone of them were healed.

Interestingly enough, all the people who were brought in this way were healed.

When Jesus had His public ministry, there were some that He either chose not to heal or avoided (maybe not intentionally). Remember, there was the man begging for money at one of the gates of the Temple courtyard. This man had been there for years, and he was not healed by Jesus. We certainly do not know the circumstances; and perhaps this man never called out to Jesus and perhaps Jesus never set eyes on him on the many times He came to the Temple. This same one was healed by Peter.

Acts 5:16 The many were gathering together, [coming] from the cities [all] around Jerusalem, carrying those [who are] weak and troubled by unclean spirits—[and] everyone of them were healed. (Kukis mostly literal translation)

Obviously, many of these would believe in Jesus and join themselves to the disciples.

Acts 5:14–16 More of those who kept on believing in the Lord were added [to the church]. Many [were added]—not only men but women [as well]. [As a result, many] kept bringing out the sickly to the public areas, to place [them] on cots or pallets, [with the intent that] Peter [might] come by and [that his] shadow [might] fall upon one of them [and cure them]. The many were gathering together, [coming] from the cities [all] around Jerusalem, carrying those [who are] weak and troubled by unclean spirits—[and] everyone of them were healed. (Kukis mostly literal translation)

Acts 5:14–16 Many people who believed in the Lord were added, men and women alike. Given this set of circumstances, many people brought those who were sickly to the public areas to place them out in the open, either on cots or pallets, so that Peter's shadow, when he goes by, might fall upon them. They believed that even this would result in a healing. Many people continued to gather together, coming from the smaller towns all around Jerusalem. They would bring both the sickly and the ones troubled by unclean spirits—and every one of them was made whole. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Apostles in Jerusalem—the Apostles are Arrested but an Angel Releases Them

And rising up, the High Priest, and all the [ones] with him, the [one] being a sect of the Sadducees, they are filled with malice. And they have laid on them the hands upon the Apostles and they placed them in custody—public.

Acts
5:17–18

Having risen up, the High Priest, and all the [ones] with him—[these] being the sect of the Sadducees—[and] they are filled with malice. They lay their hands on the Apostles and they put them in a public jail.

The High Priest rose up, along with those with him (all of them belonging to the sect of the Sadducees), and these men are filled with anger, hatred and malice towards the Apostles. They grabbed up the Apostles and placed them in a public prison.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And rising up, the High Priest, and all the [ones] with him, the [one] being a sect of the Sadducees, they are filled with malice. And they have laid on them the hands upon the Apostles and they placed them in custody—public.
Complete Apostles Bible	Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with jealousy, and laid their hands on the apostles and put them in the public custody.

Douay-Rheims 1899 (Amer.)	Then the high priest rising up, and all they that were with him (which is the heresy of the Sadducees) were filled with envy. And they laid hands on the apostles and put them in the common prison.
Holy Aramaic Scriptures	And The Rab Kahne {the Priest's Chief} was filled with envy, and all those who were with him, that is, those being from the doctrine of the Zaduqaye {Sadducees}, and they threw their hands upon The Shlikhe {The Sent Ones}, and took hold on them, and bound them in the prisoner's house.
James Murdock's Syriac NT	And the high priest was filled with indignation, and all those with him who were of the doctrine of the Sadducees. And they laid hands on the legates, and took and bound them in prison.
Original Aramaic NT	And The High Priest and all who were with him, who were of the doctrine of the Sadducees, were filled with jealousy. And they laid hands on the Apostles and seized and bound them in prison.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the high priest and those who were with him the Sadducees were full of envy, And they took the Apostles and put them in the common prison.
Bible in Worldwide English	Some Sadducees were with the high priest. They all became very jealous. They caught the apostles and put them in prison.
Easy English	The most important priest puts the apostles in prison People liked the apostles very much. So the most important priest and his friends who belonged to the Sadducees' group were very jealous. These important men took hold of the apostles and they put them in the city's prison.
Easy-to-Read Version–2008	The high priest and all his friends, a group called the Sadducees, became very jealous. They grabbed the apostles and put them in jail.
God's Word™	The chief priest and the whole party of the Sadducees who were with him were extremely jealous. So they took action by arresting the apostles and putting them in the city jail.
Good News Bible (TEV)	Then the High Priest and all his companions, members of the local party of the Sadducees, became extremely jealous of the apostles; so they decided to take action. They arrested the apostles and put them in the public jail.
J. B. Phillips	Furious opposition reduced to impotence All this roused the High Priest and his allies the Sadducean party, and in a fury of jealousy they had the apostles arrested and put into the common jail.
The Message	To Obey God Rather than Men Provoked mightily by all this, the Chief Priest and those on his side, mainly the sect of Sadducees, went into action, arrested the apostles and put them in the town jail.
NIRV	The Apostles Are Treated Badly The high priest and all his companions were Sadducees. They were very jealous of the apostles. So they arrested them and put them in the public jail.
New Life Version	The Missionaries Are Put in Prison The head religious leader heard this. Some of the religious group who believe no one will be raised from the dead also heard of the people being healed. They became very jealous. They took hold of the missionaries and put them in prison.

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

Casual English Bible	APOSTLES UNDER ARREST The high priest saw all this attention the apostles were getting, and he became livid with jealousy. So did his fellow Sadducees. [3] They arrested the apostles and put them in the city jail.
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	^{35:17} Sadducees “were Jews who taught there was no such thing as a resurrection” (Luke 20:27).
Contemporary English V.	The high priest and all the other Sadducees who were with him became jealous. They arrested the apostles and put them in the city jail.
Goodspeed New Testament	This aroused the high priest and all his supporters, the party of the Sadducees, and filled them with jealousy, and they had the apostles arrested and put in the common jail.
The Living Bible	The High Priest and his relatives and friends among the Sadducees reacted with violent jealousy and arrested the apostles, and put them in the public jail.
New Berkeley Version	.
New Living Translation	The Apostles Meet Opposition The high priest and his officials, who were Sadducees, were filled with jealousy. They arrested the apostles and put them in the public jail.
The Passion Translation	The high priest and his officials, who formed the party of the Sadducees, became extremely jealous over all that was happening, so they had the apostles arrested, placed in chains, and thrown into jail.
Plain English Version	An angel messenger opened the jail doors There were some people that didn't believe that anyone will ever come alive again. They were called Sadducees. The big boss of the Jewish ceremonies was a Sadducee. He and all the other Sadducees were really jealous of Jesus's special workers. So those Sadducees got some soldiers to grab Jesus's special workers, and lock them up in the jail.
Radiant New Testament	The Apostles Are Arrested and Punished The high priest and his friends, who were all Sadducees, were jealous of the apostles. They arrested them and put them in the public jail.
UnfoldingWord Simplified T.	The high priest and his officials, who formed the party of the Sadducees, became extremely jealous over all that was happening, so they had the apostles arrested, placed in chains, and thrown into jail.
William's New Testament	Now the high priest took a stand, and all his friends, the party of the Sadducees; and being filled with jealousy, they had the apostles arrested and put into the common jail.

Partially literal and partially paraphrased translations:

American English Bible	However, the High Priest and everyone with him (particularly the members of the Sadducees' sect) became very jealous of this. So they attacked the Apostles and arrested them, then they locked them up in a public jail.
Beck's American Translation	.
Breakthrough Version	After the head priest and all the <i>people</i> together with him (the existing sect of the Sadducees) stood up, they were full of jealousy, they put <i>their</i> hands on the missionaries, and they put them in a public holding cell.
Common English Bible	The Jerusalem Council harasses the apostles The high priest, together with his allies, the Sadducees, was overcome with jealousy. They seized the apostles and made a public show of putting them in prison.
Len Gane Paraphrase	Then the high priest stood up and all those who were with him--those of the sect of the Sadducees--and were full of wrath. V. 18 will be placed with the next passage for context.
A. Campbell's Living Oracles	But the high priest arising, and all they that were him, being the sect of the Sadducees, were filled with zeal, and laid their hands on the Apostles, and put them into the common prison.
New Advent (Knox) Bible	This roused the high priest and those who thought with him, that is, the party of the Sadducees. Full of indignation, they arrested the apostles and shut them up in the common gaol.

NT for Everyone	The Words of This Life Then the high priest got up, and all who were with him, namely the group called the 'Sadducees'. They were filled with righteous indignation, and seized the apostles and put them in the public jail.
20 th Century New Testament	At this the High Priest was roused to action, and he and all his supporters (who formed the party of the Sadducees), moved by jealousy, Arrested the Apostles, and had them placed in custody.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Then the high priest and all his associates (who belonged to the party of the Sadducees) rose up with jealousy. They arrested the apostles and put them in the public jail.
Christian Standard Bible	In and out of Prison Then the high priest rose up. He and all who were with him, who belonged to the party of the Sadducees, were filled with jealousy. So they arrested the apostles and put them in the public jail.
Conservapedia Translation	The high priest and those with him, his fellow skeptics, were furious at this, so they seized the apostles and threw them in jail. "laid hands on" antiquated.
Revised Ferrar-Fenton Bible	Imprisonment of the Apostles. So the High Priest, and all his supporters, who were of the heresy of the Sadducees, being mad with rage, arose, arrested the apostles, and put them in the common prison.
Free Bible Version	However, the high priest and those with him (who were Sadducees) became very jealous and decided to intervene. They arrested the apostles and threw them in the public jail.
International Standard V	<i>The Apostles are Tried before the Jewish Council</i> Then the high priest and all those from the sect of the Sadducees who were with him were filled with jealousy. So they went out, arrested the apostles, and put them in the city jail.
Montgomery NT	This aroused bitter indignation among the high priest and his followers who were of the sect of the Sadducees, and they apprehended the apostles, and threw them into the public prison.
New American Bible (2011)	The Apostles Persecuted Then the high priest and all his associates, who were members of the party of the Sadducees, were filled with jealousy. They arrested the apostles and put them in the public jail.
Riverside New Testament	But the High Priest and all his party — the sect of the Sadducees — became aroused and filled with indignation, and laid hands on the apostles and put them into the public jail.
Leicester A. Sawyer's NT	And the chief priest arose, and all those with him, being the sect of the Sadducees, and were filled with wrath, and laid hands on the apostles, and put them in the public prison.
Urim-Thummim Version	Then the high priest appeared and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation and laid their hands on the Apostles, and put them in the common prison.
Weymouth New Testament	This roused the High Priest. He and all his party--the sect of the Sadducees--were filled with angry jealousy and laid hands upon the Apostles, and put them into the public jail.
Worsley's New Testament	. Rage

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The apostles arrested again
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• The High Priest and all his supporters, that is the party of the Sadducees, became very jealous of the apostles; so they arrested them and had them thrown into the public jail.

The **extensive note** for v. 17 has been placed in the **Addendum**.

The Heritage Bible

And the head priest standing up, and all them with him, who is the party of the Sadducees, were filled with zeal,

And threw their hands on the apostles, and placed them in the public prison.

New American Bible (2011)

Trial before the Sanhedrin.*

Then the high priest rose up and all his companions, that is, the party of the Sadducees, and, filled with jealousy,^e laid hands upon the apostles and put them in the public jail.

* [5:17–42] A second action against the community is taken by the Sanhedrin in the arrest and trial of the Twelve; cf. Acts 4:1–3. The motive is the jealousy of the religious authorities over the popularity of the apostles (Acts 5:17) who are now charged with the defiance of the Sanhedrin's previous order to them to abandon their prophetic role (Acts 5:28; cf. Acts 4:18). In this crisis the apostles are favored by a miraculous release from prison (Acts 5:18–24). (For similar incidents involving Peter and Paul, see Acts 12:6–11; 16:25–29.) The real significance of such an event, however, would be manifest only to people of faith, not to unbelievers; since the Sanhedrin already judged the Twelve to be inauthentic prophets, it could disregard reports of their miracles. When the Twelve immediately resumed public teaching, the Sanhedrin determined to invoke upon them the penalty of death (Acts 5:33) prescribed in Dt 13:6–10. Gamaliel's advice against this course finally prevailed, but it did not save the Twelve from the punishment of scourging (Acts 5:40) in a last endeavor to shake their conviction of their prophetic mission.

e. [5:17] 4:1–3, 6.

New Catholic Bible

Conclusion of the Trial.^[d] Then the high priest and his colleagues from the party of the Sadducees rose up, filled with jealousy, and they arrested the apostles and placed them in the public jail.

[d] The apostles continue their activity without letting themselves be intimidated. A time in prison is ended with deliverance, described in Old Testament terminology—with angels personifying God's providential intervention as in the Exodus. Luke stresses the positive conclusion of the matter: the Word of God cannot be chained.

Standing in the midst of the Sanhedrin and the party of the Sadducees (who desire to crush the new movement), Peter repeats the message about Jesus. His discourse has the same structure as the previous ones, and the name of Jesus remains at the center of the discussion. Of the life of Jesus, only the trial and death are recalled, but Peter stresses that the God of their ancestors has raised the one who was hung on a gibbet and has exalted him as head of a people capable of introducing them to repentance. The apostles are to bear witness to the Resurrection under the power of the Spirit, and nothing can stifle their testimony. The suppression of the leaders of this new movement is decreed. They are saved by the intervention of Gamaliel, who was a teacher of Paul (Acts 22:3). He speaks in the manner of a sage of the Old Testament and points out that there have been other uprisings that have come to naught and only time will tell if this enterprise of the followers of Christ is a more serious thing. For their part, the apostles express their joy at suffering everything for Christ. The community has a provisional freedom but looks to the future to bring the good news of the risen Christ to the world.

New Jerusalem Bible

Then the high priest intervened with all his supporters from the party of the Sadducees. Filled with jealousy, they arrested the apostles and had them put in the public gaol.

Revised English Bible–1989

Then the high priest and his colleagues, the Sadducean party, were goaded by jealousy to arrest the apostles and put them in official custody.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the <i>cohen hagadol</i> and his associates, who were members of the party of the <i>Tz'dukim</i> , were filled with jealousy. They arrested the emissaries and put them in the public jail.
Holy New Covenant Trans.	The high priest and all of his friends (a sect called the Sadducees) became very jealous. They grabbed the delegates and put them in the public jail.
The Scriptures 2009	But the high priest rose up, and all those with him, which is the sect of the Sadducees, and they were filled with jealousy, and seized the emissaries and put them in the public jail.
Tree of Life Version	But the kohen gadol rose up, and all those with him (that is, the sect of the Sadducees), and they were filled with jealousy. They grabbed the emissaries and put them in a public jail.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Standing (Up) but The Priest (Chief) and All The [Men] with him The Being Sect [of] the sadducees are filled [of] jealousy and [They] lay the hands to the delegates and [They] place them in guard public...
Alpha & Omega Bible	BUT THE HIGH PRIEST ROSE UP, ALONG WITH ALL HIS ASSOCIATES, THAT IS THE SECT OF THE SADDUCEES; AND THEY WERE FILLED WITH JEALOUSY. THEY LAID HANDS ON THE APOSTLES AND PUT THEM IN A PUBLIC JAIL.
Awful Scroll Bible	But the chief-priest standing-among them, and all they with him, the ones being of the sect of the Sadducees, are being filled with jealousy. And they put- their hands -upon the sent-out ones, and they themselves placed them from-within a public ward.
Concordant Literal Version	Now when the chief priest and all those with him rise (being the sect of the Sadducees), they are filled with jealousy, and laid hands on the apostles and place them in public custody.
exeGesés companion Bible	THE SECOND PERSECUTION And the archpriest and all with him rise - which is of the heresy of the Sadoqiym and they fill/shalam with zeal; and they lay their hands on the apostles and put them in the public prison.
Orthodox Jewish Bible	But there was an uprising of the Kohen Gadol and all the ones with him of the Tzedukim kat, and they were filled with kinah. And they laid their hands upon the Moshiach's Shlichim and they put them in a public beis hasohar.
Rotherham's Emphasized B.	§ 10. The Authorities, foiled, are advised by Gamaliel. But the High-priest [arising] and all who were with him,—being the sect of the Sadducees,— were filled with jealousy, and thrust their hands upon the Apostles, and put them in a public ward.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Imprisonment and Release But the ^[b] high priest stood up, along with all his associates (that is, the sect of the Sadducees), and they were filled with jealousy and resentment. They arrested the apostles and put them in a public jail. [b] This may refer to either Caiaphas (the official high priest) or his father-in-law, Annas (the de facto high priest). See note 4:6.
The Expanded Bible	Leaders Try to Stop the Apostles

Jonathan Mitchell NT	<p>The high priest and all his friends (a group [sect; religious party] called the Sadducees [4:1]) became very jealous [indignant; or zealous; ^c perhaps referring to their religious zeal]. They took [seized; arrested; ^L put hands on] the apostles and put them in [public] jail [custody].</p> <p>Now having arisen, the chief (ranking) priest and all those together with him – the existing sect of the Sadducees – were filled with jealousy (or: with boiling zeal), and they thrust [their] hand upon (= arrested) the sent-forth folks (the emissaries) and put them in [the] public [place] of custody and observation.</p>
Syndein/Thieme	<p>Then the high priest rose up . . . and all they that were with him (which is the sect of the Sadducees) . . . and were filled with jealousy.</p> <p>{Note: the Sadducees were the aristocrats of the day. They were 'realists' who only believed in what they could see and touch. They did not believe in the supernatural and thought angels were dead.}</p>
Translation for Translators	<p>And they seized the apostles violently, and put them in the common prison.</p> <p>{Note: Literally means they arrested them, but beat them up first.}</p> <p>Jewish leaders jailed the apostles, but an angel freed them to teach people.</p> <p style="text-align: center;"><i>Acts 5:17-21a</i></p>
The Voice	<p>Then the high priest and all who were with him, who were members of the <i>local Sadducee sect in Jerusalem</i>, became very jealous of the apostles, because many people were accepting the apostles' message. So they commanded the Temple guards to seize the apostles and put them in the public jail.</p> <p><i>Of course, this popularity elicited a response:</i> the high priest and his affiliates in the Sadducean party were jealous, so they arrested the apostles and put them in the public prison.</p>

Bible Translations with Many Footnotes:

Lexham Bible	<p><i>The Apostles Arrested and Imprisoned</i></p> <p>Now the high priest rose up and all those who were with him (that is, the party of the Sadducees), and [[*]Here “and ” is supplied because the previous participle (“rose up”) has been translated as a finite verb] they were filled with jealousy.</p> <p>And they laid hands on the apostles and put them in the public prison.</p>
NET Bible®	<p><i>Further Trouble for the Apostles</i></p> <p>Now the high priest rose up, and all those with him (that is, the religious party of the Sadducees³⁵),³⁶ and they were filled with jealousy.³⁷ They³⁸ laid hands on³⁹ the apostles and put them in a public jail.</p> <p>^{35sn} See the note on Sadducees in 4:1.</p> <p>^{36sn} This is a parenthetical note by the author.</p> <p>^{37sn} Filled with jealousy. In Acts, the term “jealousy” (ζηλος, zhlos) occurs only here and in Acts 13:45. It is a key term in Judaism for religiously motivated rage (1 Macc 2:24; 1QH 14:13-15; m. Sanhedrin 9:5). It was a zeal motivated by a desire to maintain the purity of the faith.</p> <p>^{38tn} Grk “jealousy, and they.” In the Greek text this is a continuation of the previous sentence, but a new sentence has been started here in the translation for stylistic reasons.</p> <p>^{39tn} Or “they arrested.”</p>
The Spoken English NT	<p><i>The Jewish Leaders Persecute the Apostles</i></p> <p>But the high priest, and all the people with him—that is, the Sadduceeⁿ party—got full of jealousy. They arrested^o the apostles and put them in the public jail.</p> <p>^{n.} Prn. sad-yoo-see.</p> <p>^{o.} Lit. “They put their hands on.”</p>
Wilbur Pickering’s New T.	<p><i>Sadducees X Apostles</i></p> <p>Then the high priest rose up, and all those with him (being the sect of the</p>

Sadducees); they were filled with jealousy¹² and laid their hands on the Apostles and put them in the common prison.

(12) They were being upstaged, and how, and didn't like it—the true merits of the case were beside the point.

Literal, almost word-for-word, renderings:

A Faithful Version	Then the high priest rose up, and all those with him, being of the sect of the Sadducees; and they were filled with anger. And they laid their hands on the apostles and put them in the public hold.
Analytical-Literal Translation	But having risen, the high priest and all the [ones] with him (the sect being of the Sadducees) were filled with jealousy. And they laid their hands on the apostles and put them in public custody.
Benjamin Brodie's trans.	Now, the high priest, having stood up, and all those with him (the religious sect known as the Sadducees), were filled with jealousy [major irritant, political opposition].
Context Group Version	So, they laid hands on [rearrested] the apostles and put them in the public jail. But the high priest rose up, and all those that were with him (which is the party of the Sadducees), and they were filled with possessiveness, and laid hands on the emissaries, and put them in public custody.
Far Above All Translation	Then the high priest and all those with him rose up – <i>this</i> being the sect of the Sadducees – and they were full of envy, and they laid their hands on the apostles and had them put in <i>the</i> state prison.
Legacy Standard Bible	The Apostles Jailed and Freed But the high priest rose up and those with him (that is the sect of the Sadducees), and they were filled with jealousy. And they laid hands on the apostles and put them in a public jail.
Modern Literal Version 2020	But the high-priest stood up and all <i>those who were</i> together-with him (the one <i>which</i> is a sect of the Sadducees) and they were filled <i>up</i> from jealousy, and they put their hands upon the apostles and placed them in <i>the</i> public jail.
New King James Version	Imprisoned Apostles Freed Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with indignation [<i>jealousy</i>], and laid their hands on the apostles and put them in the common prison.

The gist of this passage: Because of the large number of people who followed the Apostles, the religious leaders became jealous and angry. They put some of the Apostles into prison.

17-18

Acts 5:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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

Acts 5:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archiereus (ἀρχιερεύς) [pronounced ar-khee-er-YUCE]	chief priest, high priest	masculine singular noun; nominative case	Strong's #749

Translation: Having risen up, the High Priest,...

The **High Priest** rises up. This does not mean that the High Priest was sitting down and then he stood up. The verb *to rise up* often indicates that a person is going to take some kind of action. He has a plan in his mind and he is going to execute that plan. Whether or not this takes place in a meeting where he first stands up and then he expresses himself—maybe that was the case and maybe not.

Acts 5:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with	conjunction	Strong's #2532
pantes (πάντες) [pronounced PAHN-tehç]	the whole, all; everyone, each one, all [things]	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced hoy]	the; this, that, these	masculine plural definite article; nominative case	Strong's #3588
sun (σύν) [pronounced soon]	with, beside, in association with, along with	preposition	Strong's #4862
autō (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...and all the [ones] with him,...

The High Priest is not acting on his own. There are a number of people allied with him which will act with him. In fact, he will be the one to guide them in their actions.

Acts 5:17c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	the; this, that; these; who, which	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 5:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ὄν/ousa/on (ὄν/οὔσα/ὄν) [pronounced own/OO-sah/on]	<i>being, be, is, are; coming; having</i>	feminine singular, present participle; nominative case	Strong's #5607 (present participle of Strong's #1510)
haíresis (αἵρεσις) [pronounced HAH-ee-res-is]	<i>a choice; a party, a sect, a faction</i>	feminine singular noun, nominative case	Strong's #139
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
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 plural noun; genitive/ablative case	Strong's #4523

Translation: ...—[these] being the sect of the Sadducees,—...

These men, along with the High Priest, belong to the group known as the Sadducees.

Acts 5:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
plēthō (πλήθω) [pronounced PLAY-thoh]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 rd person plural, aorist passive indicative	zēlos (ζῆλος) [pronounced DZAY-loss] Strong's #4130
zēlos (ζῆλος) [pronounced DZAY-loss]	<i>heat; zeal; envy, jealousy, malice</i>	masculine singular noun, genitive/ablative case	Strong's #2205

This word has a positive use: *zeal*. It can be used of a husband (and the Lord), *jealousy*. When used of an enemy, *malice*.

Thayer definitions: 1) excitement of mind, ardour, fervour of spirit; 1a) zeal, ardour in embracing, pursuing, defending anything; 1a1) zeal in behalf of, for a person or thing; 1a2) the fierceness of indignation, punitive zeal; 1b) an envious and contentious rivalry, jealousy.

Translation: ...[and] they are filled with malice.

The Sadducees are heated, they are hot about what is happening with the Apostles. In fact, they might even be jealous of them, given all of the attention which the Apostles are receiving. No doubt, the Sadducees and see their numbers and their influence wain.

What these men are filled with is the masculine singular noun *zēlos* (ζῆλος) [pronounced *DZAY-loss*], which means, *heat; zeal; envy, jealousy, malice*. Strong's #2205. What they are feeling is a mental attitude sins against Peter and the other Apostles.

Acts 5:17 **Having risen up, the High Priest, and all the [ones] with him—[these] being the sect of the Sadducees—[and] they are filled with malice.** (Kukis mostly literal translation)

Acts 5:18a			
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, along with</i>	conjunction	Strong's #2532
epiballō (ἐπιβάλλω) [pronounced <i>ep-ee-BALL-low</i>]	<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 rd person plural, aorist active indicative	Strong's #1911
tas (τάς) [pronounced <i>tahss</i>]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
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 plural noun; accusative case	Strong's #5495
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
tous (τοὺς) [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
apostolos (ἀπόστολος) [pronounced <i>ap-OSS-tol-os</i>]	<i>one sent forth, a delegate, an ambassador [of the gospel], a messenger [of Christ]; transliterated, apostle</i>	masculine plural noun; accusative case	Strong's #652

Translation: **They lay their hands on the Apostles...**

They choose an opportune time and lay their hands upon the Apostles.

My assumption would be, at this point, that the eleven Apostles are still together, along with a large number of disciples (students).

An interesting tangent which the book of Acts really does not do is follow each Apostle (or pair of Apostles) as they go out into the world. We have traditions as to where each of them went, but not as recorded in the Scriptures. Only the ministry of Paul (not an Apostle yet) will be carefully followed.

Let me suggest that, at the beginning, Luke was interested in writing a history of the Lord and mostly about His public ministry (although Luke delves more into the Lord's early life than any other gospel writer). However, his interactions also brought him in contact with believers who were a part of the early church and its founding. At some point, Luke decided that this would be a good follow-on (I am only speculating here).

Acts 5:18b			
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 rd person plural, aorist middle indicative	Strong's #5087
The 4 th occurrence of this verb in chapter 5.			
αυτους (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
εν (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
tērēsis (τήρησις) [pronounced <i>TAY-ray-sis</i>]	<i>custody; keeping, a hold, a watching, (figuratively) observance, or (concretely) prison, jail</i>	feminine singular noun, dative, locative, instrumental case	Strong's #5084
dēmósios (δημόσιος) [pronounced <i>day-MOHS-ee-oss</i>]	<i>public, belonging to the people or state, public; common, openly, in public places, in full view of all, publically</i>	feminine singular adjective; dative, locative, instrumental case	Strong's #1219

Translation: ...and they put them in a public jail.

The Sadducees place the Apostles in a public jail, which I would understand to be a jail overseen by the Romans.

Acts 5:18 They lay their hands on the Apostles and they put them in a public jail. (Kukis mostly literal translation)

The religious hierarchy had already warned Peter and John, but it is apparent that those two men have ignored the warnings. Because of their mental attitude sins, these men believed that they had to seize these men again.

We do not know how many of the Apostles were seized. Obviously, Peter will be one of them.

Acts 5:17–18 Having risen up, the High Priest, and all the [ones] with him—[these] being the sect of the Sadducees—[and] they are filled with malice. They lay their hands on the Apostles and they put them in a public jail. (Kukis mostly literal translation)

Acts 5:17–18 The High Priest rose up, along with those with him (all of them belonging to the sect of the Sadducees), and these men are filled with anger, hatred and malice towards the Apostles. They grabbed up the Apostles and placed them in a public prison. (Kukis paraphrase)

And a messenger of a Lord in a night opened the doors of the prison and, leading them out, said, “Go and standing, speak in the Temple to the people all the words of life—this.”

Acts
5:19–20

An angel from the Lord opened the doors of the prison in the night, and, leading them out, said to them, “Go and take a stand in the Temple, [and] speak the words of this life to the people.”

That night, a messenger sent by the Lord, opened up the doors of the prison and led them out. He said to them, “Go to the Temple courtyard and take a stand there. Speak the words of this life to the people.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And a messenger of a Lord in a night opened the doors of the prison and, leading them out, said, “Go and standing, speak in the Temple to the people all the words of life—this.”
Complete Apostles Bible	But an angel of the Lord during the night opened the doors of the prison, and leading them out, and said, "Go, stand in the temple and speak to the people all the words of this life."
Douay-Rheims 1899 (Amer.)	But an angel of the Lord by night, opening the doors of the prison and leading them out, said: Go, and standing speak in the temple to the people all the words of this life.
Holy Aramaic Scriptures	Then, in the night, The Malaka d'MarYa {The Heavenly Messenger of The Lord-YHWH} opened the gate of the prisoner's house, and brought them out, and said unto them, "Go, stand in The Haykla {The Temple}, and speak unto the Ama {the People} all these Words of Life."
James Murdock's Syriac NT	Then the angel of the Lord, by night, opened the door of the prison, and let them out; and said to them: Go, stand in the temple, and speak to the people all these words of life.
Original Aramaic NT	Then in the night The Angel of THE LORD JEHOVAH opened the door of the prison and brought them out, and he said to them: "Go stand in The Temple and speak to the people all these words of life."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But in the night an angel of the Lord, opening the doors of the prison, took them out and said, Go, take your place in the Temple and give the people all the teaching about this Life.
Bible in Worldwide English	But that night the angel of the Lord opened the prison doors and brought them out. Go, said the angel. Stand in the temple and tell the people all about this new life.
Easy English	But during the night, one of the Lord God's angels came and he opened the prison gates. He led the apostles out of the prison. The angel said to them, 'Go and stand in the yard of the temple. Tell the people everything about this new life that God gives.'
Easy-to-Read Version–2008	But during the night, an angel of the Lord opened the doors of the jail. The angel led the apostles outside and said, "Go and stand in the Temple area. Tell the people everything about this new life."

God's Word™	But at night an angel from the Lord opened the doors to their cell and led them out of the prison. The angel told them, "Stand in the temple courtyard, and tell the people everything about life in Christ."
Good News Bible (TEV)	But that night an angel of the Lord opened the prison gates, led the apostles out, and said to them, "Go and stand in the Temple, and tell the people all about this new life."
J. B. Phillips	But during the night an angel of the Lord opened the prison doors and led them out, saying, "Go and stand and speak in the Temple. Tell the people all about this new life!"
<i>The Message</i>	But during the night an angel of God opened the jailhouse door and led them out. He said, "Go to the Temple and take your stand. Tell the people everything there is to say about this Life." Promptly obedient, they entered the Temple at daybreak and went on with their teaching. [Kukis note: Sometimes a translation takes a sentence or a phrase from one verse and moves it to another.]
NIRV	But during the night an angel of the Lord came. He opened the doors of the jail and brought the apostles out. "Go! Stand in the temple courtyard," the angel said. "Tell the people all about this new life."
New Life Version	An angel of the Lord opened the doors of the prison in the night and let them out. The angel said to them, "Go, stand where you have been standing in the house of God. Keep on telling the people about this new life."
New Simplified Bible	During the night God's angel opened the prison doors, brought them out and said: »Go stand in the temple and speak to the people all the sayings about this life.«

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

Casual English Bible	But that night an angel sent by the Lord opened the prison doors and led them out. The angel said, "March right back in there to the Temple. Talk to the people again. Let them hear the words that will give them life."
Contemporary English V.	But that night an angel from the Lord opened the doors of the jail and led the apostles out. The angel said, "Go to the temple and tell the people everything about this new life."
The Living Bible	But an angel of the Lord came at night, opened the gates of the jail and brought them out. Then he told them, "Go over to the Temple and preach about this Life!"
New Berkeley Version The Passion Translation	.
Plain English Version	But during the night, the Lord sent an angel who appeared before them. He supernaturally opened their prison doors and brought the apostles outside. "Go," the angel told them. "Stand in the temple courts and preach the words that bring life!"
UnfoldingWord Simplified T.	But during the night an angel from the Lord God opened the jail doors and brought the apostles outside. Then the angel said to the apostles, "Go to the temple courtyard, stand there, and tell the people all this message of eternal life."
William's New Testament	But in the night the angel of the Lord threw open the jail doors and let them out, and said to them, "Go and take your stand in the temple square and continue to tell the people the message of this new life."

Partially literal and partially paraphrased translations:

American English Bible	But during the night, Jehovah's messenger opened the doors of the jail and brought them out, saying:
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'Now go! Keep on standing in the Temple and telling the people everything about The Life.'

Beck's American Translation Breakthrough Version	.	After an angel of <i>the</i> Master through <i>the</i> night opened the doors of the jail and led them out, he said, "Travel <i>back</i> , and when you stand, speak on the temple grounds to the group all the statements of this life."
Common English Bible Len Gane Paraphrase	.	They arrested the apostles and put them in the common prison, but the Lord's angel opened the prison doors at night and brought them out. He said to them, "Go, stand, and speak in the temple to all the people all the words of this life." V. 18 is included for context.
A. Campbell's Living Oracles		But a messenger of the Lord, by night, opened the doors of the prison, and bringing them out, said, Go, and presenting yourselves in the temple, speak to the people all the words of this life.
New Advent (Knox) Bible		But, in the night, an angel of the Lord came and opened the prison doors, and led them out; Go, he said, and take your stand in the temple; preach fully to the people the message of true life.[2] [2] 'True life'; literally, 'this life', but such a translation would imply that 'life' referred to a way of living, whereas the Greek word used applies to a principle of life, namely, the principle of supernatural life which is implanted in us by baptism.
20 th Century New Testament		An angel of the Lord, however, opened the prison doors at night and led them out. "Go," he said, "and stand in the Temple Courts, and tell the people the whole Message of this new Life."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible		But during the night an angel of the Lord opened the doors of the jail and brought them out, saying, "Go, stand in the temple courts and tell the people the full message of this new life."
Conservapedia Translation		But the Lord's angel freed them during the night, and told them, "Go stand in the temple, and tell the people the true message of life!"
Revised Ferrar-Fenton Bible		But a messenger of the Lord opened the prison doors during the night, and leading them out, said: "Go, take your stand in the temple, and declare to the people all the doctrines of this Life."
Free Bible Version		But during the night an angel of the Lord opened the prison doors and led them out. "Go to the Temple and tell the people everything about this new way of life!" he told them.
God's Truth (Tyndale)		But the angel of the Lord by night opened the prison doors, and brought them forth, and said: go, step forth, and speak in the temple to the people all the words of this life.
International Standard V		But at night the angel of the Lord opened the prison doors and led them out. The angel [Lit. He] told them, "Go, stand in the Temple, and keep on telling the people the whole message about this life they can have." [The Gk. lacks they can have]
Montgomery NT		But an angel of the Lord opened the prison doors during the night, and let them out. He said to them, "Go take your stand in the Temple, and continue to tell the people all the words of this Life."
Weymouth New Testament		But during the night an angel of the Lord opened the prison doors and brought them out, and said, "Go and stand in the Temple, and go on proclaiming to the people all this Message of Life."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But an angel of the Lord opened the door of the prison during the night, brought them out, and said to them, "Go and stand in the Temple court and tell the people the whole of this living message."
The Heritage Bible	And through the night a heavenly messenger of the Lord opened the prison doors, and led them out, and said, Go, and standing, speak in the temple to the people all the spoken words of this life.
New American Bible (2011)	But during the night, the angel of the Lord opened the doors of the prison, led them out, and said, ^f "Go and take your place in the temple area, and tell the people everything about this life." f. [5:19] 12:7–10; 16:25–26.
New Jerusalem Bible	But at night the angel of the Lord opened the prison gates and said as he led them out, 'Go and take up position in the Temple, and tell the people all about this new Life.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But during the night, an angel of <i>ADONAI</i> opened the doors of the prison, led them out and said, "Go, stand in the Temple court and keep telling the people all about this new life!"
Holy New Covenant Trans.	They grabbed the delegates and put them in the public jail but, during the night, an angel of the Lord opened the gates of the jail. The angel led the delegates outside and said, "Go and stand in the temple courtyard. Tell the people all the words about this Life."
The Scriptures 2009	But a messenger of יהוה opened the prison doors at night and brought them out, and said, "Go and stand in the Set-apart Place and speak to the people all the words of this life."
Tree of Life Version	But during the night an angel of Adonai opened the prison doors, and leading them out he said, "Go, stand in the Temple and speak to the people the whole message about this Life."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Messenger but [of] lord through night Opening the doors [of] the guard Leading also them says go! and Being Stood speak! in the temple [to] the people all the words [of] the life this.
Alpha & Omega Bible	BUT DURING THE NIGHT AN ANGEL OF THE LORD OPENED THE GATES OF THE PRISON, AND TAKING THEM OUT HE SAID, "GO, STAND AND SPEAK TO THE PEOPLE IN THE TEMPLE THE ENTIRE MESSAGE OF THIS LIFE."
Awful Scroll Bible	But an <i>angelic</i> messenger of the Lord, by night, opens-up the prison doors and bringing- them -out, said, "Be proceeding, being standing, even be speaking from-within the temple to the people, all the spoken words of this-same Life."
Concordant Literal Version	Yet a messenger of the Lord, during the night, opens the doors of the jail. Besides, leading them out, he said, Go, and, standing in the sanctuary, speak to the people all the declarations of this life."
exeGesés companion Bible	But through the night, the angel of Yah Veh opens the guardhouse portals and leads them, and says, Go, stand in the priestal precinct and speak to the people of all the rhema of this life.

Orthodox Jewish Bible	And a malach Adonoi (an angel of Hashem) opened the doors of the beis hasohar balailah, and having led them out, said, [BERESHIS 16:7; SHEMOT 3:2; TEHILLIM 34:7] "Go and stand and speak in the Beis Hamikdash to the people kol divrei HaChayyim haelleh."
Rotherham's Emphasized B.	But a messenger of the Lord by night opened the doors of the prison; and leading them out said— Be going your way, and taking your stand be speaking, in the temple, unto the people, all' the declarations of this Life.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But during the night an angel of the Lord opened the prison doors, and leading them out, he said, "Go, stand and continue to tell the people in the temple [courtyards] the whole message of this Life [the eternal life revealed by Christ and found through faith in Him]."
An Understandable Version	But an angel from the Lord one night [miraculously] opened the jail doors and released them, saying, "You men, go and stand in the Temple and speak to all the people words about this Life [i.e., about Jesus]." [See John 14:6].
The Expanded Bible	But during the night, an angel of the Lord opened the doors of the jail [prison] and led the apostles outside. The angel said, "Go stand in the Temple [^C courts; 2:46] and tell the people everything [or the full message; ^L all the words] about this new life."
Jonathan Mitchell NT	But during [the] night, an agent of [the] Lord (= Christ's or Yahweh's messenger) opened the gates (or: doors) of the prison (or: jail; place of being under guard). Then, after leading them out, he said, "You folks be going your way, then later, upon taking a stand within the Temple courts (or: grounds), continue speaking to the people all the gush-effects of and results of the flow from (or: sayings and declarations) this Life."
Syndein/Thieme	But the angel of the Lord by night opened the prison doors, and brought them forth, and said, "GO FROM HERE, TAKE A STAND when you get there, and KEEP ON SPEAKING {until the issue is clear} in the temple to the people all the words of this life."
Translation for Translators	<i>The guards did that</i> , but during the night an angel from the Lord God opened the jail doors and brought the apostles outside! <i>The guards were not aware of what the angel had done.</i> Then the angel said <i>to the apostles</i> , "Go to the Temple courtyard, stand there, and tell the people all about <i>how God can give them eternal life!</i> "
The Voice	But that night, a messenger of the Lord opened the doors of the prison and led them to freedom. Messenger of the Lord: Go to the temple, and stand up to tell the people the whole message about this way of life <i>from Jesus.</i>

Bible Translations with Many Footnotes:

Lexham Bible	But during the night an angel of the Lord opened the doors of the prison and led them out and [*Here "and" is supplied because the two previous participles ("opened" and "led") have been translated as finite verbs] said, "Go and stand in the temple courts [*Here "courts" is supplied to distinguish this area from the interior of the temple building itself] and [*Here "and" is supplied because the previous participle ("stand") has been translated as a finite verb] proclaim to the people all the words of this life."
NET Bible®	But during the night an angel of the Lord ⁴⁰ opened ⁴¹ the doors of the prison, ⁴² led them out, ⁴³ and said, "Go and stand in the temple courts ⁴⁴ and proclaim ⁴⁵ to the people all the words of this life."

⁴⁰tn Or “the angel of the Lord.” Linguistically, “angel of the Lord” is the same in both testaments (and thus, he is either “an angel of the Lord” or “the angel of the Lord” in both testaments). For arguments and implications, see ExSyn 252; M. J. Davidson, “Angels,” DJG, 9; W. G. MacDonald argues for “an angel” in both testaments: “Christology and ‘The Angel of the Lord,’” *Current Issues in Biblical and Patristic Interpretation*, 324-35.

⁴¹tn Grk “opening the doors of the prison.” The participle ἀνοίξας (anoixa) has been translated as a finite verb due to the requirements of contemporary English style.

⁴²tn Greek φυλακης (fulakhs), a different word from the one in v. 18 (τηρησις, thrhsis, “jail”).

⁴³tn Or “brought them out.” Grk “and leading them out, said.” The participle ἐξαγαγων (exagagwn) has been translated as a finite verb due to requirements of contemporary English style.

^{sn} Led them out. The action by God served to vindicate the apostles. It showed that whatever court the Jewish leaders represented, they did not represent God.

⁴⁴tn Grk “the temple.” This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

⁴⁵tn Or “speak.”

The Spoken English NT

But an angel of the Sovereign One opened the doors of the jail at night and led them out. The angel said, “Go stand in the Temple, and tell the people everything about this Life.”

Wilbur Pickering’s New T.

But, during the night an angel of the Lord opened the doors of the prison, and leading them out he said, “Go, stand in the temple and speak to the people all the words of this Life”.¹³

(13) That’s what the Text says, “this Life”. To belong to Jesus not only means spiritual life in the place of spiritual death, but it means a way of life—a system of values, a set of presuppositions, a worldview.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation .

Benjamin Brodie’s trans.

But an angel of the Lord, after opening the doors of the jail during the night and having brought them out, said:

“Go, and while standing your ground [do not be intimidated by the politico-religious leaders of Israel], continue speaking all the words about this life to the people in the temple [to your friends and family, the Jews; Gentiles not included in this commission].”

Charles Thomson NT

But during the night an angel of the Lord opened the doors of the prison; and having brought them out said, Go, and having taken your station in the temple, speak to the people all the words of this life.

Modern Literal Version 2020

But a messenger of the Lord through the night, opened the doors of the prison, and having led them out, said,

Travel°, and when you° have stood up in the temple, speak° to the people all the words of this life.

New American Standard

But during the night an angel of the Lord opened the gates of the prison, and leading them out, he said, “Go, stand and speak [Or continue to speak] to the people in the temple area the whole message [Lit all the words] of this Life.”

The gist of this passage:

That night, an angel came and opened the prison doors, letting the Apostles out of prison. They were instructed by the angel to return to the Temple and *speak all of the words of this life*.

Dividing up these words in the English is quite simple. However, dividing them up according to the Greek language is much different.

Acts 5:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
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
nux (νύξ) [pronounced noox]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>to open [up]</i>	3 rd person singular, aorist active indicative	Strong's #455
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
thura (θύρα) [pronounced THOO-rah]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	feminine plural noun, accusative case	Strong's #2374
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
phulakê (φυλακή) [pronounced foo-lak-AY]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine plural noun; genitive/ablative case	Strong's #5438

Translation: An angel from the Lord opened the doors of the prison in the night,...

In general, we are to obey the laws of the land. However, we are not to curb evangelization or Bible teaching because laws forbid it. Peter and the other Apostles were simply proclaiming the gospel and they were put into prison for that.

We have no idea whether other charges were filed, like trespassing or misuse of the Temple premises. Sometimes, when people pursue legal action, they do not always file charges for the thing which bothers them really.

In any case, the Temple is the Lord's; it does not belong to the Pharisees, Sadducees or the **priests**. It belongs to God; and He sent His messengers to the Temple to speak. The Apostles were simply obeying God's mandates.

This incident also tells us that, it is God's will for the disciples to teach in the Temple. God sent messengers to tell them that.

Acts 5:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exagō (ἐξάγω) [pronounced ex-AG-oh]	<i>leading (out, forth), bringing (forth, out), fetching</i>	masculine singular, aorist active participle, nominative case	Strong's #1806
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
epō (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Translation: ...and, leading them out, said to them,...

The angel leads the Apostles out of the prison, and he speaks to them (the verse should not end here, but it does).

Acts 5:19 An angel from the Lord opened the doors of the prison in the night, and, leading them out, said to them,... (Kukis mostly literal translation)

The fact that God sends **angels** to accomplish this indicates that, in this very specific instance, believers could violate the manmade laws.

Acts 5:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poreuomai (πορεύομαι) [pronounced po-ROO-oh-my]	<i>leave, traverse, travel, depart, go away, go forth, proceed</i>	2 nd person singular, present (deponent) middle/passive imperative	Strong's #4198
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532

Acts 5:20			
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 passive participle; nominative case	Strong's #2476
lalēō (λαλέω) [pronounced lah-LEH-oh]	<i>speak, talk, utter; (the voice, or the sound, or the vocal cords are emphasized)</i>	2 nd person plural, present passive imperative	Strong's #2980
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 toē]	<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
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative, instrumental case	Strong's #2411
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
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; dative, locative, instrumental case	Strong's #2992
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; saying; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter plural noun; accusative case	Strong's #4487
tēs (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588

Acts 5:20			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zôê (ζωή) [pronounced dzoh-AY]	<i>life; living, state of being</i>	feminine singular noun, genitive/ablative case	Strong's #2222
tautês (ταύτης) [pronounced TAO-tace]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

Translation: ...“Go and take a stand in the Temple, [and] speak the words of this life to the people.”

The angel orders the Apostles out of the prison and he tells them to take a stand in the Temple. That means that they are not simply standing up in the Temple, but they are there with a purpose and a point of view. They have been guided there by God.

Bear in mind that God could have said, “Okay, listen; teaching at the Temple is too much of a hassle. We have certainly found that out. So, choose a different venue and teach there.” But that is not what the angel says to them.

The angel tells them to do what is going to be provocative. “Go to the Temple, take a stand there, and say these words of life to the people.”

They are not going inside of the Temple, per se. Only certain priests did that. The Apostles would be going to one of the speaking areas in the Temple courtyard and teaching the words of grace from there.

Acts 5:20 ...“Go and take a stand in the Temple, [and] speak the words of this life to the people.” (Kukis mostly literal translation)

Acts 5:19–20 An angel from the Lord opened the doors of the prison in the night, and, leading them out, said to them, “Go and take a stand in the Temple, [and] speak the words of this life to the people.” (Kukis mostly literal translation)

Acts 5:19–20 That night, a messenger sent by the Lord, opened up the doors of the prison and led them out. He said to them, “Go to the Temple courtyard and take a stand there. Speak the words of this life to the people.” (Kukis paraphrase)

Half of v. 21 concludes the previous paragraph; and the second half begins a new paragraph. In retrospect, perhaps I should have divided up this verse in this way. I didn't; but in many of the translations, I reflected that in the translation.

And the ones hearing entered in under the daybreak to the Temple and they were teaching. And coming the High Priest and the [ones] with him. They assembled the council and all the eldership of the sons of Israel and they sent to the prison to bring them [out].

Acts
5:21

When they heard this, they entered into the Temple [courtyard] in the early morning and they (began to) teach. [At the same time] the High Priest and the ones with him were coming. They assembled the council and the senate from the sons of Israel and they sent [a guard] to the prison to bring the Apostles [lit., *them*] [out].

After hearing the words of the angel, the Apostles went into the Temple courtyard at daybreak and began to teach. At about the same time, the High Priest and his entourage came together. They also assembled the council and senate for a joint session, with the intention of sorting out the situation with the Apostles (still thinking that they are in jail). They sent an armed guard to fetch the Apostles from the prison.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the ones hearing entered in under the daybreak to the Temple and they were teaching. And coming the High Priest and the [ones] with him. They assembled the council and all the eldership of the sons of Israel and they sent to the prison to bring them [out].
Complete Apostles Bible	And when they heard that, they entered the temple about daybreak and were teaching. Now when the high priest and those with him arrived, they called together the council, even all the elders of the sons of Israel, and sent to the prison for them to be brought.
Douay-Rheims 1899 (Amer.)	Who having heard this, early in the morning, entered into the temple and taught. And the high priest coming, and they that were with him, called together the council and all the ancients of the children of Israel: and they sent to the prison to have them brought.
Holy Aramaic Scriptures	And they went out at the time of dawn and entered unto The Haykla {The Temple}, and were teaching. Then, The Rab Kahne {the Priest's Chief}, and those who were with him, called for their companions and for the Qashishe d'Iysra'yl {The Elders of Israel}, and sent them unto the prisoner's house, so that they should bring them; The Shlikhe {The Sent Ones}.
James Murdock's Syriac NT	And in the morning, they went and entered into the temple, and taught. And the high priest and those with him, convoked their associates and the Elders of Israel, and sent to the prison to bring forth the legates.
Original Aramaic NT	And they went out at dawn and entered The Temple and they were teaching; but The High Priest, and those with him, called their associates and the Elders of Israel and they sent to the prison to bring the Apostles.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And hearing this, they went into the Temple at dawn, and were teaching. But the high priest and those who were with him got together the Sanhedrin and the representatives of the children of Israel, and sent to the prison to get them.
Bible in Worldwide English	When the apostles heard that, they went into the temple early in the morning and taught the people there. The high priest and his men came. They called a meeting of the court and all the leaders of the Jews. Then they sent men to the prison to bring the apostles out.

Easy English	The apostles did what the angel told them to do. At dawn they went into the yard of the temple. They began to teach the people there. The rest of v. 21 will be placed with the next passage for context.
Easy-to-Read Version–2008	When the apostles heard this, they did what they were told. They went into the Temple area about sunrise and began to teach the people. The high priest and his friends came together and called a meeting of the high council and all the older Jewish leaders. They sent some men to the jail to bring the apostles to them.
God's Word™	Early in the morning, after they had listened to the angel, the apostles went into the temple courtyard and began to teach. The chief priest and those who were with him called together the Jewish council, that is, all the leaders of Israel. They also sent men to the prison to get the apostles.
Good News Bible (TEV)	The apostles obeyed, and at dawn they entered the Temple and started teaching. The High Priest and his companions called together all the Jewish elders for a full meeting of the Council; then they sent orders to the prison to have the apostles brought before them.
J. B. Phillips <i>The Message</i>	. Promptly obedient, they entered the Temple at daybreak and went on with their teaching. Meanwhile, the Chief Priest and his cronies convened the High Council, Israel's senate, and sent to the jail to have the prisoners brought in.
NIRV	Early the next day they did as they had been told. They entered the temple courtyard. There they began to teach the people. The rest of v. 21 will be placed with the next passage for context.
New Life Version	When Peter and John heard this, they went in the house of God early in the morning and began to teach. When the head religious leader and those with him had come, they gathered the men of the court and the leaders of the Jews together. Then they sent to have the missionaries brought to them from the prison.

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

Casual English Bible	The apostles went back to the Temple at first light and started teaching the people again. When the high priest and his entourage arrived, they convened the Sanhedrin, [4] the full council of Jewish leaders and elders. They sent for the apostles, whom they thought were still in jail. ^{45:21} This Sanhedrin council was a group of 70 Jewish leaders led by the high priest. See the footnote for Luke 22:66. 22:66This council was known as the Sanhedrin. They were a group of 70 Jewish leaders led by the high priest. They functioned as the top legislative and judicial body among Jews. They were a bit like a combination Congress-Supreme Court. They made the laws and they punished the people who broke them. They did not, however, have the authority to execute anyone. The Roman occupiers kept that authority for themselves.
Contemporary English V.	So they went into the temple before sunrise and started teaching. The high priest and his men called together their council, which included all of Israel's leaders. Then they ordered the apostles to be brought to them from the jail.
The Living Bible	They arrived at the Temple about daybreak and immediately began preaching! Later that morning [<i>Later that morning</i> , implied] the High Priest and his courtiers arrived at the Temple, and, convening the Jewish Council and the entire Senate, they sent for the apostles to be brought for trial.
New Berkeley Version New Living Translation	. So at daybreak the apostles entered the Temple, as they were told, and immediately began teaching. The rest of v. 21 will be placed with the next passage for context.

The Passion Translation	So early that morning they entered the temple courts and taught the people. The high priest and his officials, unaware of their supernatural release from prison, convened the members of the supreme council. They sent for the apostles to be brought to them from prison.
Plain English Version	So those men listened to that angel, and they went to God's ceremony house very early in the morning, and they started teaching the people there. At the same time, the big boss of the Jewish ceremonies and his friends, they called together all the men of the Jewish Leaders Council, for a meeting. Then they sent the soldiers to the jail to get Jesus's special workers.
UnfoldingWord Simplified T.	After hearing this, the apostles entered the temple courtyard about dawn and began to teach the people again about Jesus. Meanwhile, the high priest and those who were with him summoned the other Jewish council members. Together they were all the leaders of Israel. After they had gathered together, they sent guards to the jail to bring in the apostles
William's New Testament	So they obeyed, and about the break of day they went into the temple square and began to teach. The high priest and his party arrived and called a meeting of the council and the whole senate of the sons of Israel, and sent to the prison to have the men brought in..

Partially literal and partially paraphrased translations:

American English Bible	So after they were told this, they went back to the Temple at daybreak and started teaching again. Then when the High Priest and those who were with him finally arrived, they assembled the Jewish High Court , along with all the elders of the sons of IsraEl, and they sent [officers] to the jail to have [the Apostles] brought in.
Beck's American Translation Breakthrough Version	After listening, they went under daybreak onto the temple grounds and were teaching. When the head priest and the people together with him showed up, they called together the council and all the senate of the sons of Israel and sent rowers out to the prison to bring them.
Common English Bible A. Campbell's Living Oracles	And hearing this, they went very early into the temple, and taught. But the high priest being come, and they that were with him, they called together the Sanhedrim, even the whole Senate of the children of Israel, and sent to the prison to have them brought.
20 th Century New Testament	When they heard this, they went at daybreak into the Temple Courts, and began to teach. The High Priest and his party, on their arrival, summoned the High Council, including all the leading men among the Israelites, and sent to the jail to fetch the Apostles.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	They went into the temple the next morning to teach. The high priest came with his fellows to call a council of Israel's senate. They called for the apostles to be brought from prison.
Revised Ferrar-Fenton Bible	On hearing this, they accordingly went about daybreak into the temple; and taught. But the High Priest came, with his supporters, and assembling the senate, together with the full council of the sons of Israel, they sent to the prison to have them brought up.
Free Bible Version	They did as they were told and went into the Temple at around dawn and began teaching. Then the high priest and his followers called the council meeting with all the leaders of Israel. He sent for the apostles to be brought from prison.

International Standard V	After the apostles [Lit. <i>this, they</i>] heard <i>this</i> , they went into the Temple at daybreak and began to teach. The high priest and those who were with him arrived, called the Council [Or Sanhedrin] and all the elders of Israel together, and sent word [The Gk. lacks word] to the prison to have the men brought in.
Montgomery NT	When they heard <i>this</i> they went at early dawn to the Temple, and began to teach. Meantime when the high priest and his followers arrived, they summoned the Sanhedrin and all the Council of the Elders of the sons of Israel, and sent to the prison to fetch the apostles.
Riverside New Testament	On hearing <i>this</i> they went into the Temple courts about daybreak and began teaching. When the High Priest and his party arrived, they called together the Council and all the eldership of the children of Israel and sent to the jail to have the men brought.
The Spoken English NT	When they heard that, they went into the Temple at dawn and began to teach. Then the high priest arrived, together with his people. They called together the High Council and all the elders of Israel, and they sent people to the jail to get the apostles..
Weymouth New Testament	Having received that command they went into the Temple, just before daybreak, and began to teach: So when the High Priest and his party came, and had called together the Sanhedrin as well as all the Elders of the descendants of Israel, they sent to the jail to fetch the Apostles.
Worsley's New Testament	And hearing <i>this</i> , they went early in the morning into the temple and taught <i>the people</i> . But the high priest being come, and they that were with him, to <i>the council-chamber</i> , they called together the Sanhedrim, and all the senate of the children of Israel, and sent <i>orders</i> to the prison that they should be brought <i>before them</i> .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Accordingly they entered the Temple at dawn and resumed their teaching. The rest of v. 21 will be placed with the next passage for context. 3:15; 11:18; 4:2
The Heritage Bible	And having heard <i>this</i> , they entered into the temple at dawn, and taught. And the head priest came near, and those with him, and called the sanhedrin together and all the elders of the children of Israel, and set <i>some</i> apart and sent them to the dungeon to bring <i>them</i> .
New Jerusalem Bible	They did as they were told; they went into the Temple at dawn and began to preach. When the high priest arrived, he and his supporters convened the Sanhedrin -- this was the full Senate of Israel -- and sent to the gaol for them to be brought.
Revised English Bible–1989	Accordingly they entered the temple at daybreak and went on with their teaching. When the high priest arrived with his colleagues they summoned the Sanhedrin, the full Council of the Israelite nation, and sent to the jail for the prisoners.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After hearing that, they entered the Temple area about dawn and began to teach. Now the <i>cohen hagadol</i> and his associates came and called a meeting of the <i>Sanhedrin</i> (that is, of Isra'el's whole assembly of elders) and sent to the jail to have them brought.
Holy New Covenant Trans.	When the delegates heard <i>this</i> , they went into the temple courtyard. It was early in the morning. The delegates began to teach the people. The high priest and his friends came together. They called a meeting of the Jewish leaders and all the important older men of the sons of Israel. They sent some men to the jail to bring the delegates to them.
The Scriptures 2009	Now when they heard, they went into the Set-apart Place early in the morning, and were teaching. But the high priest and those with him came and called the council

together, with all the elders of the children of Yisra'el, and sent to the prison for them to be brought.

Tree of Life Version Now when they heard that, they entered the Temple at daybreak and began teaching. When the kohen gadol and those with him arrived, they called together the Sanhedrin, even the council of elders of Bnei-Yisrael, and sent to the prison to have the prisoners brought in.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament Hearing but {him} [Men] enter under the dawn to the temple and [They] taught. Coming but The Priest (Chief) and The [Men] with him gather the council and every the council (elderly) [of] the sons {of} israel and [They] send {some ones} to the prison to be led them.

Alpha & Omega Bible UPON HEARING THIS, THEY ENTERED INTO THE TEMPLE ABOUT DAYBREAK AND BEGAN TO TEACH. NOW WHEN THE HIGH PRIEST AND HIS ASSOCIATES CAME, THEY CALLED THE COUNCIL TOGETHER, EVEN ALL THE SENATE OF THE SONS OF ISRAEL, AND SENT ORDERS TO THE PRISON HOUSE FOR THEM TO BE BROUGHT.

Awful Scroll Bible And listening, they come-towards into the temple by daybreak, and were teaching. What is more, the chief-priest coming-near, and those with him, they call-together the Sitting-together, and the entire senate of the sons of Israel, and they segregate-out to the prison to be bringing them.

Concordant Literal Version Now, hearing this, they entered into the sanctuary in the early morning and taught. Now the chief priest and those with him, coming along, call together the Sanhedrin and the entire senate of the sons of Israel, and they dispatch to the prison to have them led forth."

exeGesés companion Bible ...- and when they hear that,
they enter the priestal precinct by dawn
and doctriate.
But the archpriest and those with him come,
and call together the sanhedrim
and all the ancients of the sons of Yisra El,
and apostolize to the prison to have them brought.

Orthodox Jewish Bible And having heard, the Moshich's Shlichim entered the Beis Hamikdash at Shachrit and were saying shiurim. And when the Kohen Gadol and the ones with him had come, they called together the Sanhedrin and all the assembly of Zekenim of the Bnei Yisroel, and they sent to the beis hasohar for the prisoners to be brought to them.

Rotherham's Emphasized B. Now [when they heard this] they entered, under the dawn, into the temple, and began teaching.
And the High-priest and they who were with him [arriving] called together the high-council, and all' the senate of the sons of Israel; and sent off unto the prison, to have them brought.

Expanded/Embellished Bibles:

The Amplified Bible When they heard this, they went into the temple [courtyards] about daybreak and began teaching. The rest of v. 21 will be placed with the next passage for context.

An Understandable Version And when the apostles heard this, they entered the Temple about dawn and began teaching [about Jesus]. [A little later] the head priest and the Sadducees [see verse 17] called the Council [i.e., the Sanhedrin] and all of the ruling body of Jewish leaders together and sent to the jail to have the apostles brought in to them [for further questioning].

The Expanded Bible	When the apostles heard this, they obeyed and went into the Temple [^c courts; 2:46] early in the morning and continued [or began] teaching. The rest of v. 21 will be placed with the next passage for context.
Jonathan Mitchell NT	So after hearing [this], they entered into the Temple complex under the [light of] daybreak (or: the early dawn) and began (or: continued) teaching. Now later, after arriving (or: coming along), the chief (ranking) priest and those with him called together the Sanhedrin (the Jewish High Council; the governing body) and all the assembly of the older men (persons of age and influence invited to sit with the Sanhedrin; = the senate) of the sons of Israel (= Israel as a tribe or nation), and they sent forth [men] unto the prison (jail; place for bound folks) to have them brought.
P. Kretzmann Commentary	And when they heard that, they entered into the Temple early in the morning and taught. The rest of v. 21 will be placed with the next passage for context. Kretzmann's commentary for Acts 5:17–21a has been placed in the Addendum .
Syndein/Thieme	And when they heard that, they entered into the temple early in the morning, and kept on teaching {unbeknown to the priest}. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel {all the courts in the land, the Sanhedran council, the heads of all the tribes, etc.}, and sent to the prison to have them brought.
Translation for Translators	So having heard this, about dawn they entered the Temple courtyard and began to teach the people again about Jesus. The rest of v. 21 will be placed with the next passage for context.
The Voice	At dawn they did as they were told; they returned to their teaching in the temple. The rest of v. 21 will be placed with the next passage for context.

Bible Translations with Many Footnotes:

Lexham Bible	And when they [*Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] heard this , [*Here the direct object is supplied from context in the English translation] they entered at daybreak into the temple courts [*Here “courts ” is supplied to distinguish this area from the interior of the temple building itself] and began teaching. [*The imperfect tense has been translated as ingressive here (“began teaching”)]
NET Bible®	When they heard this, they entered the temple courts ⁴⁶ at daybreak and began teaching. ⁴⁷ Now when the high priest and those who were with him arrived, they summoned the Sanhedrin ⁴⁸ – that is, the whole high council ⁴⁹ of the Israelites ⁵⁰ – and sent to the jail to have the apostles ⁵¹ brought before them. ⁵² ^{46tn} Grk “the temple.” See the note on the same phrase in the preceding verse. ^{47tn} The imperfect verb ἐδίδασκον (edidaskon) has been translated as an ingressive imperfect. ^{48tn} Or “the council” (the highest legal, legislative, and judicial body among the Jews). ^{49tn} A hendiadys (two different terms referring to a single thing) is likely here (a reference to a single legislative body rather than two separate ones) because the term γερουσίαν (gerousian) is used in both 1 Macc 12:6 and Josephus, Ant. 13.5.8 (13.166) to refer to the Sanhedrin. ^{50tn} Grk “sons of Israel.” ^{51tn} Grk “have them”; the referent (the apostles) has been specified in the translation for clarity. ^{52tn} The words “before them” are not in the Greek text but are implied.
Wilbur Pickering’s New T.	So upon hearing it they entered the temple about daybreak and started to teach. Then the high priest and those with him arrived and convened the Sanhedrin, even all the council of elders of the sons of Israel, and sent to the prison to have them brought.

Literal, almost word-for-word, renderings:

A Faithful Version	And after hearing that, they entered into the temple at dawn and taught. Now when the high priest and those with him came, they called together the Sanhedrin and all the elderhood of the sons of Israel, and sent to the prison to have them brought
Analytical-Literal Translation	So having heard, they entered into the temple at daybreak and began teaching. But the high priest and the [ones] with him having arrived, they summoned the High Council and the entire council of the elders of the sons [and daughters] of Israel, and they sent [their attendants] to the jail to have them brought.
Benjamin Brodie's trans.	Consequently, after hearing this, they entered the temple early in the morning and began teaching. Now, after the high priest arrived, including those who accompanied him, he called together the Sanhedrin [high council], the entire council of elders [senate], and the sons of Israel, and sent them [sons of Israel] to the jail for the purpose of bringing [to court for punishment] them [the apostles]. .
Far Above All Translation	When they had heard <i>this</i> they went at about dawn into the temple and gave teaching. Now when the high priest arrived, and those with him, they convened the Sanhedrin <i>council</i> , and the whole council of elders of the sons of Israel, and sent to the prison for them to be brought.
Modern Literal Version 2020	Now having heard this, they entered the temple under the <i>light of daybreak</i> and were teaching. But the high-priest came* and <i>those who were</i> together-with him and called the Sanhedrin together and everyone of the Elderly-Council of the sons of Israel and sent to the prison to have them <i>led out</i> .
Revised Geneva Translation	So when they heard it, they entered into the Temple early in the morning, and taught. And the High Priest came (and those who were with him), and called the Council together, and all the elders of the children of Israel, and sent word to the prison to have them brought.
The gist of this passage:	Obedying what they had been told to do, the disciples went back to teach in the Temple courtyard the next morning. Also that morning, the Sanhedrin met and they called for the disciples to be brought in from the prison to stand trial.

Acts 5:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῳ (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
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
eiserchomai (εἰσερχομαι) [pronounced ice-ER- khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person plural, aorist active indicative	Strong's #1525
ὑπό (ὑπό) [pronounced hoop-OH]	<i>under, underneath, beneath, through</i>	preposition with the accusative	Strong's #5259

Acts 5:21a			
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
óρθρος (ὄρθρος) [pronounced <i>OHR-thross</i>]	<i>(early) dawn; daybreak, sun-rise, rising of light; by extension, morn, early in the morning</i>	masculine singular noun, accusative case	Strong's #3722
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
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hieron (ἱερόν) [pronounced <i>hee-er-OM</i>]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; accusative case	Strong's #2411

Translation: *When they heard this, they entered into the Temple [courtyard] in the early morning...*

The angel who released the Apostles from prison told them to go to the Temple and teach the words of life to the people. Apparently, people with **positive volition** continued to come to the Temple, but they were not interested in what the traditional teaching had been taking place (which was a distortion of the truth). The people, for the most part, were interested in the teaching of the Apostles, who taught the people about Jesus.

Acts 5:21b			
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
didaskô (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>to teach, to instruct, to impart knowledge, to instill doctrine</i>	3 rd person plural, imperfect active indicative	Strong's #1321

Translation: *...and they (began to) teach.*

The Apostles went back into the Temple courtyard and began to teach again. People continued to come to them and to hear what they were teaching.

Acts 5:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraginomai (παράγινομαι) [pronounced <i>pahr-ahg-EEN-ohm-ai</i>]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3854
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
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
archiereus (ἀρχιερεύς) [pronounced <i>ar-khee-er-YUCE</i>]	<i>chief priest, high priest</i>	masculine singular noun; nominative case	Strong's #749
kaí (καί) [pronounced <i>kai</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
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: [At the same time] the High Priest and the ones with him were coming.

The High Priest and his entourage were coming to the Temple (I assume that is where they were going to gather everyone). Or, this may have been to the courtroom at the entrance to the city.

Acts 5:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sugkaleō (συγκαλέω) [pronounced <i>soog-kal-H-oh</i>]	<i>to call together, to assemble; to call a convocation; to be called to congregate</i>	3 rd person plural, aorist active indicative	Strong's #4779
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Acts 5:21d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
sunédriion (συνέδριον) [pronounced soon- EHD-ree-on]	<i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i>	neuter singular noun, accusative case	Strong's #4892
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
pasan (πασαν) [pronounced PAH- sahn]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
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)
gerousía (γερουσία) [pronounced gher-oo- SEE-ah]	<i>council of elders, eldership; Jewish Sanhedrin; senate</i>	feminine singular noun, accusative case	Strong's #1087
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
huios (υἱός, οὐ, ὅ) [pronounced hwee- OSS]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; genitive/ablative case	Strong's #5207
Israêl (Ἰσραήλ) [pronounced is-rah- ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: They assembled the council and the senate from the sons of Israel...

A trial was going to be held for the Apostles, who they had assumed were still in prison.

We do not know where these men all assembled. The Temple complex may have been large enough for these various groups to meet, and not realize that the other group is there. In the alternative, perhaps this session of court was going to be held at the city gate.

In any case, we have two gatherings taking place at the same time. The Apostles are in the Temple courtyard teaching Jesus and the Sanhedrin and all of its adherents were meeting to put the Apostles on trial (they are probably at the city gate).

Acts 5:21e			
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
αποstellô (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person plural, aorist active indicative	Strong's #649
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
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
desmōtêrion (δεσμωτήριον) [pronounced <i>des-mo-TAY-ree-on</i>]	<i>prison, jail; dungeon, place of bondage</i>	neuter singular noun, accusative case	Strong's #1201
ágô (ἄγω) [pronounced <i>AHG-oh</i>]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	aorist passive infinitive	Strong's #71
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...and they sent [a guard] to the prison to bring the Apostles [lit., them] [out].

The religious assembly then sent for the Apostles to be taken out of the prison and brought to them. They do not appear to realize that the Apostles are out and have been teaching in the Temple courtyard all that day.

Acts 5:21 When they heard this, they entered into the Temple [courtyard] in the early morning and they (began to) teach. [At the same time] the High Priest and the ones with him were coming. They assembled the council and the senate from the sons of Israel and they sent [a guard] to the prison to bring the Apostles [lit., them] [out]. (Kukis mostly literal translation)

It would not occur to the Sanhedrin that the Apostles are back in the Temple courtyard. They were locked up in prison.

Acts 5:21 After hearing the words of the angel, the Apostles went into the Temple courtyard at daybreak and began to teach. At about the same time, the High Priest and his entourage came together. They also assembled the council and senate for a joint session, with the intention of sorting out the situation with the Apostles (still thinking that they are in jail). They sent an armed guard to fetch the Apostles from the prison. (Kukis paraphrase)

In retrospect, I should have divided v. 21 into two parts. Some of the translations below will reflect this approach.

And the ones coming—attendants—did not find them in the prison; but returning they brought a report; saying that, “The prison we found shut in all and the guards were standing upon the doors, but opening inside no one we found.”

Acts
5:22–23

The subordinates who went did not find [the Apostles] in prison. Returning they brought a report, saying, “We found the prison shut up completely [lit., *in all*] with the guards standing at the doors; however, when opening it up [lit., *inside*], we found no one.”

The temple guards who were sent did not find the Apostles in the prison. They returned with the following report; “The prison was completely secure with guards presently standing at the entrance. However, when we went inside, we found no prisoners there.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the ones coming—attendants—did not find them in the prison; but returning they brought a report; saying that, “The prison we found shut in all and the guards were standing upon the doors, but opening inside no one we found.”
Complete Apostles Bible	But when the attendants arrived, and did not find them in the jail, they returned and announced, saying, "Indeed we found the prison shut in all security, and the guards standing before the doors; but when we opened them, we found no one inside!"
Douay-Rheims 1899 (Amer.)	But when the ministers came and opening the prison found them not there, they returned and told, Saying: The prison indeed we found shut with all diligence, and the keepers standing before the door: but opening it, we found no man within.
Holy Aramaic Scriptures	And when those left, who were sent from them, they didn't find them in the prisoner's house, and they returned, coming back saying, “We found the prisoner's house closed securely, and also the guards standing at the gate, and we opened it, and no nash {man} did we find there.”
James Murdock's Syriac NT	And when those sent by them went, they found them not in the prison; and they returned and came back, and said: We found the prison carefully closed, and also the keepers standing before the doors; and we opened, but found no one there.
Original Aramaic NT	And when those who were sent went from them, they did not find them in prison and they returned and came, And they were saying, "We found the prison locked securely by the guards who were standing at the door, and we opened it and we found no one there."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But the men who were sent saw that they were not in the prison, and came back with the news, Saying, The doors of the prison were safely shut, and the keepers were at the doors, but when they were open, there was nobody inside.
Bible in Worldwide English	When the men came to the prison, they did not find the apostles there. Then they went back and told the high priest and those with him. They said, The prison was locked very well. And the police were guarding the doors. But when we opened the doors, no one was inside.
Easy English	Then the most important priest and his friends arrived. They told the group of Jewish leaders to meet with them. All the most important people in Israel were in that group. Then they sent their police to the prison to bring the apostles to the

meeting place. But when the police arrived at the prison, they did not find the apostles there. So the police returned to the Jewish leaders and they told them the news. They said, 'We arrived at the prison. We saw that the soldiers had locked the gates. They were standing at the gates and they were watching carefully. But when we opened the gates of the prison, we did not find anyone there!' A portion of v. 21 is included for context.

The soldiers at the gates of the prison did not know that the apostles were not inside.

Easy-to-Read Version—2008 When the men went to the jail, they could not find the apostles there. So they went back and told the Jewish leaders about this. They said, "The jail was closed and locked. The guards were standing at the doors. But when we opened the doors, the jail was empty!" .

God's Word™ When the temple guards arrived at the prison, they didn't find the apostles. The guards came back and reported, "We found the prison securely locked and the guards standing at the doors. However, when we opened the doors, we found no one inside."

Good News Bible (TEV) But when the officials arrived, they did not find the apostles in prison, so they returned to the Council and reported, "When we arrived at the jail, we found it locked up tight and all the guards on watch at the gates; but when we opened the gates, we found no one inside!"

J. B. Phillips After receiving these instructions they entered the Temple about daybreak, and began to teach. When the High Priest arrived he and his supporters summoned the Sanhedrin and indeed the whole senate of the people of Israel. Then he sent to the jail to have the apostles brought in. But when the officers arrived at the prison they could not find them there. They came back and reported, "We found the prison securely locked and the guard standing on duty at the doors, but when we opened up we found no one inside." V. 21 is placed with vv. 22–23 for context.

The Message Meanwhile, the Chief Priest and his cronies convened the High Council, Israel's senate, and sent to the jail to have the prisoners brought in. When the police got there, they couldn't find them anywhere in the jail. They went back and reported, "We found the jail locked tight as a drum and the guards posted at the doors, but when we went inside we didn't find a soul." A portion of v. 21 is included for context.

NIRV The high priest and his companions arrived. They called the Sanhedrin together. The Sanhedrin was a gathering of all the elders of Israel. They sent for the apostles who were in jail. The officers arrived at the jail. But they didn't find the apostles there. So they went back and reported it. "We found the jail locked up tight," they said. "The guards were standing at the doors. But when we opened the doors, we didn't find anyone inside." A portion of v. 21 is included for context.

New Life Version When the soldiers got there, they did not find them in prison. They went back and told the court. The soldiers said, "We found the door of the prison locked and the soldiers watching the doors. When we opened the door, we found no one inside."

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

Casual English Bible When security officers went to the prison, they couldn't find the prisoners. So they reported back to the council. They said, "When we got to the prison it was locked up tight. Everything was secure. The guards were standing at the doors. But when we opened the door to look inside, we didn't find anyone."

Contemporary English V. The temple police who were sent to the jail did not find the apostles. They returned and said, "We found the jail locked tight and the guards standing at the doors. But when we opened the doors and went in, we didn't find anyone there."

The Living Bible Later that morning[b] the High Priest and his courtiers arrived at the Temple, and, convening the Jewish Council and the entire Senate, they sent for the apostles to be brought for trial. But when the police arrived at the jail, the men weren't there,

so they returned to the Council and reported, "The jail doors were locked, and the guards were standing outside, but when we opened the gates, no one was there!" A portion of v. 21 is included for context.

New Berkeley Version
New Living Translation

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When the high priest and his officials arrived, they convened the high council [Greek *Sanhedrin*; also in 5:27, 41.]—the full assembly of the elders of Israel. Then they sent for the apostles to be brought from the jail for trial. But when the Temple guards went to the jail, the men were gone. So they returned to the council and reported, "The jail was securely locked, with the guards standing outside, but when we opened the gates, no one was there!" A portion of v. 21 is included for context.

The Passion Translation

But when the officers came to the prison cell, it was empty! They returned to the council and informed them, "We found the jail securely locked and the guards standing by their cell, but when we opened the door, there was no one inside!"

Plain English Version

Those soldiers went to the jail, but they couldn't find those men there. So they went back to the meeting, and they said, "We got to the jail, and the guards were standing there, near the locked doors. We opened the doors and went inside, but we couldn't find anyone in there."

UnfoldingWord Simplified T.

But when the guards arrived at the jail, they discovered that the apostles were not there. So they returned to the council and reported, "We saw that the jail doors were very securely locked, and the guards were standing at the doors. But when we opened the doors and went in to get those men, none of them was inside the jail."

William's New Testament

But the attendants who went for them could not find them in the jail, and so came back and reported, "We found the prison safely locked and the keepers on duty at the doors, but on opening the doors we found no one on the inside."

Partially literal and partially paraphrased translations:

American English Bible

But when the officers got there, they couldn't find them in the lockup! So they reported back, saying:

'We found the jail locked and guards posted at the doors. But when we went in, we couldn't find anyone inside!'

Beck's American Translation
Breakthrough Version

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When the rowers showed up, they did not find them in the jail. After returning, they announced, saying, "We found the prison that had been closed in all certainty, and the jailors that had stood at the doors. But when we opened it, we found no one inside."

Common English Bible

When the high priest and his colleagues gathered, they convened the Jerusalem Council, that is, the full assembly of Israel's elders. They sent word to the prison to have the apostles brought before them. However, the guards didn't find them in the prison. They returned and reported, "We found the prison locked and well-secured, with guards standing at the doors, but when we opened the doors we found no one inside!" A portion of v. 21 is included for context.

A. Campbell's Living Oracles

But when the officers came, they found them not in the prison. Returning, therefore, they made their report, saying, We found, indeed, the prison shut with all safety, and the keepers standing before the doors; but, having opened them, we found no one within.

New Advent (Knox) Bible

When they came to look in the prison, the officers could not find them there; so they went back and reported, We found the prison-house locked up with all due care, and the guards at their posts before the door; but when we opened it there was no one to be found within.

NT for Everyone

When the high priest arrived with his entourage, they called the official Assembly and all the elders of the children of Israel, and they sent to the prison to have the apostles brought in. But when the attendants went, they didn't find them in the prison. So they came and reported back.

'We found the jail shut up with maximum security', they said, 'and the guards were standing in front of the doors. But when we opened up we found nobody inside.' A portion of v. 21 is included for context.

20th Century New Testament But, when the officers got there, they did not find them in the prison; so they returned and reported that, While they had found the goal barred securely and the guards posted at the doors, yet, on opening them, they had not found any one inside.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation The officers found that they had escaped, and told the council of this: "The prison was locked tight when we found it, and the jailers were on duty, but no one was inside the cell."

Revised Ferrar-Fenton Bible When, however, the officers arrived, they did not find them in the prison; and returning, they reported, saying, "We found the prison shut, and quite secure, with the guard stationed at the doors: but on opening, we found no one inside."

God's Truth (Tyndale) The chief Priest came and they that were with him, and called a council together, and all the elders of the children of Israel, and sent to the prison to fetch them. When the ministers came and found them not in the prison, they returned and told saying: the prison found we shut as sure as was possible, and the keepers standing without before the doors. But when we had opened, we found no man with in. A portion of v. 22 is included for context.

Montgomery NT But the officers who went did not find them in the prison; so they came back and reported, "The prison we found locked fast, with the guards stationed at the doors, but when they were opened we found no one inside."

The Spoken English NT But when the officers arrived, they didn't find them in the jail, so they went back. They reported: "We found the jail locked and all secure, and the guards were standing in front of the doors. But when we opened them, we didn't find anyone."

Urim-Thummim Version But when the officers came and found them not in the prison, they returned and reported word saying, the prison truly found we shut with all safety, and the guards standing outside before the doors: but when we had opened it, we found no man inside.

Weymouth New Testament But the officers went and could not find them in the prison. So they came back and brought word, saying, "The jail we found quite safely locked, and the warders were on guard at the doors, but upon going in we found no one there." .

Worsley's New Testament But when the officers came they found them not in the prison: so they returned, and told *them*, saying, the prison we found shut with all safety, and the keepers standing without before the doors: but when we opened *them*, we found no body within.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When the High Priest and his supporters arrived, they called together the Sanhedrin, that is the full Council of the elders of Israel. They sent word to the jail to have the prisoners brought in. But when the Temple guards arrived at the jail, they did not find them inside, so they re turned with the news, "We found the prison securely locked and the prison guards at their post outside the gate, but when we opened the gate, we found no one inside."

The Heritage Bible And the subordinates having come near, absolutely did not find them in the prison, and having conducted themselves back, they announced, Saying, Indeed we found *the dungeon* closed in all security, and the guards standing at the doors, and having opened the dungeon, we found absolutely no one inside.

New American Bible (2011)	But the court officers who went did not find them in the prison, so they came back and reported, "We found the jail securely locked and the guards stationed outside the doors, but when we opened them, we found no one inside."
New Catholic Bible	When the high priest and his colleagues arrived, they convened the Sanhedrin, the full assembly of the elders of Israel, and sent to the jail to have them brought in. But when the temple police went to the prison, they did not find them there. So they returned and announced, "We found the jail securely locked and the guards stationed outside the doors, but when we opened the doors we found no one inside." A portion of v. 21 is included for context.
Revised English Bible—1989	The officers who went to the prison failed to find them there, so they returned and reported, "We found the jail securely locked at every point, with the warders at their posts by the doors, but on opening them we found no one inside."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the officers who went did not find them in the prison. So they returned and reported, "We found the jail securely locked and the guards standing at the doors; but when we opened it, we found no one inside!" When the captain of the Temple police and the head <i>cohanim</i> heard these things, they were puzzled and wondered what would happen next. A portion of v. 21 is included for context.
Holy New Covenant Trans.	When the guards came to the jail, they could not find the delegates there. So they went back and told this to the Jewish leaders. They said, "The jail was shut and locked. The guards were standing at the gates but when we opened the doors, no one was in there!"
The Scriptures 2009	But having come, the officers did not find them in the prison, and they went back and reported it, saying, "We found the prison shut in all safety, and the watches standing outside before the doors. But having opened them, we found no one inside!"
Tree of Life Version	But when the officers came, they did not find them in the prison. So they returned and reported, saying, "We found the prison locked with maximum security and the guards standing at the doors; but when we opened up, we found no one inside."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	The but Coming Officials not find them in the guard Returning but [Men] announce {it}. Saying for the prison [We] find having been shut in every certainty and the guards having stood on the doors Opening but {it} inside no [man] [We] find...
Alpha & Omega Bible	BUT THE OFFICERS WHO CAME DID NOT FIND THEM IN THE PRISON; AND THEY RETURNED AND REPORTED BACK, SAYING, "WE FOUND THE PRISON HOUSE LOCKED QUITE SECURELY AND THE GUARDS STANDING AT THE DOORS; BUT WHEN WE HAD OPENED UP, WE FOUND NO ONE INSIDE."
Awful Scroll Bible	But the ~assistants coming-near, found them not from-within the prison. Turning-back they announce-away, confirming that, "The prison, surely we found having been shut from-within all security, and the guards having stood without before the doors, but opening- it -up, we found not-even-one within."
Concordant Literal Version	Yet the deputies, coming along, did not find them in the jail. Now turning back, they report, saying that, "The prison we found locked with all security and the guards standing at the doors. Yet, when opening them, we found no one within."
exeGesés companion Bible	But the attendants come and find them not in the guardhouse; and they return and evangelize,

wording,

We indeed found the prison shut in security,
and the guards standing outside in front of the portals:
but when we opened, we found no one inside.

Orthodox Jewish Bible

But their mesharetim, having come, did not find them in the beis hasohar. And having returned, they reported these things
Saying, "We found the beis hasohar locked tight and the shomrim standing at the doors; but when we opened up, we found no one inside."

Rotherham's Emphasized B.

And [the officers who came to the place] found them not in the prison; and, returning, brought tidings, saying—
[The prison] found we locked with all' safety, and the keepers standing at the doors; but [when we had opened the prison] [inside] found we [no one].

Expanded/Embellished Bibles:

The Amplified Bible

Now when the high priest and his associates arrived, they called together the Council (Sanhedrin, Jewish High Court), even all the council of elders of the sons of Israel, and sent word to the prison for the apostles to be brought [before them]. But when the officers arrived, they did not find them in the prison; and they came back and reported, "We found the prison securely locked and the guards standing at the doors, but when we opened [the doors], we found no one inside." A portion of v. 21 is included for context.

An Understandable Version

But when the officers arrived at the jail the apostles were gone, so they returned to the Council and reported, "We found the jail securely locked, with guards on duty at the doors, but when we went inside there was no one there!"

The Expanded Bible

When the high priest and his friends arrived, they called a meeting of the ·leaders [· Sanhedrin; 4:15] ·and [or that is,] ·all the important elders [· the whole senate/council of the sons of Israel]. They sent some men to the ·jail [prison] to bring the apostles to them. But, upon arriving, the ·officers [temple police] could not find the apostles. So they went back and reported to the leaders. They said, "·The jail was [·We found the jail] closed and locked, and the guards were standing at the doors. But when we opened the doors, ·the jail was empty [· we found no one inside]!" A portion of v. 21 is included for context.

Jonathan Mitchell NT

ut upon arriving [D adds: and opening up the prison], the subordinate officers did not find them in the jail (or: prison). So after returning, they gave a report, saying, "We found the prison (or: jail) shut in all security, having been firmly barred and locked, and the guards standing at the doors – yet upon opening [them] up, we found no one inside."

Translation for Translators

The Jewish leaders were perplexed because the apostles were not in jail.
Acts 5:21b-24

Meanwhile, the high priest and those who were with him summoned the other Jewish Council members. Altogether they made up the entire Council of Israel. *After they all gathered together*, they sent *guards* to the jail to bring in the apostles. But when the guards arrived at the jail, they discovered that the apostles were not there. So they returned to the Council, and *one of them* reported, "We (exc) saw that the jail doors were very securely locked, and the guards were standing at the doors. But when we opened *the doors and went in to get those men*, none of them was inside *the jail!*"

The Voice

Meanwhile the council of Jewish elders was gathering—convened by the high priest and his colleagues. They sent the temple police to the prison to have the Lord's emissaries [Literally, *apostles*] brought for further examination; but of course, the temple police soon realized they weren't there. They returned and reported,

Temple Police: The prison was secure and locked, and the guards were standing in front of the doors; but when we unlocked the doors, the cell was empty. A portion of v. 21 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible	<p>But the officers who came [Or “when they came”] did not find them in the prison, and they returned and [*Here “and ” is supplied because the previous participle (“returned”) has been translated as a finite verb] reported, saying, “We found the prison locked with all security and the guards standing at the doors, but when we [*Here “when ” is supplied as a component of the participle (“opened”) which is understood as temporal] opened them , [*Here the direct object is supplied from context in the English translation] we found no one inside!”</p>
NET Bible®	<p>But the officers⁵³ who came for them⁵⁴ did not find them in the prison, so they returned and reported,⁵⁵ “We found the jail locked securely and the guards standing at the doors, but when we opened them,⁵⁶ we found no one inside.”</p> <p>⁵³tn The Greek term ὑπηρέτης (Juphreth”) generally means “servant,” but in the NT is used for many different types of servants, like attendants to a king, the officers of the Sanhedrin (as here), assistants to magistrates, and (especially in the Gospel of John) Jewish guards in the Jerusalem temple (see L&N 35.20).</p> <p>⁵⁴tn The words “for them” are not in the Greek text but are implied.</p> <p>⁵⁵tn Grk “reported, saying.” The participle λέγοντες (legontes) is redundant in English and has not been translated.</p> <p>⁵⁶tn The word “them” is not in the Greek text, but is implied. Direct objects in Greek were often omitted when clear from the context, but must be supplied for the modern English reader.</p>
Wilbur Pickering’s New T.	<p>Well, upon arriving the operatives did not find them in the jail, so they returned and reported, saying: “We certainly found the prison securely locked, and the guards standing in front of the doors, but upon opening them we found no one inside!”</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Benjamin Brodie’s trans.	<p>But when the officers [young men] arrived, they did not find them in the jail guard-house. Consequently, after returning, they made an announcement, Saying: “We found the jail locked in a state of complete security and the guards standing at the doors. But when we opened them, we found nobody inside [escape from jail].”</p>
Literal Standard Version	<p>And having risen, the chief priest, and all those with him—being the sect of the Sadducees—were filled with zeal, and laid their hands on the apostles, and put them in a public prison; but through the night a messenger of the LORD opened the doors of the prison, having also brought them forth, he said, “Go on, and standing, speak in the temple to the people all the sayings of this life”; and having heard, they entered into the temple at the dawn, and were teaching. And the chief priest having come, and those with him, they called together the Sanhedrin and all the Senate of the sons of Israel, and they sent to the prison to have them brought, and the officers having come, did not find them in the prison, and having turned back, they told, saying, “We indeed found the prison shut in all safety, and the keepers standing outside before the doors, and having opened—we found no one within.” Vv. 17–21 are included for context.</p>

Modern Literal Version 2020 But the attendants who came* did not find them in the prison. Now having turned back, they reported, saying, We indeed found the prison, having been locked with* all *the security intact*, and the guards standing before the doors. But having opened it, we found no one inside.

New King James Version **Apostles on Trial Again**
But when the officers came and did not find them in the prison, they returned and reported, saying, "Indeed we found the prison shut securely, and the guards standing outside [NU, M omit *outside*] before the doors; but when we opened them, we found no one inside!"

New Matthew Bible When the officers came and did not find them in the prison, they returned and reported, saying, We found the prison shut as securely as was possible, and the guards standing outside before the doors. But when we opened up, we found no one within.

NT (Variant Readings) But the officers that came found them not in the prison; and they returned, and told, saying, The prison-house we found shut in all security, and the keepers standing [outside] before the doors: but when we had opened, we found no man within.

Numeric English NT But the officers that came found them not in the prison; and they returned, and reported, saying [that], The prison-house we found shut in all safety, and the keepers standing at the doors: but on opening, found no one within.

The gist of this passage: The guard was sent to the prison to find the Apostles, but they were not there. The guards came back and reported this to the Sanhedrin.

22-23

Acts 5:22a			
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
paraginomai (παράγινομαι) [pronounced pah-ahg-EEN-ohm-ai]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #3854
hupêretês (ὑπηρέτης) [pronounced hoop-ay-REHT-ace]	<i>attendant, subordinate, assistant, minister, officer, servant</i>	masculine plural noun; nominative case	Strong's #5257
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active indicative	Strong's #2147
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Acts 5:22a			
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
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
phulakê (φυλακή) [pronounced foo-lak-AY]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine plural noun; dative, locative, instrumental case	Strong's #5438

Translation: The subordinates who went did not find [the Apostles] in prison.

The Apostles were supposed to be cooling their heels in prison; but the men sent to retrieve them, for the trial, were unable to find them.

It seems likely that most of these men had taken the Apostles to the prison the night before.

Acts 5:22a The subordinates who went did not find [the Apostles] in prison. (Kukis mostly literal translation)

Acts 5:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anastrephô (ἀναστρέφω) [pronounced an-as-TREF-oh]	<i>overturning; returning; by implication, busying oneself, remaining, living; behaving</i>	masculine plural, aorist active participle, nominative case	Strong's #390
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apaggellô (ἀπαγγέλλω) [pronounced ap-ang-EL-loh]	<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 rd person plural, aorist active indicative	Strong's #518

Translation: Returning they brought a report,...

Returning these men had to explain what had happened. They had to explain why they did not have the Apostles in tow. They come back with an official report.

Acts 5:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, nominative case	Strong's #3004
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
desmōtêrion (δεσμοτήριον) [pronounced des-mo-TAY-ree-on]	<i>prison, jail; dungeon, place of bondage</i>	neuter singular noun, accusative case	Strong's #1201
heuriskō (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	1 st person plural, aorist active indicative	Strong's #2147
kleiō (κλείω) [pronounced KLIE-oh]	<i>being shut [up], closed; metaphorically; causing the heavens to withhold rain; shutting up (compassion), being devoid of pity towards one; obstructing the entrance into the kingdom of heaven</i>	neuter singular, perfect passive participle, accusative case	Strong's #2808
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
pasê (πάσῃ) [pronounced PAH-say]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	feminine singular adjective, locative, dative and instrumental cases	Strong's #3956

Translation: ...saying, "We found the prison shut up completely [lit., in all]..."

All of the details are covered methodically. First of all, the prison was shut up completely. There was no indication that anyone broke in or out. If there were doors in front secured with locks, then they remained secured with locks.

There appears to be no indication that the Apostles were *busted out* of jail. The doors which were opened for them are now completely secure. The guards are right there at the doors, making sure no one tried to leave. This is pretty much as secure as a prison could be.

Acts 5:23b			
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
tous (τοὺς) [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
phulakes (φύλακες) [pronounced <i>FOO-lak-ehs</i>]	<i>guards, sentries, watchers, keepers</i>	masculine plural noun, accusative case	Strong's #5441
histēmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine singular, perfect active participle; nominative	Strong's #2476
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] 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
So the Westcott Hort text and the Tischendorf's Greek text. The Byzantine Greek text and the Scrivener Textus Receptus have this preposition instead:			
pro (πρό) [pronounced <i>proh</i>]	<i>before, prior to; in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
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>	feminine plural definite article; genitive and ablative cases	Strong's #3588
thura (θύρα) [pronounced <i>THOO-rah</i>]	<i>door, gate, portal, entrance (the opening or the closure, literally or figuratively)</i>	feminine plural noun; genitive/ablative case	Strong's #2374

Translation: ...with the guards standing at the doors;...

There were guards posted outside. It would make sense that this is the only way in and out of the prison.

Whatever took place, none of the guards were privy to it. How the doors were opened without destroying the locks; how the guards did not see what was taking place—this information is not given to us. We simply know how secure the building was and that no one appears to know what exactly happened.

Acts 5:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>opening; being opened [up]</i>	masculine singular, aorist active participle; nominative case	Strong's #455
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ésō (ἔσω) [pronounced EHS-oh]	<i>inside; inner, inward, within</i>	adverb	Strong's #2080
oudeís (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>	masculine singular adjective; used as an absolute denial; emphatic negation; accusative case	Strong's #3762
heuriskô (εὕρισκω) [pronounced hyoo-RIHS-ko]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	1 st person plural, aorist active indicative	Strong's #2147

Translation: ...however, when opening it up [lit., inside], we found no one.”

The guards likely opened the doors, and there is no one inside.

The prison guards would have been just as surprised as the transport team. They have probably been there the entire night, they saw nothing amiss; and yet, there are no prisoners inside.

Acts 5:22b–23 Returning they brought a report, saying, “We found the prison shut up completely [lit., in all] with the guards standing at the doors; however, when opening it up [lit., inside], we found no one.” (Kukis mostly literal translation)

Acts 5:22–23 The subordinates who went did not find [the Apostles] in prison. Returning they brought a report, saying, “We found the prison shut up completely [lit., in all] with the guards standing at the doors; however, when opening it up [lit., inside], we found no one.” (Kukis mostly literal translation)

There is clearly a miracle which has taken place. Despite having a 24 hour guard right there outside the jail; and despite the building being secured with locks (which are still there), the Apostles are not there.

We see this from two points of view. The Apostles are there in jail and the angels show up, open the doors, and let them out. Exactly what happened with the guards and locks are not told to us. They do not see any of this from their point of view.

From the point of view of the guards on duty, the prisoners were put inside the night before, and no one has entered or exited the jail since then. From their point of view, nothing happened.

Apart from a miracle, there is no reconciling these two points of view.

Acts 5:22–23 The temple guards who were sent did not find the Apostles in the prison. They returned with the following report; “The prison was completely secure with guards presently standing at the entrance. However, when we went inside, we found no prisoners there.” (Kukis paraphrase)

Acts 5:19–23 An angel from the Lord opened the doors of the prison in the night, and, leading them out, said to them, “Go and take a stand in the Temple, [and] speak the words of this life to the people.” When they heard this, they entered into the Temple [courtyard] in the early morning and they (began to) teach. [At the same time] the High Priest and the ones with him were coming. They assembled the council and the senate from the sons of Israel and they sent [a guard] to the prison to bring the Apostles [lit., *them*] [out]. The subordinates who went did not find [the Apostles] in prison. Returning they brought a report, saying, “We found the prison shut up completely [lit., *in all*] with the guards standing at the doors; however, when opening it up [lit., *inside*], we found no one.” (Kukis mostly literal translation)

When we take vv. 19–23 together, it is clear that the Apostles were rescued under miraculous circumstances. What appears to be the case is, the angel apparently brought the Apostles right out through the front doors. What happened to the guards is not clear—they probably fell asleep. Once the Apostles walked out, it appears that everything was restored completely back to normal. The doors appear to be locked and secure; the guards are alert and watching over their prison. The only difference is, the prisoners are no longer inside.

They do not realize that, not far from where they are, the Apostles are out in public teaching the gospel.

But when they heard the words these, not only the office of the Temple and also the chief priests were thoroughly perplexed about them, [as to] what might this become. And arriving, a certain one brought a report to them, that, “Behold, the men whom you [all] placed in the prison are in the Temple standing and teaching the people.” Then departing the officer with the subordinates went to [and brought] them—not with force—for they were fearing the people [that] they might not be stoned.

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But when they heard these words, (the chief priest,) the officer of the Temple and the [future] chief priests were thoroughly perplexed [as to] what this might become. After arriving, a certain one brought a report to them, (saying) [lit., *that*], “Listen, the men that you [all] put into the prison are [right now] standing in the Temple and teaching the people.” The officer and his underlings, having left [that place], [went to the Temple] and brought the Apostles [lit., *them*]—[but they did this] without [using] force, for they feared the people, [that] they [themselves] might be stoned [to death].

As soon as the officer of the Temple and the chief priests heard these words, they wondered what all this might lead to. *What is the next shoe to drop*, they thought. Then another man came to them, telling them, “You won’t believe this, what I just saw: the Apostles are right now in the Temple, taking a stand for Jesus and teaching the people.” The officer and his associates then went to the Temple and brought the Apostles to the court, being careful not to use any overt force. All of these religious types feared the people and worried that they might stone them for using excessive force.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) But when they heard the words these, not only the office of the Temple and also the chief priests were thoroughly perplexed about them, [as to] what might this become. And arriving, a certain one brought a report to them, that, “Behold, the men whom you [all] placed in the prison are in the Temple standing and teaching the people.” Then departing the officer with the subordinates went to [and brought] them—not with force—for they were fearing the people [that] they might not be stoned.

Complete Apostles Bible	<p>Now when they heard these words, both the high priest and the captain of the temple, and the chief priests, they were greatly perplexed about them, as to what would come of this.</p> <p>So one came and reported to them, saying, "Behold, the men whom you put in jail are standing in the temple and teaching the people!"</p> <p>Then the captain went with the officers and brought them without violence, for they were afraid of the people, lest they be stoned.</p>
Douay-Rheims 1899 (Amer.)	<p>Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass.</p> <p>But one came and told them: Behold, the men whom you put in prison are in the temple, standing and teaching the people.</p> <p>Then went the officer with the ministers and brought them without violence: for they feared the people, lest they should be stoned.</p>
Holy Aramaic Scriptures	<p>And when the Rabay Kahne {the Priest's Chiefs}, and the Rulers of The Haykla {The Temple} heard these words, they were amazed, and concerning them were pondering what this was.</p> <p>And there came a nash {a man} which informed them that those men who were imprisoned in the prisoner's house; look! They are standing in The Haykla {The Temple}, and are teaching the Ama {the People}.</p> <p>Then, the Rulers departed with the attendants, so that they might bring them, not with violence, for, they were fearing that perhaps the Ama {the People} would stone them.</p>
James Murdock's Syriac NT	<p>And when the chief priests and rulers of the temple heard these words, they were astonished at them; and they studied what this could mean.</p> <p>And one came and informed them: Those men, whom ye shut up in the prison, lo, they are standing in the temple, and teaching the people.</p> <p>Then went the rulers with attendants, to bring them without violence; for they feared, lest the people should stone them.</p>
Original Aramaic NT	<p>And when The Chief Priests and the Leaders of The Temple heard these words, they were astonished at them and they were considering what this was.</p> <p>And a man came informing them: "The same men whom you shut up in the prison, behold, they are standing in The Temple teaching the people."</p> <p>And the Leaders went with the attendants to bring them, not with force, for they were afraid lest the people would stone them.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Now, at these words, the captain of the Temple and the chief priests were greatly troubled about what might be the end of this business.</p> <p>And someone came and said to them, The men, whom you put in prison, are in the Temple teaching the people.</p> <p>Then the captain and some of the police went and took them, but not violently, for fear that they might be stoned by the people.</p>
Bible in Worldwide English	<p>When the high priest, the captain of the temple, and the chief priests heard this, they did not know what to think. We wonder what will come from all this, they thought.</p> <p>Just then someone came and told them, The men you put in prison are standing in the temple teaching the people.</p> <p>Then the captain went with the men and brought the apostles quietly. They did not bring them by force because they were afraid the people would kill them with stones.</p>

Easy English	<p>The leader of the police of the temple and the leaders of the priests heard the news. They could not understand what had happened. They were afraid of what might happen next.</p> <p>Then a man came to the leaders. He said to them, 'Listen! Those men that you put in the prison are now standing in the yard of the temple. They are teaching the people there.' So the leader of the police took his men with him to find the apostles. They took hold of the apostles to take them back to the Jewish leaders. But they did not hurt them because they were afraid of the people. They thought that the people might be angry. They might throw stones at them to kill them.</p>
Easy-to-Read Version–2008	<p>The captain of the Temple guards and the leading priests heard this. They were confused and wondered what it all meant.</p> <p>Then another man came and told them, "Listen! The men you put in jail are standing in the Temple area teaching the people." The captain and his men went out and brought the apostles back. But the soldiers did not use force, because they were afraid of the people. They were afraid the people would stone them to death.</p> <p>When the officer of the temple guards and the chief priests heard this, they were puzzled about what could have happened.</p>
<i>God's Word™</i>	<p>Then someone told them, "The men you put in prison are standing in the temple courtyard. They're teaching the people."</p> <p>Then the officer of the temple guards went with some of his men to bring back the apostles without using force. After all, the officer and his guards were afraid that the people would stone them to death for using force.</p>
Good News Bible (TEV)	<p>When the chief priests and the officer in charge of the Temple guards heard this, they wondered what had happened to the apostles.</p> <p>Then a man came in and said to them, "Listen! The men you put in prison are in the Temple teaching the people!" So the officer went off with his men and brought the apostles back. They did not use force, however, because they were afraid that the people might stone them.</p>
J. B. Phillips	<p>When the captain of the Temple guard and the chief priests heard this report they were completely mystified at the apostles' disappearance and wondered what further developments there would be. However, someone arrived and reported to them, "Why, the men you put in jail are standing in the Temple teaching the people!" Then the captain went out with his men and fetched them. They dared not use any violence however, for the people might have stoned them.</p>
<i>The Message</i>	<p>The chief of the Temple police and the high priests were puzzled. "What's going on here anyway?"</p> <p>Just then someone showed up and said, "Did you know that the men you put in jail are back in the Temple teaching the people?" The chief and his police went and got them, but they handled them gently, fearful that the people would riot and turn on them.</p>
NIRV	<p>When the captain of the temple guard and the chief priests heard this report, they were bewildered. They wondered what would happen next.</p> <p>Then someone came and said, "Look! The men you put in jail are standing in the temple courtyard. They are teaching the people." So the captain went with his officers and brought the apostles back. But they didn't use force. They were afraid the people would kill them by throwing stones at them.</p>
New Life Version	<p>When the religious leaders and the leader of the house of God heard this, they were much troubled as to what might happen. Then someone came and told them, "The men you put in prison are now standing in the house of God and teaching the people." The leader of the house of God took his men and got them. They did not hurt the missionaries because they were afraid the people would throw stones at them.</p>

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

Casual English Bible	<p>When the Temple's top security guard and the leading priests heard that, they were dumbfounded. They had no idea how this could have happened.</p> <p>Then, someone burst in and said, "Look! Those men you put in jail are back at the Temple teaching the people." The Temple's top security guard took some of his men with him to where the apostles were. He didn't arrest the apostles because he was afraid of how the crowd might react. But he convinced the men to go with him and meet with the council.</p>
Contemporary English V.	<p>The captain of the temple police and the chief priests listened to their report, but they did not know what to think about it.</p> <p>Just then someone came in and said, "Right now those men you put in jail are in the temple, teaching the people!"</p> <p>The captain went with some of the temple police and brought the apostles back. But they did not use force. They were afraid that the people might start throwing stones at them.</p>
The Living Bible	<p>When the police captain [literally, "the captain of the Temple."] and the chief priests heard this, they were frantic, wondering what would happen next and where all this would end! Then someone arrived with the news that the men they had jailed were out in the Temple, preaching to the people!</p> <p>The police captain went with his officers and arrested them (without violence, for they were afraid the people would kill them if they roughed up the disciples) and brought them in before the Council. V. 27 is included for context.</p>
New Berkeley Version New Living Translation	<p>.</p> <p>When the captain of the Temple guard and the leading priests heard this, they were perplexed, wondering where it would all end. Then someone arrived with startling news: "The men you put in jail are standing in the Temple, teaching the people!"</p> <p>The captain went with his Temple guards and arrested the apostles, but without violence, for they were afraid the people would stone them.</p>
The Passion Translation	<p>When the captain of the temple guard and the leading priests heard this report, they were perplexed and at a loss over what to make of it.</p> <p>Someone came and informed them, "The men you put in prison are out there standing in the temple courts, teaching the people!"</p> <p>So the captain of the temple guard and his officers went to arrest them once again, but without using force, for they were afraid the people would stone them.</p>
Plain English Version	<p>The boss over the soldiers that guarded God's ceremony house heard the soldiers say that, and so did the bosses of the Jewish ceremonies, but they didn't understand. They thought, "How did those men get out? What will happen next?"</p> <p>Then somebody came and said to them, "Listen, those men that you put in the jail are in the yard of God's ceremony house. They are standing there teaching the people." So the boss over those soldiers went there with his men, and they got Jesus's special workers. But they were not hard on them. They didn't force them to come, they just asked them to come quietly. The soldiers didn't want to hurt them. They were frightened, because they thought the people there might get angry and throw stones to try to kill them.</p>
Radiant New Testament	<p>When the captain of the temple guard and the chief priests heard this report, they couldn't understand how it could be true. They wondered what would happen next.</p> <p>Just then someone came in and said, "Look! The men you put in jail are standing in the temple courtyard, teaching the people!" So the captain went with his officers and brought the apostles back. But they didn't use force, because they were afraid that if they did, the people would stone them.</p>
UnfoldingWord Simplified T. William's New Testament	<p>.</p> <p>When the military commander of the temple square and the high priest heard this, they were utterly at a loss to know how this might turn out.</p> <p>But somebody came by and reported to them, "The men that you put in jail are standing right here in the temple square, teaching the people."</p>

Then the military commander went with his attendants and brought them back, but without any violence, for they were afraid of being pelted with stones by the people.

Partially literal and partially paraphrased translations:

American English Bible	Well when the Temple captain and the Chief Priests were told this, they were confused and they wondered what had really happened. But then someone came and reported: 'Look! The men you put in jail are standing in the Temple teaching the people!' So the captain took his officers and brought them back peacefully (because they were afraid of being stoned by the people).
Beck's American Translation Breakthrough Version	. As they heard these words, both the captain of the temple grounds and the head priests were dumbfounded about them, what this might become. But when someone showed up, he announced to them, "Look, the men that you put in the jail are on the temple grounds, who have been standing and are teaching the group." Then after the captain went out together with the rowers, he brought them without force. You see, they were fearing the group <i>so that</i> they might not be attacked with stones.
Common English Bible A. Campbell's Living Oracles	. Now, when the high priest, and the captain of the temple guard, and the chief priests heard these words, they doubted concerning them, what this could be. But one came, and told them, Behold, the men whom you put in prison, are standing in the temple, and teaching the people. Then the captain went, with the officers, and brought them, (not by violence, for they feared the people, lest they should be stoned:)
New Advent (Knox) Bible	At hearing this, the temple superintendent and the chief priests were at a loss to know what had become of them; until an eye-witness told them, The men you put in prison are standing in the temple, teaching the people there. So the superintendent and his officers went and fetched them, using no violence, because they were afraid of being stoned by the people;...
20 th Century New Testament	When the Officer in charge at the Temple and the Chief Priests heard their story, they were perplexed about the Apostles and as to what all this would lead to. Presently, however, some one came and told them, that the men whom they had put in prison were actually standing in the Temple Courts, teaching the people. On this, the Officer went with his men and fetched the Apostles—without using violence, for they were afraid of being stoned by the people—.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The high priest, captain of the temple, and the chief priests were troubled by this, not knowing what it entailed. Then a man stepped forward and said, "The men you imprisoned are in the temple right now, teaching the people." The temple captain and his officers went to the temple and brought them back without being violent, since they feared the people might stone them.
Revised Ferrar-Fenton Bible	The Apostles and their Judges. When the commander of the temple and the chief priests heard these facts, they were much perplexed concerning them, as to what they could mean. A man, however, came to them reporting: "Why, the men whom you put in prison are standing in the temple teaching the people." Then the commander going with the officers, brought them, but without violence; for they dreaded the people, fearing that they should be stoned.

God's Truth (Tyndale) When the chief Priest of all and the ruler of the temple and the high Priests heard these things, they doubted of them, whereunto this would grow. Then came one and showed them: behold the men that you put in prison, stand in the temple, and teach the people. Then went the ruler of the temple with ministers, and brought them without violence. For they feared the people, lest they should have been stoned.

Montgomery NT .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Upon hearing these words, the captain of the Temple guard and the high priests were baffled, wondering where all of this would end. Just then someone arrived with the report, "Look, those men whom you put in prison are standing in the Temple, teaching the people." Then the captain went off with the guards and brought them back, but without any show of force, for fear of being stoned by the people.

The Heritage Bible And when both the priests, and the commander of the temple, and the head priests heard these things, they were totally perplexed about what this would become.

And one came near, and announced to them that, Behold, the men whom you placed in prison are in the temple standing and teaching the people.

Then the commander going with the subordinates, brought them with absolutely no force, because they feared the people lest they be stoned.

New American Bible (2011) When they heard this report, the captain of the temple guard and the chief priests were at a loss about them, as to what this would come to. Then someone came in and reported to them, "The men whom you put in prison are in the temple area and are teaching the people." Then the captain and the court officers went and brought them in, but without force, because they were afraid of being stoned by the people.⁹ g. [5:26] Lk 20:19.

New Jerusalem Bible When the captain of the Temple and the chief priests heard this news they wondered what could be happening. Then a man arrived with fresh news. 'Look!' he said, 'the men you imprisoned are in the Temple. They are standing there preaching to the people.' The captain went with his men and fetched them -- though not by force, for they were afraid that the people might stone them.

Revised English Bible—1989 When they heard this, the controller of the temple and the chief priests were at a loss to know what could have become of them, until someone came and reported: "The men you put in prison are standing in the temple teaching the people." Then the controller went off with the officers and fetched them, but without use of force, for fear of being stoned by the people.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible When the captain of the Temple police and the head *cohanim* heard these things, they were puzzled and wondered what would happen next. Then someone came and reported to them, "Listen! The men you ordered put in prison are standing in the Temple court, teaching the people!" The captain and his officers went and brought them, but not with force; because they were afraid of being stoned by the people.

Holy New Covenant Trans. The captain of the temple guards and the most important priests heard this. They were confused. They wondered, "What will happen because of this?" Then another man came and told them, "Listen! The men you had put in jail are standing in the temple courtyard. They are teaching the people!"

The Scriptures 2009	<p>Then the captain and his men went out and brought the delegates back. However, the soldiers did not use force because they were afraid of the people. The people might become angry and kill the soldiers with stones.</p> <p>And as the high priest and the captain of the Set-apart Place and the chief priests heard these words, they were puzzled and wondered what this might be.</p> <p>But one came and reported to them, saying, "Look, the men whom you put in prison are standing in the Set-apart Place and teaching the people!"</p>
Tree of Life Version	<p>Then the captain went with the officers and brought them, not with force, for they feared the people, lest they should be stoned.</p> <p>When the captain of the Temple and the ruling kohanim heard these words, they were perplexed about them, wondering where this would lead.</p> <p>But someone came and reported to them, "The men you put in prison are standing in the Temple and teaching the people!"</p> <p>Then the captain went off with the officers and brought the emissaries—but not with force, because they feared they might be stoned by the people.</p>

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...as but [They] hear the words these The also Captain [of] the temple and The Priests (Chief) had (confusion) about them {Wondering} What? ever may become This Coming but Someone announces [to] them for look! The Men whom* [You*] place in the guard are in the temple Having Stood and Teaching the people then Going The Captain with the officials leads them not with force [They] feared for the people not [They] may be stoned.</p>
Alpha & Omega Bible	<p>NOW WHEN THE CAPTAIN OF THE TEMPLE GUARD AND THE CHIEF PRIESTS HEARD THESE WORDS, THEY WERE GREATLY PERPLEXED ABOUT THEM AS TO WHAT WOULD COME OF THIS.</p> <p>BUT SOMEONE CAME AND REPORTED TO THEM, "THE MEN WHOM YOU PUT IN PRISON ARE STANDING IN THE TEMPLE AND TEACHING THE PEOPLE!"</p> <p>THEN THE CAPTAIN WENT ALONG WITH THE OFFICERS AND PROCEEDED TO BRING THEM BACK WITHOUT VIOLENCE; FOR THEY WERE AFRAID OF THE PEOPLE, THAT THEY MIGHT BE STONED.</p>
Awful Scroll Bible	<p>(")If-for-indeed-then we hear that, some going-out from us subvert yous with words, implementing-against you all's lives, confirming to be cutting-around and to observe the Law, whom we ourselves thoroughly- not -arrange.</p> <p>A certain one coming-near, even announces-away to them, speaking out that, "Be yourselves looking, the men whom yous yourselves placed from-within prison, are having stood from-within the temple, even are teaching the people!"</p> <p>As-when-at-that time, going-away, the army-commander with the ~assistants brought them, not with force, for they were fearing the people, in-order-that,- they should -not be stoning them.</p>
Concordant Literal Version	<p>Now as they hear these words, both the officer of the sanctuary and the chief priests were bewildered concerning them, as to whatever may come of this."</p> <p>Now someone, coming along, reports to them that "Lo! the men whom you placed in the jail are in the sanctuary, standing and teaching the people."</p> <p>Then the officer, together with the deputies, coming forth, led them, but not with violence, for they feared the people, lest they should be stoned."</p>
exeGeses companion Bible	<p>And when the priest and the strategos of the priestal precinct and the archpriests hear these words, they are thoroughly perplexed about them - whatever this be.</p> <p>But one comes and evangelizes them, wording, Behold, the men you put in the guardhouse</p>

are standing in the priestal precinct,
doctrinating the people.
Then the strategoi goes with the attendants
and brings them without violence:

Orthodox Jewish Bible

that they not be stoned; for they awed the people.
And when the Sar Tzeva HaHeikhal of the Beis Hamikdash and the Rashei Hakohanim heard these words, they were perplexed about them, as far as what would come of all this.

But someone came and reported to them, "Hinei, the men whom you put in the beis hasohar are in the Beis Hamikdash standing and saying shiurim to the people."
Then the Sar Tzeva HaHeikhal went along with the mesharetim and brought the Moshiach's Shlichim back, but not with force--for they feared the people, lest they should be stoned.

Rotherham's Emphasized B.

Now [when both the captain of the temple and the High-priests heard these words] they were utterly at a loss concerning them—what perhaps this might come to. But some one [entering] brought tidings unto them—

Lo! ||the men whom ye put in the prison|| are in the temple, standing and teaching the people!

||Then|| the captain with the officers [departing] brought them—not with violence,—for they were afraid of the people, lest they should be stoned;...

Expanded/Embellished Bibles:

The Amplified Bible

Now when the captain of the temple guard and the chief priests heard these things, they were greatly perplexed, wondering what would come of this. But someone came and told them, "The men whom you put in prison are standing [right here] in the temple [area], teaching the people!" Then the captain went with the officers and brought them back, without hurting them (because they were afraid of the people, worried that they might be stoned).

An Understandable Version

Now when the captain of the Temple [*guard*] and the leading priests heard about this, they became frustrated over how far this [*teaching*] would [*eventually*] spread. [*Just then*] someone came in and said, "Look, the men you put in jail are [*now*] standing in the Temple teaching people." [*Immediately*] the captain, with his officers, went [*to the Temple*] and brought the apostles back again, but did not use any violence because they feared that the people might stone them.

The Expanded Bible

Hearing this, the captain of the Temple guards and the leading [^Tchief] priests were confused [puzzled; confounded] and wondered what was happening [or this might lead to].

Then someone came and told them, "Listen [^L Look]! The men you put in jail [prison] are standing in the Temple [courts] teaching the people." Then the captain and his men [the officers/attendants; ^Cthe temple police] went out and brought the apostles back. But they did not use force, because they were afraid the people would stone them to death.

Jonathan Mitchell NT

Now as they heard these words, both the captain of the Temple complex and the head (chief; ranking) priests became utterly perplexed about them and continued bewildered as to whatever this might come to be (or: what would come of this).

But then someone just arriving reported to them, "Look, and consider (or: Hey)! The men whom you folks put in the prison are presently within the Temple courts (or: grounds), standing and continuing in teaching the people!"

At that point the captain, after going off with the subordinate officers, proceeded in leading them, [bringing them] without force or violence – for they were fearing the people, lest they could (or: should; would) be stoned.

P. Kretzmann Commentary

Now when the high priest and the captain of the Temple and the chief priests heard these things, they doubted of them where unto this would grow.

Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the Temple and teaching the people. Kretzmann places v. 26 with the next section.

Syndein/Thieme

Kretzmann's **commentary** for Acts 5:21–25 has been placed in the **Addendum**. Now when the high priest and the captain of the temple and the chief priests heard these things, they said if only these things {miracles} would stop - I wish they would, but they won't {3rd class condition} - then I would know how this {Christianity} would turn out.

Then came one and told them, saying, "Behold, the men whom you put in prison are taking a stand in the temple, and teaching the people.

Then the general {general officer of the temple} went with the officers, and brought them without violence {arrested again though this time not beaten first} for they {the priests and officers} feared the people, lest they should have been stoned.

Translation for Translators

When the captain of the temple guards and the chief priests heard that, they became greatly perplexed, *wondering* what might result from all this.

After finding them, the leaders brought the apostles back to question them.

Acts 5:25-26

Then someone came from the Temple courtyard and excitedly reported to them, "Listen to this! Right now the men whom you put in jail are standing in the Temple courtyard and they are teaching the people about Jesus!" So the captain of the Temple guards went to the Temple courtyard with the officers, and they brought the apostles back to the Council room. But they did not treat them roughly, because they were afraid that the people would kill them by throwing stones at them if they hurt the apostles.

The Voice

The captain of the temple police and the senior priests were completely mystified when they heard this. They had no idea what had happened. Just then, someone arrived with this news:

Temple Messenger: You know those men you put in prison last night? Well, they're free. At this moment, they're *at it again*, teaching our people in the temple!

The temple police—this time, accompanied by their captain—rushed over to the temple and brought the emissaries [Literally, *apostles*] of the Lord to the council. They were careful not to use violence, because the people were so supportive of them that the police feared being stoned by the crowd if they were too rough.

Bible Translations with Many Footnotes:

Lexham Bible

Now when both the captain of the temple and the chief priests heard these words, they were greatly perplexed concerning them, as to what this might be.

But someone came and [*Here "and" is supplied because the previous participle ("came") has been translated as a finite verb] reported to them, "Behold, the men whom you put in prison are standing in the temple courts [*Here "courts" is supplied to distinguish this area from the interior of the temple building itself] and teaching the people!"

Then the captain went with the officers and [*Here "and" is supplied because the previous participle ("went") has been translated as a finite verb] brought them, not with force (for they were afraid of the people, lest they be stoned by them). [*The words "by them" are not in the Greek text but are implied]

NET Bible®

Now when the commander⁵⁷ of the temple guard⁵⁸ and the chief priests heard this report,⁵⁹ they were greatly puzzled concerning it,⁶⁰ wondering what this could⁶¹ be. But someone came and reported to them, "Look! The men you put in prison are standing in the temple courts⁶² and teaching⁶³ the people!" Then the commander⁶⁴ of the temple guard⁶⁵ went with the officers⁶⁶ and brought the apostles⁶⁷ without the use of force⁶⁸ (for they were afraid of being stoned by the people).⁶⁹

⁵⁷tn Or "captain."

^{58tn} 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.

^{59tn} Grk “heard these words.”

^{60tn} Grk “concerning them,” agreeing with the plural antecedent “these words.” Since the phrase “these words” was translated as the singular “this report,” the singular “concerning it” is used here.

^{61tn} The optative verb here expresses confused uncertainty.

^{62tn} Grk “the temple.” This is actually a reference to the courts surrounding the temple proper, and has been translated accordingly.

^{63sn} Obeying God (see v. 29), the apostles were teaching again (4:18-20; 5:20). They did so despite the risk.

^{64tn} Or “captain.”

^{65tn} 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.

^{66tn} The Greek term ὑπηρέτης (Juphreth) generally means “servant,” but in the NT is used for many different types of servants. See the note on the word “officers” in v. 22.

^{67tn} Grk “brought them”; the referent (the apostles) has been specified in the translation for clarity.

^{68tn} Or “without violence.” It is clear, as well, that the apostles did not resist arrest.

^{69tn} Grk “for they feared lest they be stoned by the people.” The translation uses a less awkward English equivalent. This is an explanatory note by the author.

The Spoken English NT

When the captain of the Temple Guard and the chief priests heard that, they didn't know what to think. What could this be?

But then someone arrived and reported to them, “Look, the men you put in jail are standing there in the Temple and teaching the people!”

Then the captain went off with his officers and brought them. They didn't use force, because they were afraid of the public. They were worried about getting stoned.^p

^p Lit. “...the people [sg.] that they not be stoned.”

Wilbur Pickering's New T.

Now when the high priest, the captain of the temple, and the chief priests heard these words, they were really perplexed as to what the implications might be.¹⁴

But someone came and told them, “Hey, the men whom you put in the jail are standing in the temple and teaching the people!”

Then the captain went with the operatives and brought them without violence, because they were afraid that the people might stone them.

(14) Come now, the only possible explanation was supernatural intervention. There is no one more blind than he who refuses to see.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation .

Benjamin Brodie's trans.

Now, when they heard these words, the captain of the temple guard and also the chief priests were perplexed concerning them [the apostles], as to what might become of this [inexplicable event].

Then a certain person, after coming forward, reported to them: “Look! The men whom you put in jail are in the temple, standing their ground [firm and resolute] and teaching the people [exercising their freedom of speech].”

Then the captain, having departed with the officers [young male assistants or deputies], brought them back [led them to the council chambers] without force, for they were afraid of being stoned by the people .

Context Group Version

Now when the magistrate of the temple and the chief priests heard these words, they were much perplexed concerning them to what this would grow. And there

came one and told them, Look, the men whom you (pl) put in the prison are in the temple standing and teaching the people. Then the magistrate went with the attendants, and brought them, [but] without violence; for they feared the people, lest they should be stoned.

Far Above All Translation

And when the priest and the head guard of the temple and the senior priests heard these words, they were at a loss concerning them as to what this might turn into. Then someone arrived and reported back to them as follows, “We have seen how the men whom you had put in prison are standing in the temple teaching the people.” Then the head guard went away with the attendants and brought them, not with force, for they feared the people, so as not to be stoned.

Modern English Version

Now when the high priest, the captain of the temple, and the chief priests heard these things, they were in doubt of what might become of this.

Then one came and told them, “Look, the men whom you put in prison are standing in the temple and teaching the people.” Then the captain with his escorts went and brought them, without force lest they should be stoned, for they feared the people.

Modern Literal Version 2020

Now as both the magistrate of the temple and the priest and the high-priests heard these words, they were perplexed concerning them as to why this would have happened.

But someone came*, and reported to them, Behold, the men, whom you° placed in the prison yourselves, are in the temple standing and teaching the people.

Then the magistrate together-with the attendants went away *and* led them, *but* with no violence; for* they were fearing the people (that* they might not be stoned).

New American Standard

Now when the captain of the temple *guard* and the chief priests heard these words, they were greatly perplexed about them as to what would come [Lit *this would become*] of this. But someone came and reported to them, “The men whom you put in prison are standing in the temple *area* and teaching the people!” Then the captain went along with the officers and *proceeded* to bring them *back* without violence (for they were afraid of the people, that they might be stoned).

NT (Variant Readings)

Now when [the high priest and] the captain of the temple and the chief priests heard these words, they were much perplexed concerning them whereunto this would grow. And there came one and told them, [saying], Behold, the men whom ye put in the prison are in the temple standing and teaching the people! Then went the captain with the officers, and brought them, [but] without violence; for they feared the people, lest they should be stoned.

The gist of this passage:

The religious leaders were confused to hear that the Apostles were not to be found in the jail where they had been placed. Then another witness comes to them and says, “They are back teaching again in the Temple courtyard.” They decide to bring them to court, but without using force.

24-26

Acts 5:24

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
akoúō (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, aorist active indicative	Strong's #191

Acts 5:24			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
logoi (λόγοι) [pronounced <i>LOHG-oy</i>]	<i>words; conceptions, ideas; matters; things; decrees, mandates; doctrines, teachings; acts of speaking, speeches; reasons, accounts; revelations</i>	masculine plural noun, accusative case	Strong's #3056
toutous (τούτους) [pronounced <i>TAUW-tooce</i>]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #5128 (accusative plural of Strong's #3778)
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
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with <i>kai</i>	Strong's #5037
The Byzantine Greek text and Scrivener Textus Receptus have these additional words:			
hiereus (ἱερεύς) [pronounced <i>hee-er-YOOCE</i>]	<i>a priest, high priest; one who offers sacrifices and in general in busied with sacred rites; referring to priests of Gentiles or the Jews; metaphorically of Christians, because, purified by the blood of Christ and brought into close intercourse with God</i>	masculine singular noun; nominative case	Strong's #2409
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
Because of the particle <i>te</i> (τε) [pronounced <i>teh</i>], we would expect another noun here. On the other hand, can this particle be used with more than two subjects?			
stratēgós (στρατηγός) [pronounced <i>strat-ay-GOSS</i>]	<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 plural noun; nominative case	Strong's #4755

Acts 5:24			
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
hieron (ἱερόν) [pronounced hee-er-ON]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; genitive/ablative case	Strong's #2411
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
archieis (ἀρχιερεῖς) [pronounced ar-khee-er-YICE]	<i>chief priests, those in line to be the High Priest; a group of leading priests</i>	masculine plural noun; nominative case	Strong's #749
diaporéō (διαπορέω) [pronounced dee-ah-por-EH-oh]	<i>to be thoroughly perplexed, to be much in doubt, to hesitate greatly [due to doubt]</i>	3 rd person plural, imperfect active indicative	Strong's #1280
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
autōn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
ti (τι) [pronounced tee]	<i>in someone, by anyone, to a certain one, in anything, something</i>	neuter singular indefinite pronoun; accusative case	Strong's #5101
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle often found with the relative pronoun	Strong's #302
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive optative	Strong's #1096
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)

Translation: But when they heard these words, (the chief priest,) the officer of the Temple and the [future] chief priests were thoroughly perplexed [as to] what this might become.

When a person hears something that surprises or shocks them, it sometimes takes some time for them to process it. The Apostles were clearly placed into prison, but now they are not there. What does this mean? What is going to happen next? If they cannot put the Apostles into jail, what does this mean?

Or, no doubt, the thought, *how can they not be in jail?* must have been the reaction of many.

The religious hierarchy is thinking about what is going to happen next and this is disconcerting to them.

Acts 5:24 But when they heard these words, (the chief priest,) the officer of the Temple and the [future] chief priests were thoroughly perplexed [as to] what this might become. (Kukis mostly literal translation)

Acts 5:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraginomai (παραγίνομαι) [pronounced <i>pahr-ahg- EEN-ohm-a</i>]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3854
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
apaggellô (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 rd person singular, aorist active indicative	Strong's #518
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: After arriving, a certain one brought a report to them,...

The person who arrives is the one who is bringing a report to them. He has information which they are not aware of. He knows where the Apostles are, and it is the last place they would have expected them to be.

Acts 5:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This next word is found only in Scrivener Textus Receptus; it is not found the Westcott Hort text, the Byzantine Greek text or in Tischendorf's Greek text.			

Acts 5:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
This makes more sense to be here than not, considering the demonstrative which follows. It makes sense to follow a participle; it does not make as much sense to simply be here by itself. The following word could be understood to refer to quotation marks. ...saying (quote)...			
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
idoú (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; nominative case	Strong's #435
hous (οὓς) [pronounced hooç]	<i>whom, which, what, that, whose</i>	masculine plural relative pronoun; accusative case	Strong's #3739
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>	2 nd person plural, aorist middle indicative	Strong's #5087
The 5 th occurrence of this verb in chapter 5.			
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

Acts 5:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phulakê (φυλακή) [pronounced <i>foo-lak-AY</i>]	<i>watch, watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine plural noun; dative, locative, instrumental case	Strong's #5438
eisi (εἰσί) [pronounced <i>i-SEE</i>] eisin (εἰσίν) [pronounced <i>i-SEEN</i>]	<i>are, be, were</i>	3 rd person plural, present indicative	Strong's #1526 (a 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
tô (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
hieron (ἱερόν) [pronounced <i>hee-er-OM</i>]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative, instrumental case	Strong's #2411
histêmi (ἵστημι) [pronounced <i>HIHS-tay-mee</i>]	<i>standing [up, by]; set up, establishing; placing, making firm; keeping intact</i>	masculine plural, perfect active participle; nominative case	Strong's #2476

Translation: ...(saying) [lit., *that*], "Listen, the men that you [all] put into the prison are [right now] standing in the Temple..."

The Apostles were previously in prison. However, now they are said to be in the Temple (actually, in the Temple complex). How on earth did they have the nerve to do this?

Acts 5:25c			
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
didaskô (διδάσκω) [pronounced <i>did-AS-koh</i>]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine plural, perfect active participle; nominative case	Strong's #1321
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

Acts 5:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992

Translation: ...and teaching the people.”

The Apostles are in the Temple complex, in the courtyard, and teaching the people there.

The various groups had different perceptions of the Temple. Those who ran the Temples believed that they were in charge. It was their responsibility and so, they *owned* the Temple complex (for all intents and purposes). The disciples were brought to the Temple complex by the Lord and Jesus did a lot of teaching here. They may not have understood that much of the Temple symbolized Jesus, but they understood that they would go to the Temple to disseminate truth. And if Jesus walked onto the Temple courtyard and boldly spoke the Word; then the disciples believed that they could do this as well.

There would be two sets of understandings by the people of God (the Israelites). For some of them, the Temple provided a place of spiritual duty and religious observance. They did not necessarily believe in the God of the Temple or in all of the stories in the past; but it was how they were brought up and so they stayed with it. Very much like a Catholic of today. There were others who had trusted in the Revealed God and were now considering Jesus; and what the disciples did and taught was exciting and new and appropriate (in their own eyes).

In other words, there are these various factions, and some of the public lines up with the disciples; and another subset of the public lines up with the religious hierarchy.

Acts 5:25 *After arriving, a certain one brought a report to them, (saying) [lit., that], “Listen, the men that you [all] put into the prison are [right now] standing in the Temple and teaching the people.”* (Kukis mostly literal translation)

There would be a large crowd willing to hear the message of the Apostles.

Acts 5:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
aperchomai (ἀπέρχομαι) [pronounced ahp-AIRKH-oh-mai]	<i>going away [from], departing, going [on one's way]</i>	masculine singular, aorist active participle; nominative case	Strong's #565
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 5:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stratēgós (στρατηγός) [pronounced <i>strat-ay-GOSS</i>]	<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 plural noun; nominative case	Strong's #4755
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
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
hupêretês (ὑπηρέτης) [pronounced <i>hoop-ay-REHT-ace</i>]	<i>attendant, subordinate, assistant, minister, officer, servant</i>	masculine plural noun; dative, locative, instrumental case	Strong's #5257
ágô (ἄγω) [pronounced <i>AHG-oh</i>]	<i>to go, to depart, to lead, to bring, to guide, to direct, to follow</i>	3 rd person plural, aorist active indicative	Strong's #71
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: *The officer and his underlings, having left [that place], [went to the Temple] and brought the Apostles [lit., them]—...*

Apparently, there is another place where the religious hierarchy and legal system has gathered. Often, this is by the gate to the city. So these people leave there and go quickly to the Temple courtyard.

They are going to bring the Apostles back for sort of a legal proceeding.

Acts 5:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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
These words together mean, <i>without</i> .			
bía (βία) [pronounced <i>BEE-ah</i>]	<i>force, violence, strength</i>	feminine singular noun, genitive/ablative case	Strong's #970

Translation: *...[but they did this] without [using] force,...*

There is no force used to move the Apostles. They had all come to an agreement for the Apostles to go with them. This takes place in front of a number of people—those who came to hear the Apostles teach. So this was all above board. No threats were made; no force was applied.

Although it does not say, the disciples probably came along with this procession.

Acts 5:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobeō (φοβέω) [pronounced <i>fohb-EH-oh</i>]	<i>to frighten, to strike with fear, passive: to be frightened, afraid, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	3 rd person plural; imperfect (deponent) middle/passive indicative	Strong's #5399
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
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: ...for they feared the people,...

The religious hierarchy was fearful of the people. There were much larger crowds coming to hear Peter teach than for anything else in the Temple.

Acts 5:26d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
litházō (λιθάζω) [pronounced <i>lith-AHD-zoh</i>]	<i>to stone, to overwhelm, to pelt with stones (a Jewish mode of punishment) in order either to wound or kill him</i>	3 rd person plural, aorist passive subjunctive	Strong's #3034

Translation: ...[that] they [themselves] might be stoned [to death].

The religious hierarchy worried that the people might up and stone them.

Acts 5:26 The officer and his underlings, having left [that place], [went to the Temple] and brought the Apostles [lit., *them*]²⁷—[but they did this] without [using] force, for they feared the people, [that] they [themselves] might be stoned [to death]. (Kukis mostly literal translation)

The religious leaders understood that they had a potentially volatile situation on their hands. They could not make any mistakes in mishandling the Apostles.

New European Version Commentary: The crowd were so fickle. They initially believed Jesus, cheering Him as He entered Jerusalem; then they turned against Him and shouted “Crucify Him!”. And now they are again supportive of His cause. God wants stable, loyal hearts and not commitment which is blown about so easily because it has no root in His word.²⁷

Acts 5:24–26 But when they heard these words, (the chief priest,) the officer of the Temple and the [future] chief priests were thoroughly perplexed [as to] what this might become. After arriving, a certain one brought a report to them, (saying) [lit., *that*], “Listen, the men that you [all] put into the prison are [right now] standing in the Temple and teaching the people.” The officer and his underlings, having left [that place], [went to the Temple] and brought the Apostles [lit., *them*]²⁷—[but they did this] without [using] force, for they feared the people, [that] they [themselves] might be stoned [to death]. (Kukis mostly literal translation)

Acts 5:24–26 As soon as the officer of the Temple and the chief priests heard these words, they wondered what all this might lead to. *What is the next shoe to drop*, they thought. Then another man came to them, telling them, “You won’t believe this, what I just saw: the Apostles are right now in the Temple, taking a stand for Jesus and teaching the people.” The officer and his associates then went to the Temple and brought the Apostles to the court, being careful not to use any overt force. All of these religious types feared the people and worried that they might stone them for using excessive force. (Kukis paraphrase)

Throughout, we do not know exactly how many Apostles have been taken here. The only one we hear about is Peter. In v. 29, it is clear that Peter is not the only Apostle who speaks.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Apostles in Jerusalem—the Apostles Speak Voluntarily before the Sanhedrin

And they brought them. Having stood with the council and questioned them the High Priest, saying, “A commandment we declared to you [all], not to keep on teaching upon the Name this. And behold, you [all] have filled up the Jerusalem of the teaching of yours. And you [all] will deliberately bring to us the blood of the Man this.”

Acts
5:27–28

And they brought the Apostles [lit., *them*] [to be questioned]. Standing with the council, the High Priest inquired saying, “We charged you [all] with a commandment, [that you] not continue teaching about this Name. Listen, you [all] have filled up Jerusalem [with] your teaching. [Accordingly,] you [all] intentionally bring this Man’s blood on us.”

These men brought the Apostles to a public forum where they might be questioned. The High Priest began speaking to them, saying, “We gave you a very specific commandment, that you discontinue teaching about this Name. Clearly, you have filled up Jerusalem with your indoctrination. Along with this, you intentionally place the responsibility for this Man’s death upon us.”

Here is how others have translated this verse:

²⁷ From <https://www.n-e-v.info/acts5.html> accessed August 20, 2023.

Ancient texts:

Westcott-Hort Text (Greek)	And they brought them. Having stood with the council and questioned them the High Priest, saying, "A commandment we declared to you [all], not to keep on teaching upon the Name this. And behold, you [all] have filled up the Jerusalem of the teaching of yours. And you [all] will deliberately bring to us the blood of the Man this."
Complete Apostles Bible	And they brought them, and set them before the council. And the high priest asked them, saying, "Did we not give you strict orders not to continue teaching in this name? And behold, you have filled Jerusalem with your teaching, and you want to bring on us the blood of this Man!"
Douay-Rheims 1899 (Amer.)	And when they had brought them, they set them before the council. And the high priest asked them, Saying: Commanding, we commanded you that you should not teach in this name. And behold, you have filled Jerusalem with your doctrine: and you have a mind to bring the blood of this man upon us.
Holy Aramaic Scriptures	And when they brought them, they stood them before all the gathering, and The Rab Kahne {The Priest's Chief} was proceeding to speak unto them, "Had we not certainly given command unto you that no man was to teach in this name? Yet, look! You have filled Urishlem {Jerusalem} with your doctrine, and you are desiring that the blood of this man should come upon us!"
James Murdock's Syriac NT	And when they had brought them, they placed them before the whole council; and the high priest began to say to them: Did we not strictly charge you, to teach no person in this name? And behold, ye have filled Jerusalem with your doctrine; and ye would bring the blood of this man upon us.
Original Aramaic NT	And when they brought them, they stood them before the whole Council and The High Priest began to say to them: "Have we not emphatically commanded you that you teach no one in this name? But behold, you have filled Jerusalem with your teaching and you wish to bring the blood of this man upon us."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they took them into the Sanhedrin, and the high priest said to them, We gave you very clear orders not to give teaching in this name: and now Jerusalem is full of your teaching, and you are attempting to make us responsible for this man's death.
Bible in Worldwide English	So they brought them in and put them before the court. The high priest asked them, Did we not tell you that you must never teach again in this name? But here you are, teaching people all over Jerusalem in this name. You are trying to put on us the blame for this mans death.
Easy English	The police brought the apostles into the meeting room. They made them stand in front of the group of Jewish leaders. The most important priest said to the apostles, 'We told you that you must not teach people any more with the authority of Jesus. But now look at what you have done! Now people everywhere in Jerusalem have heard your teaching. You also want people to think that we are guilty for the death of Jesus.'
Easy-to-Read Version–2008	The soldiers brought the apostles in and made them stand before the council. The high priest questioned them.

	He said, "We told you never again to teach using that name. But look at what you have done! You have filled Jerusalem with your teaching. And you are trying to blame us for his death."
<i>God's Word™</i>	When they brought back the apostles, they made them stand in front of the council. The chief priest questioned them. He said, "We gave you strict orders not to mention Jesus' name when you teach. Yet, you've filled Jerusalem with your teachings. You want to take revenge on us for putting that man to death."
Good News Bible (TEV)	They brought the apostles in, made them stand before the Council, and the High Priest questioned them. "We gave you strict orders not to teach in the name of this man," he said; "but see what you have done! You have spread your teaching all over Jerusalem, and you want to make us responsible for his death!"
J. B. Phillips	So they brought them in and made them stand before the Sanhedrin. The High Priest called for an explanation. "We gave you the strictest possible orders," he said to them, "not to give any teaching in this name (of Jesus). And look what has happened—you have filled Jerusalem with your teaching, and what is more you are determined to fasten the guilt of that man's death upon us!"
<i>The Message</i>	Bringing them back, they stood them before the High Council. The Chief Priest said, "Didn't we give you strict orders not to teach in Jesus' name? And here you have filled Jerusalem with your teaching and are trying your best to blame us for the death of this man."
NIRV	They brought the apostles to the Sanhedrin. The high priest questioned them. "We gave you clear orders not to teach in Jesus' name," he said. "But you have filled Jerusalem with your teaching. You want to make us guilty of this man's death."
New Life Version	They brought the missionaries in and made them stand in front of the court. The head religious leader said, "We told you not to teach about Christ! See! You are spreading this teaching over all Jerusalem. Now you are making it look as if we are guilty of killing this Man."

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

Casual English Bible	He and his men led away the apostles and had them stand in front of the Jewish leaders. The high priest charged the apostles with disobeying the council. He said, "We ordered you to stop using this man's name when you teach. You did just the opposite. You filled Jerusalem with your stories about this man. And you even blame us for his death, as though we killed him."
Contemporary English V.	When the apostles were brought before the council, the high priest said to them, "We told you plainly not to teach in the name of Jesus. But look what you have done! You have been teaching all over Jerusalem, and you are trying to blame us for his death."
Goodspeed New Testament	So they brought them before the council. The high priest called on them for an explanation. "We strictly forbade you," he said, "to teach on this authority, and here you have filled Jerusalem with your teaching, and propose to hold us responsible for this man's death!"
The Living Bible	The police captain went with his officers and arrested them (without violence, for they were afraid the people would kill them if they roughed up the disciples) and brought them in before the Council. "Didn't we tell you never again to preach about this Jesus?" the High Priest demanded. "And instead you have filled all Jerusalem with your teaching and intend to bring the blame for this man's death on us!" V. 26 is included for context.
New Berkeley Version	.

New Living Translation	Then they brought the apostles before the high council, where the high priest confronted them. "We gave you strict orders never again to teach in this man's name!" he said. "Instead, you have filled all Jerusalem with your teaching about him, and you want to make us responsible for his death!"
The Passion Translation	When they brought them before the council, the high priest demanded an explanation, saying, "Didn't we strictly warn you that you were to never again teach in this name? But instead you have now filled all of Jerusalem with this doctrine and are committed to holding us responsible for this man's death!"
Plain English Version	The soldiers brought Jesus's special workers to the Jewish Leaders Council, to talk to them. Then the big boss of the Jewish ceremonies got angry with them and said, "We told you not to teach people about Jesus. But you didn't listen to us. You told everyone in Jerusalem about him. You want people to think that we killed him. You are blaming us."
UnfoldingWord Simplified T.	After the captain and his officers had brought the apostles to the council room, they commanded them to stand in front of the council members, and the high priest questioned them. He said to them, "We commanded you not to teach people about that man Jesus! But you have disobeyed us, and you have taught people all over Jerusalem about him! Furthermore, you are trying to make it seem that we are the ones who are guilty for that man's death!"
William's New Testament	So they brought them and had them stand before the council. And the high priest asked them, "Did we not positively forbid you to teach anymore on this authority, and yet you have filled Jerusalem with your teaching, and now want to bring on us the people's vengeance for this man's death!"

Partially literal and partially paraphrased translations:

American English Bible	Then they led them in and stood them in the Jewish High Court hall, where the High Priest questioned them and said: 'Although we ordered you not to teach about this name, {Look!} you've filled JeruSalem with your teachings, and you're determined to bring the blood of this man down upon us!'
Beck's American Translation . Breakthrough Version	When they brought them in, they stood in the council and the head priest asked them, saying, "Didn't we pass the order on to you not to be teaching based on this name? And look, you have filled Jerusalem with your teaching, and you intend to bring this man's blood on us."
Common English Bible	The apostles were brought before the council where the high priest confronted them: "In no uncertain terms, we demanded that you not teach in this name. And look at you! You have filled Jerusalem with your teaching. And you are determined to hold us responsible for this man's death."
Len Gane Paraphrase	After they had brought them, the set [them] in front of the council, then the high priest asked them, saying, "Didn't we straightly command you not to teach in this name? Now look you have filled Jerusalem with your teaching and intend to bring this man's blood on us."
A. Campbell's Living Oracles	Then the captain went, with the officers, and brought them, (not by violence, for they feared the people, lest they should be stoned:) and when they had brought them, they set them before the Sanhedrim. And the high priest asked them, saying, Did we not strictly charge you, that you should not teach in this name? and behold, you have filled Jerusalem with your doctrine, and would bring this man's blood upon us. V. 26 is included for context.
New Advent (Knox) Bible	So the superintendent and his officers went and fetched them, using no violence, because they were afraid of being stoned by the people; and they brought them in and bade them stand before the Council, where the high priest questioned them. We warned you in set terms, he said, not to preach in this man's name, and you

have filled all Jerusalem with your preaching; you are determined to lay this man's death at our door. V. 26 is included for context.

NT for Everyone

Human Inventions and Divine Instructions

So they brought them and stood them in the Assembly. The high priest questioned them.

'We gave you strict orders, didn't we?' he demanded. 'We told you not to teach in this Name, and look what you're doing! You have filled Jerusalem with your teaching, and you're trying to bring this man's blood on us!'

20th Century New Testament

And then brought them before the Council. The High Priest demanded an explanation from them. "We gave you strict orders," he said, "not to teach in this Name. Yet you have actually flooded Jerusalem with your teaching, and you want to make us responsible for the death of this man."

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible

And when they had brought them, they placed them before the senate; and the High Priest examined them, saying: "We absolutely prohibited you from teaching about this Name; and yet you have filled Jerusalem with your doctrine, and you wish to bring upon us the blood of this Man."

Free Bible Version

The apostles were brought in and made to stand in front of the council.

"Didn't we order you not to teach in this name?" the high priest demanded to know. "Now look—you've filled the whole of Jerusalem with your teaching, and you're trying to blame us for his death!"

International Standard V

When they brought them back, they made them stand before the Council, [Or Sanhedrin] and the high priest began to question them.

He said, "We gave you strict orders not to teach in his name, didn't we? Yet you have filled Jerusalem with your teaching and are determined to bring this man's blood on us!"

Montgomery NT

Leicester A. Sawyer's NT

Then the commander going away with the officers brought them without violence, for they feared the people, lest they should be stoned; and having brought them they placed them before the Sanhedrim. And the chief priest asked them, saying, We charged you strictly not to teach in this name, and behold, you have filled Jerusalem with your teaching, and wish to bring this man's blood on us. V. 26 is included for context.

Urim-Thummim Version

And when they had brought them, they set them before the council: and the high priest asked them saying, did we not charge and order you that you should not teach in this Name? and look, you have filled Jerusalem with your Doctrine, and intend to bring this man's blood upon us.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

So they brought them in and made them stand before the Council and the High Priest questioned them,

"We gave you strict orders not to preach such a Savior; but you have filled Jerusalem with your teaching and you intend charging us with the killing of this man."

The Heritage Bible

And bringing them, they stood them in the sanhedrin, and the head priest asked them,

Saying, By an order, did we absolutely not order you not to teach on this name? And behold, you have filled Jerusalem with your teaching, and are determined to bring this man's blood upon us.

New American Bible (2011)

When they had brought them in and made them stand before the Sanhedrin, the high priest questioned them, "We gave you strict orders [did we not?] to stop

teaching in that name. Yet you have filled Jerusalem with your teaching and want to bring this man's blood upon us."^h

h. [5:28] Mt 27:25.

New Catholic Bible	When they had brought them in, they had them stand before the Sanhedrin. The high priest questioned them, saying, "Did we not give you strict orders not to teach in this name? Yet, despite that, you have filled Jerusalem with your teaching, and you appear determined to hold us responsible for that man's death."
New Jerusalem Bible	When they had brought them in to face the Sanhedrin, the high priest demanded an explanation. 'We gave you a strong warning', he said, 'not to preach in this name, and what have you done? You have filled Jerusalem with your teaching, and seem determined to fix the guilt for this man's death on us.'
Revised English Bible—1989	When they had been brought in and made to stand before the Council, the high priest began his examination. "We gave you explicit orders", he said, "to stop teaching in that name; and what has happened? You have filled Jerusalem with your teaching, and you are trying to hold us responsible for that man's death."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They conducted them to the Sanhedrin, where the cohen hagadol demanded of them, "We gave you strict orders not to teach in this name! Look here! you have filled Yerushalayim with your teaching; moreover, you are determined to make us responsible for this man's death!"
Holy New Covenant Trans.	The soldiers brought the delegates to the Jewish Council and made them stand before their leaders. The high priest questioned the delegates. He said, "We warned you never to teach with this man's authority, but look what you've done! You have filled Jerusalem with your teaching. You are trying to put the blame on us for the death of this man Jesus."
The Scriptures 2009	And having brought them, they set them before the council and the high priest asked them, saying, "Did we not strictly command you not to teach in this Name? And look, you have filled Yerushalayim with your teaching, and intend to bring the blood of this Man upon us!"
Tree of Life Version	When they had brought them, they placed them before the Sanhedrin. The kohen gadol questioned them, saying, "We gave you strict orders not to teach in this name—and look, you have filled Jerusalem with your teaching, and you intend to bring on us the blood of this Man!"

Weird English, ©ldɛ English, Anachronistic English Translations:

Accurate New Testament	Leading but them [Men] stand {them} in the council and asks them The Priest (Chief). Saying not? [by] order [We] order you* not to teach at the name this and look! [You*] have filled the jerusalem [of] the teaching [of] you* and [You*] want to bring to us the blood [of] the man this...
Awful Scroll Bible	And bringing them, they stood them from-within the Sitting-together. And the chief-priest questions-before them, speaking out, "Announce- we not -before yous to not teach in this-same name? And Be yourselves looking, yous have filled Jerusalem with you all's teaching, and intend to bring- this-same man's blood -upon us!"
Concordant Literal Version	Now, leading them, they stand them in the Sanhedrin. And the chief priest inquires of them, saying, "Do we not charge you with a charge not to be teaching in this Name? And lo! you have filled Jerusalem with your teaching, and are intending to bring on us the blood of this man."
exeGesés companion Bible	And they bring them and set them in the sanhedrim:

	and the archpriest asks them, wording, In evangelizing, evangelized we not to not doctrinate in this name? And behold, you fill/shalam Yeru Shalem with your doctrine and will to bring the blood of this human upon us.
Orthodox Jewish Bible	And when they had brought them, they stood the Moshiah's Shlichim before the Sanhedrin, and the Kohen Gadol questioned them, Saying, "Did we not with a strict command charge you not to say shiurim b'shem hazeh and, hinei, you have filled Yerushalayim with your torah and are determined to bring upon us the dahm of this man."
Rotherham's Emphasized B.	but, leading them in, set them in the high-council. And the High-priest questioned them, saying— [Strictly] did we charge you not to be teaching upon this name; and lo! ye have filled Jerusalem with your teaching, and are minded to bring down upon us' the blood of this man .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So they brought them and presented them before the Council (Sanhedrin, Jewish High Court). The high priest questioned them, saying, "We gave you strict orders not to continue teaching in this name, and yet you have filled Jerusalem with your teaching and you intend to bring this ^[c] Man's blood on us [by accusing us as His murderers]." [c] The reason the Council members refused to refer to Jesus by name is unclear, but may indicate contempt, guilt, or perhaps fear.
An Understandable Version	And so they brought them in [to their headquarters] to appear before the Council [for questioning]. The head priest spoke to them, [saying], "We strictly commanded you not to teach in this name [i.e., the name of Jesus] and look [what you have done]; you have filled Jerusalem with your teaching and you intend to hold us responsible for this man's [i.e., Jesus'] death."
The Expanded Bible	They brought the apostles to the meeting [^l Sanhedrin; 4:15] and made them stand before the leaders. The high priest questioned them, saying, "We gave you strict orders not to continue teaching in that name [^c of Jesus]. But look, you have filled Jerusalem with your teaching and are trying [wishing; intending] to make us responsible for this man's death [^l blood]."
Jonathan Mitchell NT	So after leading them, they had [them] stand in the Sanhedrin [hall], and then the chief (head; ranking) priests questioned them, saying, "We commanded to you men, with a direct order, not to keep on teaching upon the [authority and basis of] this Name – and look! – you folks have filled Jerusalem with your teaching, and now you continue purposed and determined to bring upon us (= hold us responsible for) the blood of this man!"
P. Kretzmann Commentary	And when they had brought them, they set them before the Council; and the high priest asked them, saying, Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's blood upon us.
Translation for Translators	Kretzmann's commentary for Acts 5:26–28 has been placed in the Addendum . Peter and the other apostles said that they must obey God. <i>Acts 5:27-33</i> <i>After the captain and his officers had brought the apostles to the Council room, they commanded them to stand in front of the Council members, and the high priest questioned them. He said to them accusingly, "We (exc) strongly commanded you not to teach people about that man [MTY] Jesus But you have disobeyed us, and</i>

you have taught people all over Jerusalem *about him!* Furthermore, you are trying to make it seem that we (*exc*) are the ones who are guilty [MTY] for that man's death!"

The Voice

Once again the men stood before the council. The high priest began the questioning.

High Priest: Didn't we give you strict orders to stop teaching in this name? But here you are, spreading your teaching throughout Jerusalem. And you are determined to blame us for this man's death.

Bible Translations with Many Footnotes:

Lexham Bible

The Apostles on Trial Before the Sanhedrin

And when they [*Here "when" is supplied as a component of the participle ("had brought") which is understood as temporal] had brought them, they made them [*Here the direct object is supplied from context in the English translation] stand in the Sanhedrin, [Or "council"] and the high priest put a question to them, saying, "We strictly commanded [Literally "we commanded with a commandment"] you [Some manuscripts have "Did we not strictly command you"] not to teach in this name? And behold, you have filled Jerusalem with your teaching! And you are intending to bring upon us the blood of this man!"

NET Bible®

When they had brought them, they stood them before the council,⁷⁰ and the high priest questioned⁷¹ them, saying, "We gave⁷² you strict orders⁷³ not to teach in this name.⁷⁴ Look,⁷⁵ you have filled Jerusalem⁷⁶ with your teaching, and you intend to bring this man's blood⁷⁷ on us!"

^{70tn} Or "the Sanhedrin" (the highest legal, legislative, and judicial body among the Jews).

^{71tn} Or "interrogated," "asked."

^{72tc} † The majority of mss, including a few important witnesses (κ2 D E [Ψ] 1739 œ sy sa), have the negative particle οὐ (ou) here, effectively turning the high priest's words into a question: "Did we not give you strict orders not to teach in this name?" But the earliest and most important mss, along with some others (Å74 κ* A B 1175 lat bo), lack the particle, making this a strong statement rather than a question. Scribes may have been tempted to omit the particle to strengthen the contrast between official Judaism and the new faith, but the fact that v. 27 introduces the quotation with ἐπηρ τησεν (ephrwthsen, "he questioned") may well have prompted scribes to add οὐ to convert the rebuke into a question. Further, that excellent witnesses affirm the shorter reading is sufficient ground for accepting it as most probably authentic. NA27 includes the particle in brackets, indicating some doubt as to its authenticity.

^{73tn} Grk "We commanded you with a commandment" (a Semitic idiom that is emphatic).

^{74sn} The name (i.e., person) of Jesus is the constant issue of debate.

^{75tn} Grk "And behold." Because of the length of the Greek sentence and the tendency of contemporary English style to use shorter sentences, καί (kai) has not been translated here.

^{76map} For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{77sn} To bring this man's blood on us is an idiom meaning "you intend to make us guilty of this man's death."

The Spoken English NT

So they brought them and stood them in the Council. And the high priest asked them,

"We've given you a formal order not to teach in this name, and look!^q You've filled Jerusalem with your teaching. You even want to make us responsible for this man's death!"^r

q. Some mss have, “Haven’t we given you a formal order not to teach in this name? And look!”

r. Lit. “...teaching, and you want to bring this man’s blood on us.”

Wilbur Pickering’s New T.

So bringing them they set them before the Sanhedrin; and the high priest addressed them saying: “Did we not emphatically command you not to teach in this name? Just look, you have filled Jerusalem with your teaching, and you intend to bring this man’s blood on us!”¹⁵

(15) ‘But Grandmother, what a short memory you have!’ Those very men had said, “His blood be upon us, and upon our children!” But of course, a good memory isn’t always convenient. However, in this case the priest was just being perverse. Well, actually, having committed the unpardonable sin he was under satanic control.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation So having brought them, they set [them] in the High Council [chambers]. And the high priest questioned them, saying, “We gave strict orders to you_p not to be teaching in this name, did we not? And look! You_p have filled Jerusalem with your_p teaching, and you_p intend to bring on us the blood of this Man!”

Benjamin Brodie’s trans.

Nevertheless, having escorted them, they stood before the Sanhedrin and the high priest interrogated them,

Saying: “We strictly commanded you with a direct order [their anger had turned to hatred] to stop teaching about this name, and yet you have filled Jerusalem with your teaching and are trying to bring this man’s blood upon us.”

Literal Standard Version

And as the priest, and the magistrate of the temple, and the chief priests, heard these words, they were doubting concerning them to what this would come; and coming near, a certain one told them, saying, “Behold, the men whom you put in the prison are in the temple standing and teaching the people”;

then the magistrate having gone away with officers, brought them without violence, for they were fearing the people, lest they should be stoned; and having brought them, they set [them] in the Sanhedrin, and the chief priest questioned them,

saying, “Did we not strictly command you not to teach in this Name? And behold, you have filled Jerusalem with your teaching, and you intend to bring on us the blood of this Man.” Vv. 24–26 are included for context.

Modern Literal Version 2020

Now having led them, they stood *them in front of* the council. And the high-priest asked them,

saying, Did we command you^o with a *strict* command to not teach in this name? And behold, you^o have filled Jerusalem from your^o teaching, and are planning to bring* this man’s blood upon us.

New American Standard

When they had brought them, they had them stand before [Lit *among*] the Council. The high priest interrogated them, saying, “We gave you strict orders not to continue teaching in this name, and yet [Lit *behold*], you have filled Jerusalem with your teaching and intend to bring this Man’s blood upon us.”

The gist of this passage:

The Apostles are brought before the Sanhedrin and reminded that they were told not to speak in this name (Jesus’ name is not spoken). They also accuse the disciples of attempting to bring Jesus’ blood upon them.

Acts 5:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ágô (ἄγω) [pronounced AHG-oh]	<i>going, departing, leading, bringing, guiding, directing, following</i>	masculine plural, aorist active participle, nominative case	Strong's #71
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: *And they brought the Apostles [lit., them] [to be questioned].*

This would be the Temple guard along with their captain. They have brought the Apostles to be questioned.

I envision this as being a public forum, even if the public does not have any direct involvement in this narrative. However, it is possible that this is somewhat of a private trial, given the fact that the Apostles will be placed outside when deliberations begin. Given that, where would the people go, if they are witnesses? So, at this point, I am of two minds regarding the public. On the one hand, it seems logical that they are allowed to listen to what is being said. On the other hand, where are they during the deliberations?

Acts 5:27a *And they brought the Apostles [lit., them] [to be questioned].* (Kukis mostly literal translation)

Acts 5:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	3 rd person plural, aorist active indicative	Strong's #2476
This is the 4 th time this verb is found in this chapter.			
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
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
sunédriion (συνέδριον) [pronounced soon-EHD-ree-on]	<i>council, any assembly (especially of magistrates, judges, ambassadors), a joint session, the Jewish Sanhedrin; by analogy, a subordinate tribunal</i>	neuter singular noun, dative, locative, instrumental case	Strong's #4892

Translation: *Standing with the council,...*

The High Priest takes a stand with the council. It would be logical that he would ask many of the questions (or make many of the statements).

Acts 5:27c			
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
επερωτάω (ἐπερωτάω) [pronounced <i>ep-er-o-AH-oh</i>]	<i>to question, to ask for, to inquire, to seek; to ask (after, questions), to demand, to desire</i>	3 rd person singular, aorist active indicative	Strong's #1905
αὐτούς (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
αρχιερεὺς (ἀρχιερεὺς) [pronounced <i>ar-khee-er-YUCE</i>]	<i>chief priest, high priest</i>	masculine singular noun; nominative case	Strong's #749

Translation: ...the High Priest inquired saying,...

It sounds pretty clear by the language that the High Priest asked questions. However, the quotation that we will read is not a question, but a statement. This would suggest that the High Priest had a series of questions and statements, which are summed up by what is recorded here. Or, perhaps this was the statement which was most important to record.

Acts 5:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
λέγω (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
The Byzantine Greek text and Scrivener Textus Receptus both add in the negation:			
οὐ (οὐ) [pronounced <i>oo</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
παράγγελία (παράγγελία) [pronounced <i>par-ang-gel-EE-ah</i>]	<i>commandment, mandate, charge, command</i>	feminine singular noun; dative, locative, instrumental case	Strong's #3852

Acts 5:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paragellō (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>	1 st person plural, aorist active indicative	Strong's #3853
humin (ὕμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
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
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
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>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
ονομα (ὄνομα, ὄνομα, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative, instrumental case	Strong's #3686
toutō (τούτῳ) [pronounced <i>TWO-toh</i>]	<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)

Translation: ...saying, "We charged you [all] with a commandment, [that you] not continue teaching about this Name.

The High Priest is stating a fact. "We told you not to keep on teaching about this name." He apparently will not say the name of Jesus. None of them would ever say the words *Jesus* and *Christ* together (although Josephus does this in his **history** of this era). That would have been a blasphemous thing for the High Priest to say (in his mind). Jesus is the man that they crucified; and Christ is the Greek name for **Messiah**. To say, *Jesus the Messiah* (that is, *Christ Jesus*) would be blasphemous to any Jew who rejected Him.

Even though the Apostle Paul will write about obeying the laws of the land, when it comes to evangelization and teaching **Bible doctrine**, that specific information cannot be restrained by law. This is where tyranny and Christianity part company.

The believer can accept a lot when it comes to a governing authority providing law and order. However, when the governing body says, “You cannot evangelize” or “You cannot teach Bible doctrine,” that is the point at which we part company and disobey our government.

Application: The application of this principle is not universal. The principle itself is always true, but how we apply it is not. Berachah Church, when dealing with COVID, had Bobby teaching at church on the regular days and nights, but with only a congregation of one (his wife). Afterwards, this sermon would be uploaded onto Berachah’s website, so that the congregation could hear it as well. In my opinion, that was the perfect response to what restrictions were placed upon churches. Not every church could do this because not every church does not have the set up or the website to implement this approach. This is why I stated that the application will vary.

Acts 5:28b			
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
ἰδοῦ (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong’s #2400 (a special case of #1492)
In Acts 5:28, these two words together are variously translated, (<i>and</i>) <i>yet (here), just look, but instead; but see what you have done; but look at what you have done.</i> This means, literally, <i>and behold, and look, and see [what].</i>			
πλήροσ (πληρώω) [pronounced <i>play-ROH-oh</i>]	<i>to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]</i>	2 nd person plural, perfect active indicative	Strong’s #4137
τήν (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)
Ἱεροσολήμ (Ἱεροσολήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong’s #2419
τῆς (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong’s #3588

Acts 5:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
didachê (διδασχῆ) [pronounced <i>dihd-ahkh-AY</i>]	<i>teaching, instruction, doctrine, doctrinal teaching</i>	feminine singular noun, genitive/ablative case	Strong's #1322
humôn (ὕμῶν) [pronounced <i>hoo-MONE</i>]	<i>of yours, from you; concerning you; you, yourselves</i>	2 nd person plural pronoun; genitive/ablative case	Strong's #5216 (genitive case of #5210)

Translation: Listen, you [all] have filled up Jerusalem [with] your teaching.

“Listen, you people have filled up all Jerusalem with the teaching about Jesus,” the High Priest said, but he would not have used the name *Jesus*.

This would have been quite distressing to the religious hierarchy in Jerusalem, because this teaching about Jesus was a greater message than they had; and it was eclipsing the message of the priests and synagogue readers.

Acts 5:28c			
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
boulomai (βούλομαι) [pronounced <i>BOO-lohm-ahēē</i>]	<i>to will deliberately, to have a purpose, to be minded; willing as an affection, to desire</i>	2 nd person plural, present (deponent) middle/passive indicative	Strong's #1014
εραγῶ (ἐπάγω) [pronounced <i>ep-AW-goh</i>]	<i>to bring on, to bring something upon someone; to cause something to befall someone (usually evil); to lead</i>	aorist active infinitive	Strong's #1863
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
hēmas (ἡμᾶς) [pronounced <i>hay-MASS</i>]	<i>us, to us</i>	1 st person plural pronoun; accusative case	Strong's #2248 (accusative plural of Strong's #1473)
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
haima (αἷμα, ατος, τό) [pronounced <i>HI-mah</i>]	<i>[human, animal] blood [as the basis of life]; blood [of Jesus Christ]; bloodshed</i>	neuter singular noun, accusative case	Strong's #129

Acts 5:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (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
anthrōpos (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
toutou (τούτου) [pronounced TOO-too]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

Translation: [Accordingly,] you [all] intentionally bring this Man's blood on us."

This is an interesting statement. "By your teaching," the High Priest states, "You are telling everyone that the blood of Jesus is on us." Recall that they are responsible in part for the death of the Lord. They called for it to happen. See **Luke 23** ([HTML](#)) ([PDF](#)) ([WPD](#)) for a fuller presentation of this event.

Acts 5:27b–28 Standing with the council, the High Priest inquired saying, saying, "We charged you [all] with a commandment, [that you] not continue teaching about this Name. Listen, you [all] have filled up Jerusalem [with] your teaching. [Accordingly,] you [all] intentionally bring this Man's blood on us." (Kukis mostly literal translation)

Acts 5:27–28 And they brought the Apostles [lit., *them*] [to be questioned]. Standing with the council, the High Priest inquired saying, "We charged you [all] with a commandment, [that you] not continue teaching about this Name. Listen, you [all] have filled up Jerusalem [with] your teaching. [Accordingly,] you [all] intentionally bring this Man's blood on us." (Kukis mostly literal translation)

Acts 5:27–28 These men brought the Apostles to a public forum where they might be questioned. The High Priest began speaking to them, saying, "We gave you a very specific commandment, that you discontinue teaching about this Name. Clearly, you have filled up Jerusalem with your indoctrination. Along with this, you intentionally place the responsibility for this Man's death upon us." (Kukis paraphrase)

And answering, Peter and the Apostles kept on saying, “It is necessary to obey God more rather [than] men. The God, the Father of us, wakened Jesus [from the dead], Whom you [all] [even] you [all] laid hands on, hanging [Him] upon a wood [Roman cross]. This One, the God, Author and Savior, lifted [Him] up at the right hand of Him, to have given a change of mind to Israel and forgiveness of sins. And us, we are witnesses of the words of these. And the Spirit the Holy, Whom gave the God to the ones who keep on obeying Him.”

Acts
5:29–32

Answering, Peter and the [other] Apostles said “It is necessary [for us] to obey God rather than man. The God, our Father, wakened Jesus [from the dead], Whom you [all] laid hands on, [and you were] hanging Him upon the wood [of the Roman cross]. God exalted this One, [as] Author and Savior, at His right hand, [and He] gave a [potential] change of mind to Israel along with the forgiveness of sins. And us, we are witnesses of these events. Furthermore, the Holy Spirit, Whom God has given to the ones who keep on obeying Him [is made manifest].”

Peter and the other Apostles had a ready answer for the High Priest and for the others in attendance. “It is necessary for us to obey God rather than to obey man. God, our Father, brought Jesus back from the dead—the same Jesus Whom you all grabbed and then caused to be hung upon the Roman cross. God exalted This Same One—the Author and Savior of us—at His right hand. He offers a potential change of mind to Israel and forgiveness of sins for all of us. Now look at us! We are witnesses to all of these events. Furthermore, God will continue to give the Holy Spirit to all those who continue to obey Him.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And answering, Peter and the Apostles kept on saying, “It is necessary to obey God more rather [than] men. The God, the Father of us, wakened Jesus [from the dead], Whom you [all] [even] you [all] laid hands on, hanging [Him] upon a wood [Roman cross]. This One, the God, Author and Savior, lifted [Him] up at the right hand of Him, to have given a change of mind to Israel and forgiveness of sins. And us, we are witnesses of the words of these. And the Spirit the Holy, Whom gave the God to the ones who keep on obeying Him.”
Complete Apostles Bible	But Peter and the apostles answered, and said: "We must obey God rather than men. The God of our fathers raised up Jesus, whom you murdered by hanging upon a cross. Him God has exalted to His right hand as Prince and Savior, to give repentance to Israel and forgiveness of sins. And we are His witnesses of these words, and so also is the Holy Spirit whom God has given to those who obey Him."
Douay-Rheims 1899 (Amer.)	But Peter and the apostles answering, said: We ought to obey God rather than men. The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree. Him hath God exalted with his right hand, to be Prince and Saviour. to give repentance to Israel and remission of sins. And we are witnesses of these things: and the Holy Ghost, whom God hath given to all that obey him.
Holy Aramaic Scriptures	Shimeun {Simeon} responded, together with The Shlikhe {The Sent Ones}, and said unto them, “It is right for us to be persuaded unto Alaha {God}, more so than unto the sons of men.

The Alaha {God} of our fathers raised up Eshu {Yeshua}, whom you killed when you lifted Him up on The Tree.

For, Alaha {God} has established this One, The Chief and The Life Giver, and exalted Him at His right, as The One who gives repentance, and forgiveness of sin unto lysralyl {Israel}.

And we, we are witnesses of these matters, and The Rukha d'Qudsha {The Spirit of Holiness}, The One whom Alaha {God} gives unto those who are believing in Him."

James Murdock's Syriac NT

And Simon, with the legates, answered and said to them: God is to be obeyed, rather than men.

The God of our fathers hath raised up that Jesus, whom ye slew when ye hanged him on a tree.

Him hath God established as a head and vivifier; and hath exalted him to his own right hand, so that he might give repentance and remission of sins to Israel.

And we are the witnesses of these things; and also the Holy Spirit, whom God giveth to them that believe in him.

Original Aramaic NT

Shimeon answered with the Apostles and said to them, "God ought to be obeyed more than men."

"The God of our forefathers raised up Yeshua, The One whom you murdered, when you hanged him on a tree."

"God has appointed This One The Head and The Life Giver and he has exalted him to his right hand, so as to give repentance and forgiveness of sins to Israel."

"And we are witnesses of these accounts, and so is The Spirit of Holiness, whom God gives to those who believe in him."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

But Peter and the Apostles, answering, said, We have to do the orders of God, not of man.

The God of our fathers gave Jesus back to life, whom you had put to death, hanging him on a tree.

Him God has put on high at his right hand, as a Ruler and a Saviour, to give to Israel a change of heart and forgiveness of sins.

And we are witnesses of these things, and so is the Holy Spirit, whom God has given to those who keep his laws.

Bible in Worldwide English

Then Peter and the other apostles answered them, We must obey God rather than men.

The God of our fathers raised up Jesus, the one you killed by hanging on a dead tree.

God has made him great at his right side. He has made him leader and Saviour. He has done this so that the people of Israel may stop doing wrong things and be forgiven.

We know these things are true. So does the Holy Spirit whom God has given to those who obey him.

Easy English

Peter and the other apostles answered, 'We must obey God rather than obey people. You fixed Jesus to a cross so that he died. But then the God of our ancestors caused him to become alive again. God raised Jesus and he put him in the most important place at his right side. Jesus is now the one who leads us and the one who saves us. He has made a way for the people of Israel to turn back to God. He wants us to stop doing wrong things. Then God will forgive us for our sins. We tell people about what happened to Jesus. We ourselves saw these things. Now

God has given his Holy Spirit to people who obey him. The Holy Spirit also shows that these things are true.’

Easy-to-Read Version—2008 Peter and the other apostles answered, "We must obey God, not you! You killed Jesus by nailing him to a cross. But God, the same God our fathers had, raised Jesus up from death. Jesus is the one God honored by giving him a place at his right side. He made him our Leader and Savior. God did this to give all the people of Israel the opportunity to change and turn to God to have their sins forgiven. We saw all these things happen, and we can say that they are true. The Holy Spirit also shows that these things are true. God has given this Spirit to all those who obey him."

God's Word™ Peter and the other apostles answered, "We must obey God rather than people. You murdered Jesus by hanging him on a cross. But the God of our ancestors brought him back to life. God used his power to give Jesus the highest position as leader and savior. He did this to lead the people of Israel to him, to change the way they think and act, and to forgive their sins. We are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him."

Good News Bible (TEV) Peter and the other apostles answered, "We must obey God, not men. The God of our ancestors raised Jesus from death, after you had killed him by nailing him to a cross. God raised him to his right side as Leader and Savior, to give the people of Israel the opportunity to repent and have their sins forgiven. We are witnesses to these things—we and the Holy Spirit, who is God's gift to those who obey him."

J. B. Phillips **The apostles speak the unpalatable truth**

Then Peter and the apostles answered him, "It is our duty to obey the orders of God rather than the orders of men. It was the God of our fathers who raised up Jesus, whom you murdered by hanging him on a cross of wood. God has raised this man to his own right hand as prince and saviour, to bring repentance and the forgiveness of sins to Israel. What is more, we are witnesses to these matters, and so is the Holy spirit which God gives to those who obey his commands."

The Message Peter and the apostles answered, "It's necessary to obey God rather than men. The God of our ancestors raised up Jesus, the One you killed by hanging him on a cross. God set him on high at his side, Prince and Savior, to give Israel the gift of a changed life and sins forgiven. And we are witnesses to these things. The Holy Spirit, whom God gives to those who obey him, corroborates every detail."

NIRV Peter and the other apostles replied, "We must obey God instead of people! You had Jesus killed by nailing him to a cross. But the God of our people raised Jesus from the dead. Now Jesus is Prince and Savior. God has proved this by giving Jesus a place of honor with him. He did it to turn Israel away from their sins and forgive them. We are telling people about these things. And so is the Holy Spirit. God has given the Spirit to those who obey him."

New Life Version **The Missionaries Speak the Truth**

Then Peter and the missionaries said, "We must obey God instead of men! The God of our early fathers raised up Jesus, the One you killed and nailed to a cross. God raised this Man to His own right side as a leader and as the One Who saves from the punishment of sin. He makes it possible for the Jews to be sorry for their sins. Then they can turn from them and be forgiven. We have seen these things and are telling about them. The Holy Spirit makes these things known also. God gives His Spirit to those who obey Him."

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

Casual English Bible Peter and the other apostles answered him, "Given the choice between obeying God and man, there's no choice. We have to obey God. The God of our people raised Jesus from the dead—the same Jesus you killed by hanging him on a tree. God has put Jesus right beside him as our leader and our Savior. He's there to

cover for the sins of Israel and to grant us forgiveness. We've seen these things with our own eyes, Jesus dead and then risen again. The Holy Spirit is a witness too. God gives this Spirit to people who obey him."

Contemporary English V.

Peter and the apostles replied: We don't obey people. We obey God. You killed Jesus by nailing him to a cross. But the God our ancestors worshiped raised him to life and made him our Leader and Savior. Then God gave him a place at his right side, so that the people of Israel would turn back to him and be forgiven. We are here to tell you about all this, and so is the Holy Spirit, who is God's gift to everyone who obeys God.

New Berkeley Version
New Living Translation

But Peter and the apostles replied, "We must obey God rather than any human authority. The God of our ancestors raised Jesus from the dead after you killed him by hanging him on a cross. [Greek *on a tree.*] Then God put him in the place of honor at his right hand as Prince and Savior. He did this so the people of Israel would repent of their sins and be forgiven. We are witnesses of these things and so is the Holy Spirit, who is given by God to those who obey him."

The Passion Translation

Peter and the apostles replied, "We must listen to and obey God more than pleasing religious leaders. You had Jesus arrested and killed by crucifixion, but the God of our forefathers has raised him up. He's the one God has exalted and seated at his right hand as our Savior and Champion. He is the provider of grace as the Redeemer of Israel. We are witnesses of these things, and so is the Holy Spirit, whom God freely gives to all who believe in him."

Plain English Version

Peter stood there with Jesus's other special workers, and he said, "We've got to listen to God and do whatever he says, and not listen to people. You got men to kill Jesus by nailing him to a cross. But God made him alive again. We Jewish people respect God, and so did our grand-fathers that lived a long time ago. That same God made Jesus alive again. And he gave Jesus the best place in heaven, right next to God himself, on his right-hand side, the place where the most important person sits. And God made Jesus our leader, the one that can save us. God did that so that all the Israel people can turn back to him, and they can stop doing bad things, and then he will not punish them. We saw everything that Jesus did, so we tell everyone all about it. And God gave his Holy Spirit to the people that follow Jesus, and that Holy Spirit does powerful things, to show everyone that what we say is true."

UnfoldingWord Simplified T.

But Peter, speaking for himself and the other apostles, replied, "We have to obey what God commands us to do, not what you people tell us to do! You are the ones who killed Jesus by nailing him to a cross! But God, whom our ancestors worshiped, caused Jesus to become alive again after he died. God has honored Jesus more than anyone. He has made him the one to save us and rule over us. He has allowed us Israelites to stop sinning, so that he might forgive us for our sins. We tell people about these things that we know happened to Jesus. The Holy Spirit, whom God has sent to us who obey him, is also confirming that these things are true."

William's New Testament

Peter and the apostles answered, "We must obey God rather than men. The God of our forefathers raised Jesus to life after you had hanged Him on a cross and killed Him. God has exalted to His right hand this very One as our Leader and Saviour, in order to give repentance and forgiveness of sins to Israel. We and the Holy Spirit that God has given to those who practice obedience to Him are witnesses to these things."

Partially literal and partially paraphrased translations:

American English Bible

However, Peter and the rest of the Apostles replied:
'We must obey God as ruler rather than men!

'For it was the God of our fathers who raised this Jesus, whom you arrested and had hung on a tree. And after that, God raised him to His right hand to serve as the Primary Leader and Savior in order to cause IsraEl to repent so that He could forgive their sins!

'We're witnesses to these things, as is the Holy **Breath** which God gave to those who are obeying Him as their ruler.'

Beck's American Translation . Breakthrough Version	When Peter and the missionaries answered, they said, "It is necessary to be loyal to God rather than people. The God of our fathers got Jesus up whom you killed with your hands when you hung <i>Him</i> on a wooden cross. This Head Leader and Rescuer, God put up high to His right <i>side</i> to give Israel a change of ways and forgiveness of sins. And we are witnesses of these statements and so <i>is</i> the Sacred Spirit that God gave to the <i>people</i> being loyal to Him."
Common English Bible	Peter and the apostles replied, "We must obey God rather than humans! The God of our ancestors raised Jesus from the dead—whom you killed by hanging him on a tree. God has exalted Jesus to his right side as leader and savior so that he could enable Israel to change its heart and life and to find forgiveness for sins. We are witnesses of such things, as is the Holy Spirit, whom God has given to those who obey him."
A. Campbell's Living Oracles	But Peter and the other Apostles answered, and said, It is necessary to obey God rather than men. The God of our fathers has raised up Jesus, whom you slew, hanging him on a tree: HIM has God exalted at his right hand, a Prince and Saviour, to give reformation to Israel, and remission of sins. And we are witnesses of these things, and the Holy Spirit also, whom God has given to them who submit to his government.
New Advent (Knox) Bible	Peter and the other apostles answered, God has more right to be obeyed than men. It was the God of our fathers that raised up Jesus, the man you hung on a gibbet to die. It is God that has raised him up to his own right hand, as the prince and Saviour who is to bring Israel repentance, and remission of sins. Of this, we are witnesses; we and the Holy Spirit God gives to all those who obey him.
NT for Everyone	'We must obey God, not human beings!' responded Peter and the apostles. 'The God of our ancestors raised Jesus, after you had laid violent hands on him and hanged him on a tree. God exalted him to his right hand as Leader and Saviour, to give repentance to Israel and forgiveness of sins. We are witnesses of these things, and so is the holy spirit, which God gave to those who obey him.'
20 th Century New Testament	To this Peter and the Apostles replied: "We must obey God rather than men. The God of our ancestors raised Jesus, whom you put to death by hanging him on a cross. It is this Jesus whom God has exalted to his right hand, to be a Guide and a Savior, to give Israel repentance and forgiveness of sins. And we are witness to the truth of this, and so is the Holy Spirit--the gift of God to those who obey him."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	But Peter and the apostles answered, "We must obey God, not men." "The God of our fathers raised up Jesus, who you crucified and killed." "God has honored him with a place at his right hand, and has made him Prince and Savior, forgiving Israel its sins, if it repents." "We saw these things, as did the Divine Guide, which God give people who obey him."
Revised Ferrar-Fenton Bible	The Bold Defence. But Peter and the apostles, answering, said: "God ought to be obeyed rather than men. The God of our forefathers raised up Jesus, Whom you murdered by hanging upon a tree. God has exalted Him to His own right hand, to be Prince and Saviour,

Free Bible Version	to give a change of mind to Israel, and release from sins. And we are witnesses of these statements; also the Holy Spirit, Whom God has given to those obeying Him." But Peter and the apostles answered, "We have to obey God rather than men. The God of our forefathers raised Jesus from the dead—the one you killed by hanging him on a cross. God exalted him to a position of honor at his right hand as Prince and Savior, as a way to bring repentance to Israel, and for the forgiveness of sins. We are witnesses of what happened, and so is the Holy Spirit, whom God has given to those who obey him."
International Standard V	But Peter and the apostles answered, "We must obey God rather than men. The God of our ancestors raised Jesus to life after you killed him by hanging him on a tree. God has exalted to his right hand this very man as our Leader and Savior in order to extend repentance and forgiveness of sins to Israel. We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who keep on obeying him."
Montgomery NT Urim-Thummim Version	. Then Peter and the other Apostles answered and said, We of necessity need to obey Elohim rather than men. The Elohim of our forefathers resurrected Jesus, who you killed and hanged on a tree. Him has Elohim exalted with his right hand to be a Prince and a Savior, to give a change of mind to Israel and pardoning of sins. And we are his witnesses of these things; and so is also the Sacred Spirit, who Elohim has given to them that obey him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	To this Peter and the apostles replied, "Better for us to obey God rather than any human authority! The God of our ancestors raised Jesus whom you killed by hanging him on a wooden post. God set him at his right hand as Leader and Savior, to grant repentance and forgiveness of sins to Israel. We are witnesses to all these things, as well as the Holy Spirit whom God has given to those who obey him." 10:40; 13:29; Gal 3:13; Dt 21:23 15:28
The Heritage Bible	And Peter and the apostles answering, said, We must obey God more than men. The God of our fathers raised up Jesus, whom handling violently, you hanged upon a tree. God has exalted him with his right hand to be Chief Leader and Savior to give repentance to Israel and forgiveness of sins. And we are his witnesses of these spoken words, and the Holy Spirit, whom God gave to those obeying him.
New American Bible (2011)	But Peter and the apostles said in reply, "We must obey God rather than men. ⁱ * The God of our ancestors raised Jesus, ^j though you had him killed by hanging him on a tree. God exalted him at his right hand* as leader and savior to grant Israel repentance and forgiveness of sins. ^k We are witnesses of these things, as is the holy Spirit that God has given to those who obey him." ^l * [5:30] Hanging him on a tree: that is, crucifying him (cf. also Gal 3:13). * [5:31] At his right hand: see note on Acts 2:33. i. [5:29] 4:19. j. [5:30] 2:23–24. k. [5:31] 2:38. l. [5:32] Lk 24:48; Jn 15:26.
New Jerusalem Bible	In reply Peter and the apostles said, 'Obedience to God comes before obedience to men; it was the God of our ancestors who raised up Jesus, whom you executed

by hanging on a tree. By his own right hand God has now raised him up to be leader and Saviour, to give repentance and forgiveness of sins through him to Israel. We are witnesses to this, we and the Holy Spirit whom God has given to those who obey him.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Kefa and the other emissaries answered, "We must obey God, not men. The God of our fathers [Exodus 3:15] raised up Yeshua, whereas you men killed him by having him hanged on a stake . [Deuteronomy 21:22–23] God has exalted this man at his right hand [Psalm 110:1] as Ruler and Savior, in order to enable Isra'el to do <i>t'shuvah</i> and have her sins forgiven. We are witnesses to these things; so is the <i>Ruach HaKodesh</i> , whom God has given to those who obey him."
Holy New Covenant Trans.	Peter and the other delegates answered, "We must obey God, not men! The God of our ancestors raised up Jesus from death. He is the one you killed, having hung him upon a cross of wood. Jesus is the one whom God raised to His right side to be our Leader and Savior. God did this so that Israel could have the opportunity to change their hearts. Then God could forgive their sins. We saw all of these things happen. The Holy Spirit has shown you that we are telling you the truth! God has given the Spirit to those who obeyed Him."
The Scriptures 2009	And Kēpha and the other emissaries answering, said, "We have to obey Elohim rather than men. ^a Footnote: ^a See Acts 4:19. "The Elohim of our fathers Exodus 3:15 raised up עֶשׂוּהי whom you laid hands on, hanging Him on a timber. Deut. 21:22-23. "Him, a Prince ^b and a Saviour, Elohim has exalted to His right hand, Psalm 110:1 to give repentance to Yisra'el and forgiveness of sins. ^b See Acts 3:15. "And we are His witnesses to these matters, and so also is the Set-apart Spirit whom Elohim has given to those who obey Him." ^c Footnote: ^c See also 1Jn. 3:24.
Tree of Life Version	Peter and the emissaries replied, "We must obey God rather than men. The God of our fathers raised up Yeshua, whom you seized and had crucified. This One God exalted at His right hand as Leader and Savior, to give repentance to Israel and removal of sins. And we are witnesses of these events—as is the Ruach ha-Kodesh, whom God has given to those who obey Him."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	Answering but Peter and The Delegates say {us} to obey is (necessary) god more than {us to obey} men. The God [of] the fathers [of] us raises jesus whom You* kill Hanging {him} on timber this The God chief and saver raises [to] the [one] right [of] him the+ {him} to give rethinking [to] the israel and release [of] offenses and We are Witnesses [of] the words these and The Spirit The [Thing] Pure {is He} which gives The God [to] the [men] obeying him.
Alpha & Omega Bible	BUT PETER AND THE APOSTLES ANSWERED, "WE MUST OBEY THEOS (<i>The Alpha & Omega</i>) RATHER THAN HUMANS. "The THEOS (<i>The Alpha & Omega</i>) OF OUR FATHERS RAISED UP JESUS, WHOM YOU HAD PUT TO DEATH BY HANGING HIM ON A CROSS. "HE IS THE ONE WHOM THEOS (<i>The Alpha & Omega</i>) EXALTED TO HIS RIGHT HAND AS A PRINCE AND A SAVIOR, TO GRANT REPENTANCE TO ISRAEL, AND FORGIVENESS OF SINS. "AND WE ARE WITNESSES OF THESE THINGS; AND SO IS THE HOLY GHOST, WHOM THEOS (<i>The Alpha & Omega</i>) HAS GIVEN TO THOSE WHO OBEY HIM."

Awful Scroll Bible	<p>But Peter, and the sent-out ones, resolving-away, said, "It necessitates to confide-to-the-Rule of God, by far more than men! (")The God of our fathers, raises up Jesus, whom yous, by- you all's own -hands, are hanging Him on a tree. (")This One, God exalts to His right hand, as He Taking-hold-lead and Savior, to grant after-thinking to Israel, and the sending-away of misses-of-the-mark. (")And we are His witnesses of the same-as-these sayings, and also of the Awful Breath, whom God grants to them, complying-to- His -Rule."</p>
Concordant Literal Version	<p>Yet answering, Peter and the apostles say, "One must yield to God rather than to men." Now the God of our fathers rouses Jesus, on Whom you lay hands, hanging Him on a pole." This Inaugurator and Saviour, God exalts to His right hand, to give repentance to Israel and the pardon of sins." We are witnesses to these declarations, as well as the holy spirit which God gives to those yielding to Him."</p>
exeGesés companion Bible	<p>But Petros and the other apostles answer, saying, We must first obey Elohim rather than humanity. The Elohim of our fathers raised Yah Shua whom you thoroughly handled and hanged on a staff: Elohim exalted him at his right - a Hierarch and Savior to give Yisra El repentance and forgiveness of sins: and we are his witnesses of these rhema; and so also the Holy Spirit, whom Elohim gave to them who first obeyed him.</p>
Orthodox Jewish Bible	<p>And in reply Kefa and the Moshiach's Shlichim said, "It is necessary to obey Hashem rather than Bnei Adam. [SHEMOT 1:17] "Elohei Avoteinu made Rebbe, Melech HaMoshiach Yehoshua to stand up alive again, the very one whom you killed, having made him talui al haEtz (being hanged on the tree). [DEVARIM 21:23] "This one Hashem exalted as Sar and Moshi'a (Oisleizer) to His right hand to grant teshuva to Yisroel and selicha (forgiveness) of chatta'im (averos, sins). "And we are the eidus (witness) of these matters and so is the Ruach Hakodesh whom Hashem gave to the ones obeying Him."</p>
Rotherham's Emphasized B.	<p>But Peter and the Apostles [answering] said— It is needful [to be yielding obedience] unto God' [rather than unto men]:— The God of our fathers hath raised up Jesus,— whom ye got into your hands, suspending him upon a tree :— Him, as Princely-leader and Saviour hath God exalted unto his right hand,—to give repentance unto Israel, and remission of sins. And we are witnesses of these things,—also the Holy Spirit, which God hath given unto them who are yielding obedience unto him.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Then Peter and the apostles replied, "We must obey God rather than men [we have no other choice]. The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross [Lit <i>wood</i>.] [and you are responsible]. God exalted Him to His right hand as Prince and Savior <i>and</i> Deliverer, in order to grant repentance to Israel, and [to grant] forgiveness of sins. And we are witnesses of these things; and so is the Holy Spirit, whom God has bestowed on those who obey Him."</p>
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- An Understandable Version But Peter and the apostles answered them, "We must obey God instead of [you] men [in this situation]. The God of our forefathers raised up Jesus [from the dead], whom you put to death by hanging Him on a tree [i.e., the cross]. But God exalted Him at His right side to be a Prince and Savior and to give the people of Israel [an opportunity] to repent [i.e., change their hearts and lives] and [receive] forgiveness of [their] sins [through Him]. We apostles are witnesses of these things and so is the Holy Spirit whom God has given to every person who obeys Him."
- The Expanded Bible Peter and the other apostles answered, "We must obey God, not human authority [people]! You killed [murdered] Jesus by hanging him on a cross [tree]. But God, the God of our ancestors, raised Jesus up from the dead! Jesus is the One whom God raised [exalted] to be on his right side [hand], as Leader [Prince; Ruler] and Savior. Through him, the people of Israel [Israel] could change their hearts and lives [repent] and have their sins forgiven. We saw all these things happen [testify to/are witnesses of these things]. The Holy Spirit, whom God has given to all who obey him, also proves [or testifies that] these things are true."
- Jonathan Mitchell NT So Peter, along with the sent-forth folks, in giving a decisive reply, said, "It continues binding and necessary to with persuaded faithfulness habitually obey and yield to God as the Ruler, rather than humans (people)!"
 "The God of our fathers (= ancestors) raised up Jesus – Whom you men yourselves intensely manhandled with intent to kill, hanging [Him] on a wooden pole (or: suspending [Him] upon a tree)."
 "God exalted and lifted up high this Originator (or: Beginning Leader; Inaugurator; Founder; Chief Agent; Prince) and Deliverer (Savior; Rescuer; Restorer of health and wholeness; Returner to the original sphere and state of being) to (or: by; with) His right hand (= power and authority; [D reads: glory]) – to give (or: grant) a change of mind and way of thinking [which results in a return to Yahweh] to (or: for; in) Israel, and a sending away of mistakes and deviations (a divorcing of failures; an abandoning of sinning; a flowing away of the results from times of missing the target; a forgiveness of errors; [D adds: within {or: among} them])!"
 "And we ourselves are evidences and witnesses of these gush-effects and results of the flow (or: saying and declarations; spoken words) – as well as the Set-apart Breath-effect (or: Holy Spirit; consecrated attitude) which (or: Whom) God gave (or: gives) to (or: in; for; among) the folks who in persuaded loyalty are continually obeying and yielding to Him as the Ruler."
- P. Kretzmann Commentary **Verses 29-32**
 The defense of Peter:
 Then Peter and the other apostles answered and said, We ought to obey God rather than men.
 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins.
 And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.
 Kretzmann's **commentary** for Acts 5:29–32 has been placed in the **Addendum**.
- Syndein/Thieme Then Peter and the other apostles answered and said, "We ought to obey God rather than men."
 "The God of our fathers {God the Father in this reference} raised up Jesus . . . Whom you slew and hanged on a tree."
 "HIM . . . and only HIM . . . has God exalted with his right hand to be a Prince and a Savior because He wants to give repentance to Israel, and forgiveness of sins."
 "And we are His witnesses of these things and so is also the Holy Spirit, Whom God {God the Father} has given to them that obey Him {obey his command to Believe in Christ}."

Translation for Translators But Peter, *speaking for himself* and the other apostles, replied, “We (exc) have to obey *what God commands us to do*, not what *you people tell us to do!* God considers that you are the ones who killed Jesus by nailing him to a cross! But God, whom our ancestors *worshipped*, ◀caused Jesus to become alive again after he died/raised Jesus from the dead▶. God has greatly honored Jesus. *He has taken him up to heaven! He has authorized him* to be the one who will save us and to rule *over our lives!* God did this so that he might enable us Israelites [MTY] to turn away from *our sinful behavior* and *that he might forgive us for our sins*. We (exc) tell people about these things *that we know happened to Jesus*, and the Holy Spirit, whom God has sent to *us* who obey him, is also confirming *that these things are true.*”

The Voice **Peter and the Apostles:** If we have to choose between obedience to God and obedience to any human authority, then we must obey God. The God of our ancestors raised Jesus from death. You killed Jesus by hanging Him on a tree, but God has lifted Him high, to God’s own right hand, as the Prince, as the Liberator. God intends to bring Israel to a radical rethinking of our lives and to a complete forgiveness of our sins. We are witnesses to these things. There is another witness, too—the Holy Spirit—whom God has given to all who choose to obey Him.

Bible Translations with Many Footnotes:

Lexham Bible But Peter and the apostles answered and [*Here “and ” is supplied because the previous participle (“answered”) has been translated as a finite verb] said, “It is necessary to obey God rather than men!

The God of our fathers raised up Jesus, whom you killed by [*Here “by ” is supplied as a component of the participle (“hanging”) which is understood as means] hanging him [*Here the direct object is supplied from context in the English translation] on a tree.

This one God has exalted to his right hand as Leader and Savior to grant repentance to Israel and forgiveness of sins.

And we are witnesses of these things, and so is [*The words “so is ” are not in the Greek text but are implied] the Holy Spirit whom God has given to those who obey him.”

NET Bible® But Peter and the apostles replied,⁷⁸ “We must obey⁷⁹ God rather than people.⁸⁰ The God of our forefathers⁸¹ raised up Jesus, whom you seized and killed by hanging him on a tree.⁸² God exalted him⁸³ to his right hand as Leader⁸⁴ and Savior, to give repentance to Israel and forgiveness of sins.⁸⁵ And we are witnesses of these events,⁸⁶ and so is the Holy Spirit whom God has given to those who obey⁸⁷ him.”

⁷⁸tn Grk “apostles answered and said.”

⁷⁹sn Obey. See 4:19. This response has Jewish roots (Dan 3:16-18; 2 Macc 7:2; Josephus, Ant. 17.6.3 [17.159].

⁸⁰tn Here ἄνθρωποις (anqrwpoi) has been translated as a generic noun (“people”).

⁸¹tn Or “ancestors”; Grk “fathers.”

⁸²tn Or “by crucifying him” (“hang on a tree” is by the time of the first century an idiom for crucifixion). The allusion is to the judgment against Jesus as a rebellious figure, appealing to the language of Deut 21:23. The Jewish leadership has badly “misjudged” Jesus.

⁸³tn Grk “This one God exalted” (emphatic).

⁸⁴tn Or “Founder” (of a movement).

⁸⁵tn Or “to give repentance and forgiveness of sins to Israel.”

⁸⁶tn Or “things.” They are preaching these things even to the hostile leadership.

⁸⁷sn Those who obey. The implication, of course, is that the leadership is disobeying God.

The Passion Translation Peter and the apostles replied, “We must listen to and obey God more than pleasing religious leaders. You had Jesus arrested and killed by crucifixion, but the God of

our forefathers has raised him up. He's the one God has exalted and seated at his right hand as our Savior and Champion. He is the provider of grace as the Redeemer of Israel. We are witnesses of these things, and so is the Holy Spirit, whom God freely gives to all who believe in him."

The Spoken English NT Peter and the other apostles said back to him, "We have to obey^s God, rather than human beings.

The God of our ancestors has raised Jesus, whom you murdered by hanging him on a stake.^t

God has lifted him up to God's right side as Leader and Savior, to give Israel a change of heart^u and forgiveness of sins.

And we're witnesses^v of these things. And so is the Holy Spirit, whom^w God has given to those who obey God."

^{s.} Lit. "It's necessary to obey."

^{t.} Or "on a tree" (see Deut. 21:23). For Jews as well as Romans, execution by hanging on a stake or a tree was the most disgraceful manner of death.

^{u.} Traditionally: "repentance" (see "Bible Words").

^{v.} Some mss have, "And we're his witnesses," probably an addition based on the wording Acts 1:8.

^{w.} Or "which."

Wilbur Pickering's New T.

Apostles infuriate Sadducees

So in answer Peter and the Apostles said: "One must obey God rather than men. The God of our fathers raised up Jesus, whom you murdered by hanging on a tree. Him God has exalted to His right hand as Prince and Savior, to give repentance to Israel, and forgiveness of sins.¹⁶

And we are witnesses to these statements about Him, as also is the Holy Spirit whom God has given to those obeying Him."¹⁷

(16) I was tempted to render, "to give repentance and forgiveness of sins to Israel", but the Text doesn't have that order (though it could have), perhaps so as not to limit the forgiveness of sins to Israel.

(17) The Apostles are impressive—no fear, no apology, no toning down. "You murdered Him!" "God raised Him!" "He is Prince and Savior!" "The Holy Spirit exists!" All these affirmations were things they absolutely did not want to hear, as their reaction attests. Many in our day do not want to hear that the Holy Spirit is given to those who obey God.

Literal, almost word-for-word, renderings:

A Faithful Version But Peter and the apostles answered and said, "We are obligated to obey God rather than men. The God of our fathers raised up Jesus Whom you killed by hanging Him on a tree. Him has God exalted by His right hand to be a Prince and Savior, to give repentance and remission of sins to Israel. And we are His witnesses of these things, as is also the Holy Spirit, which God has given to those who obey Him."

Analytical-Literal Translation But answering, Peter and the apostles said, "It is necessary to be obeying God rather than people! "The God of our fathers raised up Jesus, whom you, murdered, having hanged [Him] on a tree [or, a cross]. "This One God has exalted to His right hand [as] Prince and Savior, to give repentance to Israel and forgiveness of sins. "And we are His witnesses of these matters, and also the Holy Spirit, whom God gave to the ones obeying Him."

Benjamin Brodie's trans. Then Peter and the apostles, replying with discernment, said: "It is necessary to obey God [allegiance to God is significantly greater] rather than men. The God of our fathers raised up Jesus, whom you murdered by hanging Him upon a cross.

God raised up and exalted this One to His right hand as Supreme Ruler and Savior, for the purpose of granting repentance and the forgiveness of sins to Israel [kingdom gospel].

Furthermore, we [all of the apostles standing before the Sanhedrin] are witnesses to these things and so is the Holy Spirit whom God gave to those [remnant of Jewish believers: new Israel] who obey Him .

Charles Thomson NT

In reply to which Peter and the apostles said, We must obey God rather than men. The God of our fathers hath raised up Jesus, whom ye slew, having caused him to be suspended on a cross even him, a chief leader and a Saviour, God hath exalted at his right hand to give repentance to Israel and a remission of sins. And we are his witnesses of these things, as is also the Holy Spirit which God hath granted to them who obey him.

Context Group Version

But Peter and the emissaries answered and said, We must obey God rather than men. The God of our fathers raised up Jesus, whom you (pl) killed, hanging him on a tree. God exalted him with his right hand [to be] a Ruler and a Rescuer, to give reoriented life to Israel, and remission of disgraceful acts. And we are witnesses of these things; and [so is] the Special Spirit, whom God has given to those that obey him.

Far Above All Translation

Then Peter and the apostles answered and said, "It is necessary to obey God rather than men. The God of our fathers raised Jesus, whom you laid hands on and hung on wood. God has exalted this man as a ruler and saviour at his right hand so as to give repentance to Israel and forgiveness of sins. And we are his witnesses of these words, as is the holy spirit which God has given to those who obey him."

Legacy Standard Bible

But Peter and the apostles answered and said, "We must obey God rather than men. The God of our fathers raised up Jesus, whom you put to death [Or on whom you had laid violent hands] by hanging Him on a tree. This One God exalted to [Or by] His right hand as a Leader [Or an Author] and a Savior, to grant repentance to Israel, and forgiveness of sins. And we are witnesses of these things [One early ms adds in Him], and so is the Holy Spirit, whom God gave to those who obey Him."

Literal Standard Version

And Peter and the apostles answering, said, "It is required to obey God, rather than men;

and the God of our fathers raised up Jesus, whom you slew, having hanged on a tree;

this One, God, a Prince and a Savior, has exalted with His right hand, to give conversion to Israel, and forgiveness of sins;

and we are His witnesses of these sayings, and the Holy Spirit also, whom God gave to those obeying Him."

Modern Literal Version 2020

But Peter and the apostles answered and said, It is essential *for us* to obey God rather than men.

The God of our fathers raised up Jesus, whom you^o yourselves exterminated, having hung *him* upon a tree.

This *Jesus is the* Author and Savior who God exalted to his right *hand*, to give repentance to Israel and forgiveness of sins.

And we are witnesses of these words, and so is the Holy Spirit, whom God gave to the ones who obey him.

The gist of this passage:

Peter and the other disciples gave a response to what the religious leaders said to them. In so many words, they said that, they were not going to back down.

Acts 5:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apokrinomai (ἀποκρίνομαι) [pronounced <i>ahp-oh-KREE-noh-mai</i>]	<i>answering, responding; a reply; speaking [after someone else]; continuing [speaking, a discourse]</i>	masculine singular, aorist (deponent) passive participle, nominative case	Strong's #611
dé (δέ) [pronounced <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; genitive/ablative case	Strong's #4074
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</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
apostolos (ἀπόστολος) [pronounced <i>ap-OSS-tol-os</i>]	<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
légō (λέγω) [pronounced <i>LEH-goh</i>]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, present active indicative	Strong's #3004

Translation: Answering, Peter and the [other] Apostles said...

What follows sounds like the cohesive thought of one person like Peter. It is possible that these are things said by Peter and the other Apostles. Or it is possible that this is Peter's testimony, but the other Apostles said other things. I will proceed as if this is Peter speaking throughout.

I suspect that these men had quite a lengthy response, but we will only read a few lines of what they had to say.

Acts 5:29b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peitharchéō (πειθαρχέω) [pronounced <i>pi-tharkh-EH-oh</i>]	<i>to obey, to be persuaded by a ruler, to submit to authority; by analogy, to conform to advice</i>	present active infinitive	Strong's #3980
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 rd person singular, present impersonal active indicative	Strong's #1163

This verb can be used impersonally, as in: *it is (was, etc.) necessary, it is right and proper that.*

Acts 5:29b			
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, dative, locative, instrumental case	Strong's #2316
mallon (μᾶλλον) [pronounced <i>MAL-lon</i>]	<i>more, to a greater degree, rather; much [more], better, by far, sooner; more willingly, more readily</i>	adverbial comparative	Strong's #3123
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
Together, this adverb and disjunctive particle are translated, <i>rather than, instead of, far more than</i> . Literally, these two words mean, <i>more rather, much [more] rather, sooner but</i> .			
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

Translation: ...*"It is necessary [for us] to obey God rather than man.*

Peter speaks of the necessity of obeying God. The High Priest and the religious authorities with him have told them not to speak of *that Name*, refusing themselves even the name of Jesus to pass through their lips.

What is implied is, *you are not God; you do not speak for God*.

We read this back in Acts 4:18–20 *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. 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."*

Having been arrested and now in front of a court, Peter tells them, "We are not going to obey you; we will obey God."

Acts 5:29 *Answering, Peter and the [other] Apostles said "It is necessary [for us] to obey God rather than man.* (Kukis mostly literal translation)

As throughout the book of Acts, we get a barebones summary of what the Apostles had to say.

Acts 5:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Acts 5:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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
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 plural noun; genitive/ablative case	Strong's #3962
hêmôn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 st person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)
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 rd person singular, aorist active indicative	Strong's #1453
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

Translation: The God, our Father, wakened Jesus [from the dead],...

Now Peter testifies about Christ Jesus. So he is going to give the gospel. God raised Jesus from the dead.

As per a recent author I have read, the solution to what Peter was saying here could be solved by simply producing the body. Rome will consider itself to be plagued by the Christians. How could Rome solve this problem? Produce the body. These believers could have been stopped in their tracks by the religious hierarchy by simply producing the body.

The resurrection of Jesus is one of the strongest claims of the early church, and they could make this claim as the Apostles and early followers of Jesus had all seen the risen Christ.

Acts 5:30b			
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

Acts 5:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeteros (ὕμετερος) [pronounced hoo-MET-er-oss]	<i>you [all], yours; to be possessed by you; to be allocated by you; proceeding from you</i>	2 nd person feminine plural, possessive pronoun; nominative case	Strong's #5212 (a form of #5210, which is the irregular plural of #4771)
diacheirízomai (διαχειρίζομαι) [pronounced dee-akh-i-RIHD-zom-ah-ee]	<i>to lay violent hands on, to slay, to kill; [with one's own hand]; to move by the use of the hands, to take in hand, to manage, to administer, to govern</i>	2 nd person plural, aorist middle indicative	Strong's #1315
kremánnumi (κρεμάννυμι) [pronounced krem-AN-noo-mee]	<i>hanging (up, on, upon), being suspended</i>	masculine plural, aorist active participle, nominative case	Strong's #2910
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
xulon (ξύλον) [pronounced XOO-lohn]	<i>wood, tree, timber (as fuel or material); by implication, a stick, club, staff, stocks or other wooden article or substance, including a beam, fetter</i>	neuter singular noun, genitive/ablative case	Strong's #3586

Translation: ...Whom you [all] laid hands on, [and you were] hanging Him upon the wood [of the Roman cross].

It was this religious hierarchy that first put their hands upon Jesus, dragging Him off to be tried and judged by the Romans. And no matter what the Romans said, the fervent Jews called for Jesus to be crucified. No matter what Pilate said, the angry crowd called for Jesus' crucifixion.

The religious types told Peter, don't put this on us; don't associate us with His blood. And here, in open court, Peter speaks of Jesus Whom the religious types took by force. Peter could testify to the religious Jews doing this because he said them doing this with his own eyes.

Placing Jesus on the cross is not, in the Greek, attributed to the Jewish hierarchy. But they led Him to the Roman courts, and pushed for His execution. They demanded His execution.

Acts 5:30 The God, our Father, wakened Jesus [from the dead], Whom you [all] laid hands on, [and you were] hanging Him upon the wood [of the Roman cross]. (Kukis mostly literal translation)

New European Version Commentary: *The Jews got the Romans to do it, because they were not under the **Mosaic Law** (2:23). But God of course sees through such behaviour; we are responsible for our intentions, even if we get others to do the deeds for us.*²⁸

²⁸ From <https://www.n-e-v.info/acts5.html> accessed August 20, 2023.

Acts 5:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced TOO-tohn]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
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
archêgos (ἀρχηγός) [pronounced ar-khay-GOSS]	<i>author, originator; a chief leader, pioneer; captain, prince</i>	masculine singular adjective, accusative case	Strong's #747
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
sôtêr (σωτήρ) [pronounced so-TARE]	<i>saviour, deliverer, preserver</i>	masculine singular noun; accusative case	Strong's #4990
hupsoô (ὑψώω) [pronounced hoop-SOH-oh]	<i>to lift up [on high], to exalt, to elevate; metaphorically: to raise to the very summit of opulence and prosperity; to raise to dignity, honour and happiness</i>	3 rd person singular, aorist active indicative	Strong's #5312
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
dexios (δεξιός) [pronounced dex-ee-OSS]	<i>the right, the right hand [side]; metaphorically, a place of honour or authority</i>	masculine plural adjective; dative, locative, instrumental case	Strong's #1188
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: God exalted this One, [as] Author and Savior, at His right hand,...

Jesus was exalted by God insofar that God raised Him from the dead.

God exalted this Jesus as Author and Savior. *Author* is archêgos (ἀρχηγός) [pronounced ar-khay-GOSS], which means, *author, originator; a chief leader, pioneer; captain, prince*. Strong's #747.

Acts 5:31b			
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
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	aorist active infinitive	Strong's #1325
metánoia (μετάνοια) [pronounced met-AHN-oy-ah]	<i>a change of mind regarding one's purpose, what one has done or thought, a change of attitude, direction; a turning around; repentance</i>	feminine singular noun; accusative case	Strong's #3341
Interestingly enough, this is the first time this word occurs in the book of Acts.			
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
Israēl (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, indeclinable	Strong's #2474
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
áphesis (ἄφεσις) [pronounced AWF-ess-iss]	<i>forgiveness, remission, pardon; freedom, release, manumission</i>	feminine singular noun; accusative case	Strong's #859
hamartia (ἁμαρτία, ας, ῆ) [pronounced hahm-ahr-TEE-ah]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266

Translation: ...[and He] gave a [potential] change of mind to Israel along with the forgiveness of sins.

The key to Israel's relationship with God is a change of mind towards Jesus. The same thing is true today. They receive a forgiveness of sins through Jesus, through a change of mind towards Jesus.

If I were to guess, nearly every Jew in the world knows about Jesus. Many parents, religious or not, seem to teach their children about Jesus, but not in a good way. A Jew who believes in Jesus is likely to find himself ostracized by his friends and family.

Acts 5:31 God exalted this One, [as] Author and Savior, at His right hand, [and He] gave a [potential] change of mind to Israel along with the forgiveness of sins. (Kukis mostly literal translation)

Acts 5:32a			
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
ἡμεῖς (ἡμεῖς) [pronounced <i>hay-MICE</i>]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
εσμεν (ἐσμέν) [pronounced <i>ehs-MEHN</i>]	<i>we are: we have our being</i>	1 st person plural, present indicative	Strong's #2070 (a form of Strong's #1510)
martures (μάρτυρές) [pronounced <i>MAHR-toor-EHS</i>]	<i>witnesses, spectators; martyrs</i>	masculine plural noun, nominative case	Strong's #3144
τῶν (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>	neuter plural definite article; genitive and ablative cases	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]	<i>speech, discourse, utterance; saying; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter plural noun; genitive/ablative case	Strong's #4487
toutōn (τούτων) [pronounced <i>TOO-tone</i>]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

Translation: *And us, we are witnesses of these events.*

Peter continues, telling them that they themselves witnessed these events. "You cannot tell us to say these things did not happen. We all saw them happen."

The religious types saw some of this take place. They did not see the risen Christ (which was reserved for believers), but they were aware of the empty tomb and the amazing things which happened on Pentecost and after (bear in mind, we are only a week or so away from Pentecost at this point in our narrative).

At this point, the church is in its earliest stages, growing with believers and with God the Holy Spirit. It appears that their primary teaching was about Jesus and relating the prophecies of the Old Testament to Him.

Acts 5:32b			
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
το (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588

Acts 5:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hagion (ἅγιον) [pronounced HAG-ee-on]	<i>a sacred thing; holiest (of all), holy place, sanctuary</i>	neuter singular adjective; accusative case	Strong's #39 (neuter of #40)
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
didōmi (δίδωμι) [pronounced dihd-OH-mee]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325
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
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
peitharchéō (πειθαρχέω) [pronounced pi-tharkh-EH-oh]	<i>those obeying, being persuaded by a ruler, the ones submitting to authority; by analogy, conforming to advice</i>	masculine plural, present active participle, dative, locative, instrumental case	Strong's #3980
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Furthermore, the Holy Spirit, Whom God has given to the ones who keep on obeying Him [is made manifest].”

Besides all of this, the Holy Spirit is given to those who continue to obey God. The first step in that obedience is faith in Christ (or a change of mind about Him).

Acts 5:32 **And us, we are witnesses of these events. Furthermore, the Holy Spirit, Whom God has given to the ones who keep on obeying Him [is made manifest].**” (Kukis mostly literal translation)

“We have seen everything that we proclaim to the world,” is the assertion. “On top of that, God gave us the Holy Spirit.”

Acts 5:29–32 **Answering, Peter and the [other] Apostles said “It is necessary [for us] to obey God rather than man. The God, our Father, wakened Jesus [from the dead], Whom you [all] laid hands on, [and you were] hanging Him upon the wood [of the Roman cross]. God exalted this One, [as] Author and Savior, at His right hand, [and He] gave a [potential] change of mind to Israel along with the forgiveness of sins. And us, we are witnesses of these events. Furthermore, the Holy Spirit, Whom God has given to the ones who keep on obeying Him [is made manifest].”** (Kukis mostly literal translation)

Acts 5:29–32 **Peter and the other Apostles had a ready answer for the High Priest and for the others in attendance. “It is necessary for us to obey God rather than to obey man. God, our Father, brought Jesus back from the dead—the same Jesus Whom you all grabbed and then caused to be hung upon the Roman cross. God exalted This Same One—the Author and Savior of us—at His right hand. He offers a potential change of mind to Israel and forgiveness of sins for all of us. Now look at us! We are witnesses to all of these events. Furthermore, God will continue to give the Holy Spirit to all those who continue to obey Him.”** (Kukis paraphrase)

Given what Peter and the Apostles had to say, is there some middle ground where they could all meet? For many in the Sanhedrin, they could not see that middle ground.

Chapter Outline

Charts, Graphics and Short Doctrines

The Apostles in Jerusalem—Gamaliel's Advice to the Sanhedrin

But those hearing were cut (to the quick) and they were desiring to execute them.

Acts
5:33

Now the [religious hierarchy] hearing [these things] were deeply affected [or, *cut to the quick*] and they wanted to kill the Apostles [lit., *them*].

The religious hierarchy, after hearing these things, were enraged and they were developing plans to kill the Apostles.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But those hearing were cut (to the quick) and they were desiring to execute them.
Complete Apostles Bible	But when they heard this, they were infuriated and were resolving to kill them.
Douay-Rheims 1899 (Amer.)	When they had heard these things, they were cut to the heart: and they thought to put them to death.
Holy Aramaic Scriptures	And while they were hearing these words, they were inflamed with wrath, and they were determined to kill them.
James Murdock's Syriac NT	And when they heard these things, they burned with indignation, and thought of putting them to death.
Original Aramaic NT	And when they heard these words, they were enraged with a passion, and they were considering killing them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when these words came to their ears, they were cut to the heart, and had a mind to put them to death.
Bible in Worldwide English Easy English	When the judges heard this, they were very, very angry and wanted to kill them. The group of Jewish leaders heard what the apostles said to them. They were so angry that they wanted to kill the apostles.
Easy-to-Read Version–2008	When the council members heard this, they became very angry. They began to plan a way to kill the apostles.
God's Word™	When the men on the council heard this, they became furious and wanted to execute the apostles.
Good News Bible (TEV)	When the members of the Council heard this, they were so furious that they wanted to have the apostles put to death.
J. B. Phillips	Calm counsel temporarily prevails When the members of the council heard these words they were so furious that they wanted to kill them.
<i>The Message</i> NIRV	When they heard that, they were furious and wanted to kill them on the spot. When the leaders heard this, they became very angry. They wanted to put the apostles to death.
New Life Version	Gamaliel Speaks in Court The religious leaders became angry when they heard this. They planned to kill the missionaries.

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

Casual English Bible	A JEWISH SCHOLAR'S WISE ADVICE Insulted and enraged, many of the Jewish Council members wanted to kill the apostles.
Contemporary English V.	When the council members heard this, they became so angry that they wanted to kill the apostles.
New Berkeley Version	.
New Living Translation	When they heard this, the high council was furious and decided to kill them.
The Passion Translation	When they heard this, they were infuriated and determined to murder them.
Plain English Version	The Jewish council men heard Peter talking like that, and they were really angry. They wanted to kill Jesus's special workers.
UnfoldingWord Simplified T.	.
William's New Testament	When they heard this, they were furious, and wanted to kill them.

Partially literal and partially paraphrased translations:

American English Bible	Well, when [the leaders] heard this, they were really cut to heart and they wanted to murder [the Apostles]!
Beck's American Translation	.
Breakthrough Version	The <i>people</i> who listened were being sawed in two and were intending to execute them.
Common English Bible	.
A. Campbell's Living Oracles	And when they heard this, they were enraged, and consulted to put them to death.
New Advent (Knox) Bible	On hearing this they were cut to the quick, and designed to kill them.
20 th Century New Testament	The members of the Council became frantic with rage on hearing this, and were for putting the Apostles to death.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The priests were appalled by this, and conspired to murder the apostles.
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Revised Ferrar-Fenton Bible **Gamaliel's Counsel.**

When they heard this, however, they were infuriated, and were deciding to have them executed.

God's Truth (Tyndale)
International Standard V

When they heard that, they clave asunder: and sought means to slay them.
When the Council [Lit. When they] heard this, they became furious and wanted to kill them.

Montgomery NT
Leicester A. Sawyer's NT
Urim-Thummim Version
Weymouth New Testament

.
And when they heard this they were highly offended, and took counsel to kill them.
When they heard that, they were vexed to the heart and took counsel to kill them.
Infuriated at getting this answer, they were disposed to kill the Apostles.

Catholic Bibles (those having the imprimatur):

The Heritage Bible
Revised English Bible–1989

And those hearing were cut, and counseled together to take them out.
This touched them on the raw, and they wanted to put them to death.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

On hearing this, the members of the *Sanhedrin* were infuriated and wanted to put the emissaries to death.

Holy New Covenant Trans.

When the Jewish leaders heard these words, they became very angry. They started to make plans to kill the delegates.

The Scriptures 2009

And those hearing were cut *to the heart*, and took counsel to kill them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

The [Men] but Hearing {them} were enraged and [They] wanted to take (away) them.

Alpha & Omega Bible

BUT WHEN THEY HEARD THIS, THEY WERE CUT TO THE QUICK AND INTENDED TO MURDER THEM.

Awful Scroll Bible

Moreover hearing, they were being sawn-through, and were proposing to take- them -out.

Concordant Literal Version
exeGesés companion Bible

Now those who hear were harrowed, and they intended to assassinate them."
When they hear, they cut *,
and counsel to take them out.

*as in cutting an oath or a covenant

Orthodox Jewish Bible

And the ones having heard were cut to the quick and in fury were deciding to do away with them.

Rotherham's Emphasized B.

And [they, when they heard] this, were cut to the heart, and were making up their minds to slay them.

Expanded/Embellished Bibles:

An Understandable Version

But when the Jewish officials heard this, they were deeply convicted in their hearts and determined to kill the apostles.

Jonathan Mitchell NT

Now the people hearing [this] began being divided in two by a saw (sawn through; = cut and torn apart emotionally so as to be enraged) and began intending (wanting and purposing) to "lift them up" (= haul them off and kill them).

Syndein/Thieme

When they heard that, they were cut to the heart {idiom meaning upset in the right lobe of the brain}, and took counsel how to slay them.

{Note: The Sanhedran, this judicial/governmental body is getting upset!} [Kukis note: a legal body cannot render a fair verdict if they are filled with mental attitude sins.]

Translation for Translators	When the Council members heard those words, they became very angry <i>with the apostles</i> , and they wanted to kill them.
The Voice	The council was furious and would have killed them; but Gamaliel, a Pharisee in the council respected as a teacher of the Hebrew Scriptures, stood up and ordered the men to be sent out <i>so the council could confer privately</i> . V. 34 is included for context.

Bible Translations with Many Footnotes:

Lexham Bible	Now when [*Here “when ” is supplied as a component of the participle (“heard”) which is understood as temporal] they heard this , [*Here the direct object is supplied from context in the English translation] they were infuriated, and were wanting to execute them.
NET Bible®	Now when they heard this, they became furious⁸⁸ and wanted to execute them.⁸⁹ ^{88sn} The only other use of this verb for anger (furious) is Acts 7:54 after Stephen’s speech. ^{89sn} Wanted to execute them. The charge would surely be capital insubordination (Exod 22:28).
The Spoken English NT	When they heard that, they were totally furious, and wanted^x to kill them. ^x Some mss have, “and were deciding to kill them.”
Wilbur Pickering’s New T.	Gamaliel counsels Sadducees Well upon hearing it they became infuriated and started plotting to kill them.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But hearing, they were cut through [fig., infuriated] and began plotting to execute them.
Berean Literal Bible	And having heard, they were cut <i>to the heart</i> and were desiring to put them to death.
Benjamin Brodie’s trans.	Now when they heard this, they became infuriated [cut to the heart in surgical terms] and wanted to kill them [their hatred had turned to revenge motivation]. .
Charles Thomson NT	At hearing this they were cut to the heart, and consulted to put them to death.
Context Group Version	But they, when they heard this, were cut to the heart, and minded to kill them.
Far Above All Translation	Then those who heard it were cut to the quick and resolved to destroy them.
Green’s Literal Translation	But those hearing were cut to the heart, and they took counsel to do away with them.
Modern Literal Version 2020	But hearing this, they were being infuriated and were planning to assassinate them.
New American Standard	Gamaliel’s Counsel But when they heard <i>this</i>, they became infuriated and <i>nearly</i> decided to execute them.
New King James Version	Gamaliel’s Advice When they heard <i>this</i>, they were furious [<i>cut to the quick</i>] and plotted to kill them.
Numeric English NT	But they, when they heard this, were greatly cut, and they intended to slay them.
World English Bible	But they, when they heard this, were cut to the heart, and were determined to kill them.
Worrell New Testament	And they, hearing it, were being convulsed with rage, and were taking counsel to slay them.

The gist of this passage: The ruling council was enraged by the testimony and many of them wanted to kill the Apostles.

Acts 5:33a			
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
akoúō (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
diapriō (διαπρίω) [pronounced dee-ap-REE-oh]	<i>to be cut to the quick, to saw asunder, (figuratively) to exasperate, to cut (to the heart)</i>	3 rd person plural, imperfect passive indicative	Strong's #1282

Translation: Now the [religious hierarchy] hearing [these things] were deeply affected [or, cut to the quick]...

The word used here is for *cut to the quick* is only found twice in the New Testament. It is *diapriō* (διαπρίω) [pronounced *dee-ap-REE-oh*]. It means, *to be cut to the quick, to saw asunder, (figuratively) to exasperate, to cut (to the heart)*. Strong's #1282. I would think that these words of Peter's cut deeply into their souls. There are two ways for them to react: (1) is to believe in Jesus and to put all of their religious stuff behind; and (2) is to double down on their **negative volition**. The latter seems to be the case for most, but not all of the Sanhedrin who were in attendance that day.

Illustration: Every parent has dealt with a son who has done wrong, and you explain to them what is wrong, and they just set their jaw against you. You may punish them. But, despite your explanations, you can tell that they are going to do that again.²⁹ No matter which way the child responds, what led them to their decision was *diapriō*.

Acts 5:33b			
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
boulomai (βούλομαι) [pronounced BOO-lohm-ahēē]	<i>to will deliberately, to have a purpose, to be minded; willing as an affection, to desire</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #1014
anairēō (ἀναιρέω) [pronounced an-ahēē-REH-oh]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	aorist active infinitive	Strong's #337
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

²⁹ I have stated an extreme case. Sometimes the son understands, agrees, and, later, does that wrong thing again.

Translation: ...and they wanted to kill the Apostles [lit., *them*].

Those on negative signals desired to kill the Apostles and, given the words used here, perhaps plotted to kill the Apostles.

These men were unable to resolve this issue with a clear head. They were filled with mental attitude sins.

Illustration: There are many people on the left with whom you cannot reason because they are filled with hatred for you. I write this in 2023, and there are people filled with anger and hatred toward Donald Trump. He could be the greatest president in American history, and these people could never see that. In fact, there is not a single act he could do or word that he could say that would change their minds.

Acts 5:33 Now the [religious hierarchy] hearing [these things] were deeply affected [or, *cut to the quick*] and they wanted to kill the Apostles [lit., *them*]. (Kukis mostly literal translation)

Acts 5:33 The religious hierarchy, after hearing these things, were enraged and they were developing plans to kill the Apostles. (Kukis paraphrase)

Luckily, there is one member of the Sanhedrin who is not filled with anger at this point, and he will make an attempt to reason with the others.

And rising up one in the Sanhedrin a pharisee with a name Gamaliel, a teacher of the Law, valued by all the people. He commanded outside [for] a short time the men to be taken out.

Acts
5:34

[However,] one rose up in the Sanhedrin, a pharisee named Gamaliel, [who was] a teacher of the Law, [and well-] respected by all the people. He commanded [that] the men be taken out [for] a short time.

Gamaliel, a Pharisee and a well-respected teacher of the Law, rose up to speak in the Sanhedrin. Before he spoke, he required that the Apostles be taken outside for a short while.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And rising up one in the Sanhedrin a pharisee with a name Gamaliel, a teacher of the Law, valued by all the people. He commanded outside [for] a short time the men to be taken out.
Complete Apostles Bible	Then someone in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in honor by all the people, and commanded them to put the apostles outside for a short time.
Douay-Rheims 1899 (Amer.)	But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while.
Holy Aramaic Scriptures	And there arose one from the Phrishe {the Pharisees}, whose name was Gamallyl {Gamaliel}, a doctor of The Namusa {The Law}, and honored from all the Ama {the People}, and commanded that they should send The Shlikhe {The Sent Ones} outside for a little time,...
James Murdock's Syriac NT	Then rose up one of the Pharisees whose name was Gamaliel, a teacher of the law, and honored by all the people; and he directed them to put the legates aside for a short time.
Original Aramaic NT	And one of The Pharisees there stood up whose name was Gamaliel. He taught The Law, and he was honored by all the people, and he commanded to take the Apostles out for a short time.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But one of the Sanhedrin, a Pharisee named Gamaliel, a man of learning in the law, of whom all the people had a high opinion, got up and made a suggestion for the men to be put outside for a little time.
Bible in Worldwide English	Then a lawyer named Gamaliel stood up in the court. He was a Pharisee and all the people respected him. He asked that the apostles be taken out for a while.
Easy English	But one man did not agree. He was called Gamaliel and he was a Pharisee, a teacher of the Law. All the people agreed that he was a good man. Gamaliel stood up in front of the group of Jewish leaders. He told the police to take the apostles out of the room.
Easy-to-Read Version–2008	But one member of the council, a Pharisee named Gamaliel, stood up. He was a teacher of the law, and all the people respected him. He told the men to make the apostles leave the meeting for a few minutes.
<i>God's Word</i> TM	But a Pharisee named Gamaliel stood up. He was a highly respected expert in Moses' Teachings. He ordered that the apostles should be taken outside for a little while.
Good News Bible (TEV)	But one of them, a Pharisee named Gamaliel, who was a teacher of the Law and was highly respected by all the people, stood up in the Council. He ordered the apostles to be taken out for a while, and then he said to the Council, "Fellow Israelites, be careful what you do to these men. V. 35 is included for context.
J. B. Phillips	But one man stood up in the assembly, a Pharisee by the name of Gamaliel, a teacher of the Law who was held in great respect by the people and gave orders for the apostles to be taken outside for a few minutes.
<i>The Message</i> NIRV	. But a Pharisee named Gamaliel stood up in the Sanhedrin. He was a teacher of the law. He was honored by all the people. He ordered the apostles to be taken outside for a little while.
New Life Version	Gamaliel was a man of the religious leaders' court. He was a proud religious law-keeper and a teacher of the Law. He was respected by all the people. He stood up and said that the missionaries should be sent outside for a short time.
New Simplified Bible	One of the council, a Pharisee, named Gamaliel, a doctor of the law, had a reputation among all the people. He commanded to put the apostles outside for a while.

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

Casual English Bible	But one of the scholars who taught Jewish law stood up. He was a Pharisee [5] named Gamaliel. [6] All the people respected him. He had the apostles sent out of the room for a short time. ⁵ 5:34Pharisees were one of several groups of Jews. It was a bit like Methodists being one of many groups of Christians. Pharisees were known not only for strictly keeping the laws of Moses but also for keeping hundreds of other laws that were a bit like the rules in church manuals today. For example, Jewish law said Jews should not work on the Sabbath. Pharisees defined what they considered work—such as healing people. Pharisees taught that practicing medicine on the Sabbath was forbidden except when someone was at risk of dying that day. ⁶ 5:34Gamaliel was one of the top Jewish scholars of his day. The apostle Paul said he studied under the guidance of Gamaliel (Acts 22:3). Jewish writings also say Gamaliel was an advocate for non-Jews in need, as well as for women's rights.
Contemporary English V.	But one of the members was the Pharisee Gamaliel, a highly respected teacher. He ordered the apostles to be taken out of the room for a little while.

The Living Bible	But one of their members, a Pharisee named Gamaliel (an expert on religious law and very popular with the people), stood up and requested that the apostles be sent outside the Council chamber while he talked.
New Berkeley Version	.
The Passion Translation	But a Pharisee named Gamaliel, a noted religious professor who was highly respected by all, stood up. He gave orders to send the apostles outside.
Plain English Version	But one of them stood up in the meeting. His name was Gamaliel. He was one of the Pharisee mob, that were strong for the Jewish law. All the people knew that he was a good man, and they respected him. Gamaliel told the soldiers, "Take Jesus's followers outside for a while."
UnfoldingWord Simplified T.	But there was a council member named Gamaliel. He was a member of the Pharisee group. He taught people the Jewish laws, and all the Jewish people respected him. He stood up in the council and told the guards to take the apostles out of the room for a short time
William's New Testament	But a Pharisee named Gamaliel, a teacher of the law, highly respected by all the people, got up in the council and gave orders to put the men out of the council a little while; then he said to them: "Fellow Israelites, take care as to what you are about to do to these men. V. 35 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	But then a certain man stood up in the Jewish High Court hall (a Pharisee named Gamaliel , who was a highly-regarded teacher of the Law) and he commanded that the men be taken outside for a little while.
Beck's American Translation	.
Breakthrough Version	But when someone in the council stood up, a Separatist with the name Gamaliel, a teacher of the law, important to all the ethnic group, he gave the order to make the people go outside for a bit.
Common English Bible	One council member, a Pharisee and teacher of the Law named Gamaliel, well-respected by all the people, stood up and ordered that the men be taken outside for a few moments.
A. Campbell's Living Oracles	But a certain Pharisee in the Sanhedrim, whose name was Gamaliel, a doctor of law, in great esteem among all the people, rose up, and commanded the Apostles to be taken out for a little while; and he said to them, Men of Israel, take heed to yourselves what you are about to do to these men. V. 35 is included for context.
NT for Everyone	But then a Pharisee by the name of Gamaliel stood up in the Assembly. He was a law-teacher, highly respected by all the people. He ordered the men to be put outside for a short while.
20 th Century New Testament	But Gamaliel, a Pharisee, who was a Doctor of the Law and who was held in universal respect, rose in the Council, and directed that the men should be taken out of court for a little while.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	Gamaliel the Pharisee, knowledgeable in the law and well respected, stood and commanded that the apostles be put outside.
Revised Ferrar-Fenton Bible	But one member, of the senate, named Gamaliel, a Pharisee, and a doctor of the law—who was held in high esteem among all the people—stood up and asked for the men to be sent out for a short time.
Free Bible Version	But then one of the council members stood up to speak. He was Gamaliel, a Pharisee and a doctor of law who was respected by everyone. He ordered the apostles sent out for a short while.

International Standard V	But a Pharisee named Gamaliel, a teacher of the Law who was respected by all the people, stood up in the Council [Or Sanhedrin] and ordered the men to be taken outside for a little while.
Montgomery NT	When they heard this they were infuriated, and were minded to kill the apostles; but Gamaliel, a Pharisee, a teacher of the law, and held in honor by all the people, rose from his seat, and ordered the apostles to be put outside for a little while. V. 33 is included for context.
Riverside New Testament	But a certain Pharisee named Gamaliel — a teacher of the law honored by all the people — arose in the Council and, after directing that the men should be taken outside for a little while, said, "Men of Israel, consider carefully what you are going to do to these men. V. 35 is included for context.
Weymouth New Testament	But a Pharisee of the name of Gamaliel, a teacher of the Law, held in honour by all the people, rose from his seat and requested that they should be sent outside the court for a few minutes.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But one of them, a Pharisee named Gama liel, a teacher of the Law highly respected by the people, stood up in the Sanhedrin. He ordered the men to be taken outside for a few minutes and then he spoke to the assembly. A portion of v. 35 is included for context. An footnote for this passage is in the Addendum .
The Heritage Bible	And one standing up in the sanhedrin, a Pharisee, named Gamaliel, a teacher of the law, being highly valued by all the people, called out to make the apostles go outside a little interval.
New American Bible (2011)	* But a Pharisee in the Sanhedrin named Gamaliel, a teacher of the law, respected by all the people, stood up, ordered the men to be put outside for a short time, ^m and said to them, "Fellow Israelites, be careful what you are about to do to these men. V. 35 is included for context. * [5:34] Gamaliel: in Acts 22:3, Paul identifies himself as a disciple of this Rabbi Gamaliel I who flourished in Jerusalem between A.D. 25 and 50. m. [5:34] 22:3.
New Jerusalem Bible	One member of the Sanhedrin, however, a Pharisee called Gamaliel, who was a teacher of the Law respected by the whole people, stood up and asked to have the men taken outside for a time.
Revised English Bible—1989	But a member of the Council rose to his feet, a Pharisee called Gamaliel, a teacher of the law held in high regard by all the people. He had the men put outside for a while, and then said, "Men of Israel, be very careful in deciding what to do with these men. V. 35 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But one of the members of the <i>Sanhedrin</i> rose to his feet, a <i>Parush</i> named Gamli'el, a teacher of the <i>Torah</i> highly respected by all the people. He ordered the men put outside for a little while.
Holy New Covenant Trans.	One of the Pharisees in the Jewish Council stood up. His name was Gamaliel. He was a teacher of the law and all of the people respected him. He ordered the men to take the delegates outside for a few minutes.
The Scriptures 2009	But a certain one in the council stood up, a Pharisee named Gamli'el, a teacher of the Torah, respected by all the people, and ordered them to put the emissaries outside for a little while, and said to them, "Men of Yisra'el, take heed to yourselves what you intend to do to these men. V. 35 is included for context.

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Accurate New Testament	Standing (Up) but Someone in the council Pharisee [by] name gamaliel Law Teacher Respected [by] every the people orders outside [thing] little the men to make.
Awful Scroll Bible	But someone standing-up from-within the Sitting-together, a Pharisee named Gamaliel, a teacher-of-the-Law, honored by all the people, commands to make the sent-out ones be outside, for some little while.
Concordant Literal Version	Yet, rising, a certain Pharisee in the Sanhedrin, named Gamaliel, a teacher of the law, honored by the entire people, orders them to put the men outside a bit."
exeGesés companion Bible	But one rises in the sanhedrim - a Pharisee named Gamli El - a doctor of the torah honored among all the people: and he summons to make a little space for the apostles;...
Orthodox Jewish Bible	But a certain Parush got up in the Sanhedrin, a moreh of Torah by name Rabban Gamli'el, respected by kol Am Yisroel, and he gave orders to put the men outside for a little while.
Rotherham's Emphasized B.	But a certain man, rising up in the high council, by name Gamaliel, a law-teacher honoured by all' the people, gave orders to put the men outside, for a little ,—...

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But a Pharisee named ^[e] Gamaliel, a teacher of the Law [of Moses], highly esteemed by all the people, stood up in the Council (Sanhedrin, Jewish High Court) and ordered that the men be taken outside for a little while. [e] Saul of Tarsus, later known as the apostle Paul, was among Gamaliel's students. See 22:3.
An Understandable Version	But [then] Gamaliel, a Council member, who was a Pharisee [i.e., a strict sect of the Jewish religion], and an expert in the Law of Moses and highly regarded by all the people, stood up and ordered the apostles to step outside [of the Council meeting] briefly.
The Expanded Bible	But a Pharisee [^c a member of a religious party that strictly observed OT laws, added traditions, and represented a minority on the Sanhedrin] named Gamaliel [^c Paul's teacher; 22:3] stood up in the meeting [^l Sanhedrin; 4:15]. He was a teacher of the law, and all the people respected him. He ordered the apostles [^l men] to leave the meeting for a little while.
Jonathan Mitchell NT	But, after standing up, a certain man in [other MSS: belonging to] the Sanhedrin – a Pharisee named Gamaliel, a Law professor (a respected teacher of the Torah; [note: the grandson of Hillel]), one esteemed and honored by all the People – gave an order to put the men outside for a little while (or: briefly).
Syndein/Thieme	Then stood there up one in the Sanhedran council, a Pharisee, named Gamaliel, a doctor of the law, who had a reputation among all the people, and commanded to put the apostles forth a little space. {Note: He had them moved out of ear shot.}
Translation for Translators	After beating the apostles, they followed Gamaliel's advice and released them. <i>Acts 5:34-40</i> But <i>there was a Council member</i> named Gamaliel. He was a Pharisee, and one who taught people the <i>Jewish</i> laws, and all the <i>Jewish</i> people respected him. He stood up in the Council and told <i>guards</i> to take the apostles out of the room for a short time.
The Voice	.

Bible Translations with Many Footnotes:

Lexham Bible	But a certain man stood up in the Sanhedrin, [Or “council”] a Pharisee named [Literally “by name”] Gamaliel, a teacher of the law respected by all the people, and [*Here “and” is supplied because the previous participle (“stood up”) has been translated as a finite verb] gave orders to put the men outside for a short time.
NET Bible®	But a Pharisee ⁹⁰ whose name was Gamaliel, ⁹¹ a teacher of the law who was respected by all the people, stood up ⁹² in the council ⁹³ and ordered the men to be put outside for a short time. ^{90sn} A Pharisee was a member of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, Ant. 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection. ^{91sn} Gamaliel was a famous Jewish scholar and teacher mentioned here in v. 34 and in Acts 22:3. He had a grandson of the same name and is referred to as “Gamaliel the Elder” to avoid confusion. He is quoted a number of times in the Mishnah, was given the highest possible title for Jewish teachers, Rabba (cf. John 20:16), and was highly regarded in later rabbinic tradition. ^{92tn} Grk “standing up in the council, ordered.” The participle ἀναστάς (anastás) has been translated as a finite verb due to requirements of contemporary English style. ^{93tn} Or “the Sanhedrin” (the highest legal, legislative, and judicial body among the Jews).
The Spoken English NT	But a certain Pharisee ^y in the Council, named Gamaliel, ^z stood up. He was a teacher of the Law respected by all the people. He ordered the men to be put outside for a moment. ^y Prn. ferr-a-see. ^z Prn. gam-may-lee-ell.
Wilbur Pickering’s New T.	But someone in the council stood up ¹⁸ (a Pharisee named Gamaliel, a teacher of the law respected by all the people) and commanded to put the Apostles out for a bit.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But someone in the High Council having gotten up, a Pharisee, by name Gamaliel, a teacher of the Law, [considered] honorable by all the people, commanded [the attendants] to put the apostles outside [for] some short [time].
Benjamin Brodie’s trans.	Then a certain person in the Sanhedrin, a Pharisee by the name of Gamaliel, a teacher of the law, respected by all the people, after standing up, urged <i>that</i> they escort the men [the apostles] outside [of the council] for a brief time .
Charles Thomson NT	But there stood up a man in the Sanhedrim; a Pharisee named Gamaliel, a teacher of the law, in great esteem among all the people; and having moved that the apostles withdraw for a little while, he said to them, "Men of Israel, take heed to yourselves how you proceed in regard to these men. V. 35 is included for context.
Modern Literal Version 2020	But a certain one in the council stood up <i>there</i> , a Pharisee, Gamaliel by name, a teacher of the law, honored by all the people, and he commanded them to make* the apostles <i>wait outside for a certain bit of time</i> .

The gist of this passage: A well-respected pharisee, Gamaliel, stands up to speak. He asks for the Apostles to be put outside for a time.

Acts 5:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced <i>tihç</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
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>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
sunédriion (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, dative, locative, instrumental case	Strong's #4892
Pharisaïos (Φαρισαῖος) [pronounced <i>far-is-AH-yos</i>]	<i>separatist; exclusively religious; Jewish nectary; sect member; a Jewish separatist sect, a Jewish religious sect; transliterated Pharisee</i>	masculine singular noun; nominative case	Strong's #5330
Surprisingly, this is the first occurrence of this word in the book of Acts. This word is found mostly in the gospels; but it occurs a number of times in Acts 23.			
onoma (ὄνομα, ὄνομα, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative, instrumental case	Strong's #3686
Gamaliél (Γαμαλιήλ) [pronounced <i>gam-al-ee-ALE</i>]	<i>my recompenser is God; transliterated, Gamaliel, Gamliel</i>	proper noun	Strong's #1059

Translation: [However,] one rose up in the Sanhedrin, a pharisee named Gamaliel,...

Now a well-reasoned, calming influence speaks to the governing bodies there. We do not know where he was during the crucifixion. Given his moderate stand, it is likely that he was not included in those who gathered to railroad the Lord to be crucified.

According to Thayer, Gamaliel was a Pharisee and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrin respecting the treatment of the followers of Jesus of Nazareth. Acts 5:34 ff. (A.D.29.) We learn from Acts 22:3 that he was the preceptor of Paul. He is generally

identified with the very celebrated Jewish doctor Gamaliel, grandson of Hillel, and who is referred to as authority in the Jewish Mishna.³⁰

Acts 5:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomodidaskalos (νομοδιδάσκαλος) [pronounced <i>nom-od-id-AS-kal-os</i>]	<i>a teacher and interpreter of the law: among the Jews; doctor or teacher of the Law; possibly a rabbi; of those who among Christians went about as champions and interpreters of the Mosaic law</i>	masculine singular noun, nominative case	Strong's #3547
tímios (τίμιος) [pronounced <i>TIHM-ee-oss</i>]	<i>valued, valuable, (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved</i>	masculine singular adjective, nominative case	Strong's #5093
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>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>	masculine 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, instrumental case	Strong's #2992

Translation: ...[who was] a teacher of the Law, [and well-] respected by all the people.

There would have been many pharisees who taught the Law. However, as we might suspect from today, there were sometimes different views (more so now than then) and sometimes a more moderate approach. The closer that a teacher adhered to the Law, then the closer he would have been to **divine viewpoint**.

Acts 5:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
keleúō (κελεύω) [pronounced <i>kel-YOO-oh</i>]	<i>to command, to incite by word, to order</i>	3 rd person singular, aorist active indicative	Strong's #2753
exō (ἔξω) [pronounced <i>EHX-oh</i>]	<i>outside, without, out of doors; outward</i>	adverb	Strong's #1854
brachus (βραχύς) [pronounced <i>brahm-OOS</i>]	<i>short (distance), little (of time, place, quantity, or number); a short time, for a little while</i>	neuter singular adjective, accusative case	Strong's #1024

³⁰ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #1059.

Acts 5:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [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
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; accusative case	Strong's #444
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

Translation: He commanded [that] the men be taken out [for] a short time.

Before he spoke, he required that the Apostles be taken out away from this discussion. This would have allowed for a freeform of discussion. In addition, many men there were filled with anger toward the disciples. Removing them from the sight of such angry men allowed for them to calm down and listen to Gamaliel's reasoning.

This is apparently a man of great discernment, as he was not going to say anything himself that the Apostles could not have heard.

The narrative continues in this private meeting, meaning that some people there believed in Jesus and they told Luke what took place.

Acts 5:34 [However,] one rose up in the Sanhedrin, a pharisee named Gamaliel, [who was] a teacher of the Law, [and well-] respected by all the people. He commanded [that] the men be taken out [for] a short time. (Kukis mostly literal translation)

God uses believers and unbelievers alike to advance His plan.

Acts 5:34 Gamaliel, a Pharisee and a well-respected teacher of the Law, rose up to speak in the Sanhedrin. Before he spoke, he required that the Apostles be taken outside for a short while. (Kukis paraphrase)

Gamaliel will express his well-reasoned opinion up through v. 39.

And he said face to face with them, “Men, Israelites, pay attention in yourselves on the men, these, in what you [all] are about to do. For before these the days raise up Theudas, the one affirming to be someone himself, with whom joined men a number like 400. [He] was executed and all, as many as were being persuaded by hm, dispersed, and they became to nothing. After this raised up Judas the Galilean in the days of the census. And revolted people from him and he was destroyed. And all, as many as were persuaded by him dispersed.

Acts
5:35–37

Then he spoke directly with them, “Men, Israelites, take care to yourselves on what you are about to do to these men. For prior to these [recent] days, Theudas rose up, affirming himself to be somebody, with whom about 400 men joined [themselves]. [He] was slain and all [of his followers], as many who were persuaded by him, dispersed, and they came to naught. After this, Judas the Galilean rose up in the days of the census. The people from him revolted, but he was killed. And all [of those] who had been persuaded by him were dispersed.

Gamaliel then spoke directly to the religious court, saying, “Men and Israelites, think carefully about what you are about to do to these men. Not too long ago, there was a man, Theudas, who rose up, claiming to be someone of note. About 400 men joined themselves to him. After he was killed, those who had been persuaded by him were scattered and this movement came to naught. At another time, Judas the Galilean rose up in revolt in the days of the census. During his revolt, Judas was killed. The men who had been persuaded by Judas were scattered and never reformed as a revolutionary movement.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And he said face to face with them, “Men, Israelites, pay attention in yourselves on the men, these, in what you [all] are about to do. For before these the days raise up Theudas, the one affirming to be someone himself, with whom joined men a number like 400. [He] was executed and all, as many as were being persuaded by hm, dispersed, and they became to nothing. After this raised up Judas the Galilean in the days of the census. And revolted people from him and he was destroyed. And all, as many as were persuaded by him dispersed.
- Complete Apostles Bible And he said to them: "Men of Israel, take heed to yourselves to these men, as to what you are about to do.
For before these days, Theudas rose up, claiming himself to be someone, to whom was joined a number of men, about four hundred. He was slain, and all who obeyed him were scattered and came to nothing.
After this arose Judas the Galilean, in the days of the census, and caused considerable number of people after him to revolt. That one also perished, and as many as were persuaded by him were dispersed.
- Douay-Rheims 1899 (Amer.) And he said to them: Ye men of Israel, take heed to yourselves what you intend to do, as touching these men.
For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves. Who was slain: and all that believed him were scattered and brought to nothing.
After this man, rose up Judas of Galilee, in the days of the enrolling, and drew away the people after him. He also perished: and all, even as many as consented to him, were dispersed.
- Holy Aramaic Scriptures ...and said unto them, “Men, Sons of Iysralyl {Israel}, beware with regard to your souls, and see what is proper for you to do concerning these men!
For, before this time there rose Thuda {Theudas}, and he said concerning his soul that he was something great, and there went after him about four hundred men, and

he was killed, and those who went after him were scattered, and they have become as nothing.

And there rose from after him, Yehuda {Judah/Judas} the Galilaya {the Galilean} in the days that men were enrolled with the head-silver tax {the tribute tax i.e. poll taxes}, and he turned aside many Ama {People} after him. And he died, and all those who were going after him, were scattered.

James Murdock's Syriac NT And he said, to them: Men, sons of Israel, take heed to yourselves, and consider what ye ought to do in regard to these men.

For before this time, rose up Theudas, and said of himself, that he was some great one; and there went after him about four hundred men. And he was slain; and they who went after him, were dispersed and became as nothing.

And after him, rose up Judas a Galilean, in the days when the people were enrolled for the capitation tax; and he seduced much people after him. And he died, and all they that went after him were dispersed.

Original Aramaic NT And he said to them, "Men, sons of Israel, take heed to yourselves and see what is right for you to do concerning these men."

"Before this time Theuda arose and said that he was something great and about four hundred men went after him; he was killed and those who were going after him were scattered and they became as nothing."

"And Yehuda the Galilean arose after him in the days when the people were registered for the head tax and he seduced many people after him and he died and all those who were following him were scattered."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Bible in Worldwide English

And he said to them, Men of Israel, take care what you do about these men.

For before this there was Theudas, who said he was someone important, to whom about four hundred men gave their support: he was put to death, and his band was broken up and came to nothing.

After this man, there was Judas of Galilee, at the time of the numbering, and some of the people went after him: he was put to death, and all his supporters were put to flight.

Easy English

When they had gone, Gamaliel spoke to the group of leaders: 'Men of Israel! Think carefully about what you want to do to these men. Remember what happened to Theudas a few years ago. That man told everyone, "I am a very important leader." As a result, about 400 men joined his group. But then somebody killed him, and all his men went away. Nobody heard any more about them. Later, Judas from Galilee appeared at the time when the Romans were making a list of everyone's names. Many people also came to help him fight against the Romans. But somebody killed him. His men also ran away and nothing more happened.

The Romans were making a list of all the people at the time when Jesus was born.

Judas from Galilee would not pay money to the Roman government. People joined Judas's group and they helped him. They fought the Roman soldiers. These people were called Zealots. This Judas was not the same man that Jesus chose to follow him.

Easy-to-Read Version—2008

Then he said to them, "Men of Israel, be careful of what you are planning to do to these men.

God's Word™	<p>Remember when Theudas appeared? He said he was an important man, and about 400 men joined him. But he was killed, and all who followed him were scattered and ran away. They were not able to do anything.</p> <p>Later, during the time of the census, a man named Judas came from Galilee. Many people joined his group, but he was also killed, and all his followers were scattered. Then he said to the council, "Men of Israel, consider carefully what you do with these men.</p>
Good News Bible (TEV)	<p>Some time ago Theudas appeared. He claimed that he was important, and about four hundred men joined him. He was killed, and all his followers were scattered. The whole movement was a failure.</p> <p>"After that man, at the time of the census, Judas from Galilee appeared and led people in a revolt. He, too, died, and all his followers were scattered.</p> <p>But one of them, a Pharisee named Gamaliel, who was a teacher of the Law and was highly respected by all the people, stood up in the Council. He ordered the apostles to be taken out for a while, and then he said to the Council, "Fellow Israelites, be careful what you do to these men.</p> <p>You remember that Theudas appeared some time ago, claiming to be somebody great, and about four hundred men joined him. But he was killed, all his followers were scattered, and his movement died out.</p> <p>After that, Judas the Galilean appeared during the time of the census; he drew a crowd after him, but he also was killed, and all his followers were scattered. V, 34 is included for context.</p>
J. B. Phillips	<p>Then he addressed the assembly: "Men of Israel, be very careful of what action you intend to take against these men! Remember that some time ago a man called Theudas made himself conspicuous by claiming to be someone or other, and he had a following of four hundred men. He was killed, all his followers were dispersed, and the movement came to nothing. Then later, in the days of the census, that man Judas from Galilee appeared and enticed many of the people to follow him. But he too died and his whole following melted away.</p>
The Message	<p>But one of the council members stood up, a Pharisee by the name of Gamaliel, a teacher of God's Law who was honored by everyone. He ordered the men taken out of the room for a short time, then said, "Fellow Israelites, be careful what you do to these men. Not long ago Theudas made something of a splash, claiming to be somebody, and got about four hundred men to join him. He was killed, his followers dispersed, and nothing came of it. A little later, at the time of the census, Judas the Galilean appeared and acquired a following. He also fizzled out and the people following him were scattered to the four winds. V. 34 is included for context.</p>
NIRV	<p>Then Gamaliel spoke to the Sanhedrin. "Men of Israel," he said, "think carefully about what you plan to do to these men. Some time ago Theudas appeared. He claimed he was really somebody. About 400 people followed him. But he was killed. All his followers were scattered. So they accomplished nothing. After this, Judas from Galilee came along. This was in the days when the Romans made a list of all the people. Judas led a gang of men against the Romans. He too was killed. All his followers were scattered.</p>
New Life Version	<p>Then Gamaliel said to the court, "Jewish men, be careful what you plan to do with these men. Remember that many years ago a man called Theudas made himself out to be someone great. He had about 400 followers. He was killed. His followers were divided and nothing came of his teaching. After him, Judas of the country of Galilee gathered many followers. It was the time for every person to have his name written in the books of the nation. This Judas was killed also. All his followers were divided and went away.</p>
New Simplified Bible	<p>He said to them: »You men of Israel be careful what you intend to do to these men. »Sometime ago Theudas claimed to be somebody. About four hundred men joined and obeyed him. He was killed and they finally dispersed. »After this man Judas of</p>

Galilee rose in the days of the taxing, and drew away many people after him. He also perished and all who obeyed him dispersed.

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

Casual English Bible	Addressing the council, he said, "Gentlemen of Israel, think about what you're planning to do to these men. Some time ago a man named Theudas started bragging that he was something special. About 400 people joined his little movement. Well, he got himself killed. His followers dispersed and the movement fizzled. Later, during the time of the census, there was that Galilean named Judas. He conned people into following him too. He died. His followers scattered.
Contemporary English V.	Then he said to the council: People of Israel, be careful what you do with these men. Not long ago Theudas claimed to be someone important, and about four hundred men joined him. But he was killed. All his followers were scattered, and that was the end of that. Later, when the people of our nation were being counted, Judas from Galilee showed up. A lot of people followed him, but he was killed, and all his followers were scattered.
Goodspeed New Testament	But a Pharisee named Gamaliel, a teacher of the Law highly regarded by all the people, got up in the council and ordered the men to be removed for a while, and then said, "Men of Israel, take care what you propose to do with these men. For some time ago Theudas appeared, claiming to be a person of importance, and a group of men numbering some four hundred joined him. But he was killed and all his followers were dispersed and disappeared. After him, at the time of the census, Judas of Galilee appeared, and raised a great following, but he too perished, and all his followers were scattered. V. 34 is included for context.
The Living Bible	Then he addressed his colleagues as follows: "Men of Israel, take care what you are planning to do to these men! Some time ago there was that fellow Theudas, who pretended to be someone great. About four hundred others joined him, but he was killed, and his followers were harmlessly dispersed. "After him, at the time of the taxation, there was Judas of Galilee. He drew away some people as disciples, but he also died, and his followers scattered.
New Berkeley Version Plain English Version	. Then he said to the council men, "Listen, you Israel mob. We have to think carefully now. You want to kill those men, but listen to this. A while ago there was a man called Thoodas. He wanted to fight the Roman government. He told everyone that he was great, and about 400 men listened to him and followed him to fight the Romans. But he died in that fight, and his followers all ran away. So in the end nothing happened. After that, at the time when the Romans were counting our people, there was another man, called Judas. He was from Galilee country. He led a mob of men to fight the Romans, but the Romans killed him too, and chased all his followers away.
Radiant New Testament	But a Pharisee named Gamaliel stood up in the Sanhedrin. He was a teacher of the law who was honored by all the people. He ordered the apostles to be taken outside before he spoke to the Sanhedrin. "Men of Israel," he said, "think carefully about what you're planning to do. Some time ago a man named Theudas appeared and made great claims about himself. He got about 400 people to support him, but he was killed, his followers were scattered, and it all came to nothing. After that, Judas from Galilee came along, in the days when the Romans made everyone register to pay taxes. Judas started a revolt, but he too was killed, and all his followers were scattered. V. 34 is included for context.

UnfoldingWord Simplified T.	Then he said to the council, "Men of Israel, you need to be very careful about how you deal with these men. Some time ago there was a man named Theudas who rose up claiming to be somebody. He had a following of about four hundred men, but when he was killed, all of his followers were scattered, and nothing came of it. "After him, in the days of the census, another man rose up, Judas the Galilean, who got people to follow him in a revolt. He too perished, and all those who followed him were scattered.
William's New Testament	But a Pharisee named Gamaliel, a teacher of the law, highly respected by all the people, got up in the council and gave orders to put the men out of the council a little while; then he said to them: "Fellow Israelites, take care as to what you are about to do to these men. For in the days gone by Theudas appeared, claiming that he was a man of importance, and a considerable number of men, about four hundred, espoused his cause, but he was slain and all his followers were dispersed and as a party annihilated. After him, at the time of the enrollment for the Roman tax, Judas the Galilean appeared and influenced people to desert and follow him, but he too perished and all his followers were scattered. V. 34 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	Then he said: 'Men of Israel, 'Be very careful about what you plan to do to these men. 'Do you remember when TheuDas came along saying that he was somebody important, and quite a few people (about 400 of them) followed him? But then he was done away with, and all those who listened to him were scattered and came to nothing. 'And after him, Judas the Galilean arose during the registration, and he drew people after him. But then he died, and all those who listened to him were scattered.
Beck's American Translation . Breakthrough Version	And he said to them, "Men, Israelis, pay attention to yourselves, what you are going to repeatedly be doing based on these people. You see, before these days Theudas stood up saying for himself to be somebody, to whom a number of men were stuck like glue (about four hundred), who was executed, and everyone, as many as were being persuaded by him were broken up and became for nothing. After this, Judas, the Galilean, stood up in the days of the registration and made a group stay away behind him. And that <i>one</i> ruined himself, and everyone, as many as were being persuaded by him were dispersed.
Common English Bible Len Gane Paraphrase	. He said to them, "You men of Israel, be very careful for yourselves in what you intend to do about these men, for before these days Theudas rose up bragging to be a somebody with whom a number of men--about 400--joined themselves. These were killed and all those who obeyed him were scattered and brought to nothing. "After him Judas of Galilee, rose up in the days of taxing and drew away many people after him. He also perished and all those who obeyed him were scattered.
A. Campbell's Living Oracles	But a certain Pharisee in the Sanhedrim, whose name was Gamaliel, a doctor of law, in great esteem among all the people, rose up, and commanded the Apostles to be taken out for a little while; and he said to them, Men of Israel, take heed to yourselves what you are about to do to these men. Some time ago Theudas arose, pretending himself to be a person of note: to whom a number of men, about four hundred, adhered, who was slain; and all who hearkened to him were scattered, and came to nothing.

After him, Judas, the Galilean, arose, in the days of the enrollment, and drew a multitude of people after him, and he was destroyed; and all who hearkened to him were dispersed. V, 34 is included for context.

New Advent (Knox) Bible

But now one of the Pharisees in the Council, a lawyer named Gamaliel, who was held in esteem by all the people, rose and bade them send the apostles out for a little; then he said to them, Men of Israel, think well what you mean to do with these men. There was Theodas, who appeared in days gone by and claimed to be someone of importance, and was supported by about four hundred men; he was killed, and all his followers were dispersed, and came to nothing.[3] And after him Judas the Galilean appeared in the days of the registration; he persuaded the people to rebel under his leadership, but he too perished, and all his followers were scattered. V. 34 is included for context.

[3] This Theodas cannot be the same as the Theudas mentioned by Josephus (Ant. xx. v. 1) as having revolted under Cuspius Fadus (A.D. 44-46) unless Josephus has made an error over dates.

20th Century New Testament

He then said: "Men of Israel, take care as to what you intend to do with these men. For not long ago Theudas appeared, professing to be somebody, and was joined by a body of some four hundred men. But he was killed; and all his followers scattered and dwindled away.

After him, Judas the Galilean appeared at the time of the census, and induced people to follow him; Yet he, too, perished and all his followers were dispersed.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

He said "Men of Israel, be careful in deciding what to do with these men."

"Remember when Theudas, who boasted about his importance, rose up. Four hundred men joined him, and all were slain and scattered. It came to nothing."

"Then Judas of Galilee rose up in the days of taxation, and drew a mob after him. He too died, and they were all dispersed."

Revised Ferrar-Fenton Bible

He then addressed them: "Men of Israel, now take care of yourselves in regard to what you intend to do to these men. For before our time, Theudas rose up, asserting himself to be somebody; with whom a number of about four hundred allied themselves: who, however, were slaughtered, and all who listened to him were scattered, and brought to nothing. After this, Judas the Galilean rose up during the time of the census, and led people after him: he was destroyed; and as many as listened to him were dispersed.

Free Bible Version

Gamaliel addressed the council: "Leaders of Israel, be careful what you plan to do to these men. Some time ago Theudas tried to make a name for himself, and about four hundred men joined him. He was killed and all who followed him were scattered and it came to nothing. Then after him Judas of Galilee came along at the time of the census, and he attracted some followers. He also died, and those who listened to him were dispersed.

God's Truth (Tyndale)

Then stood there up one in the council, a Pharisee named Gamaliel, a doctor of law, had in authority among all the people and commanded to put the Apostles aside a little space, and said unto them: men of Israel take heed to your selves what you intend to do as touching these men. Before these days rose up one Theudas boasting him self, to whom resorted a number of men, about a four hundred, which was slain, and they all which believed him were scattered abroad and brought to nought. After this man, arose there up one Judas of Galile, in the time when tribute began, and drew away much people after him. He also perished: and all even as many as harkened to him, are scattered abroad. V. 34 is included for context.

International Standard V

Then he told them, "Fellow Israelis, consider carefully what you propose to do to these men. For in the recent past Theudas appeared, claiming that he was important, and about 400 men joined him. He was killed, and all his followers were

dispersed and disappeared. After that man, at the time of the census, Judas the Galilean appeared and got people to follow him. He, too, died, and all his followers were scattered.

Montgomery NT
NIV, ©2011

Then he addressed the Sanhedrin: "Men of Israel, consider carefully what you intend to do to these men. Some time ago Theudas appeared, claiming to be somebody, and about four hundred men rallied to him. He was killed, all his followers were dispersed, and it all came to nothing. After him, Judas the Galilean appeared in the days of the census and led a band of people in revolt. He too was killed, and all his followers were scattered.

Urim-Thummim Version

Then there stood up one in the council, a Pharisee named Gamaliel, a doctor of the Law, who had a reputation among all the people, and commanded to put the Apostles out for a little while; and said to them, you men of Israel, think carefully to yourselves what you intend doing to these men. Because before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about 4000, joined themselves: who was killed; and all, as many as obeyed him were scattered, and brought to nothing. After this man rose up Judas of Galilee in the days of the taxing, and drew away many people after himself: he also perished; and all, even as many as obeyed him were dispersed. V. 34 is included for context.

Weymouth New Testament

"Israelites," he said, "be careful what you are about to do in dealing with these men. Years ago Theudas appeared, professing to be a person of importance, and a body of men, some four hundred in number, joined him. He was killed, and all his followers were dispersed and annihilated. After him, at the time of the Census, came Judas, the Galilaeen, and was the leader in a revolt. He too perished, and all his followers were scattered.

Worsley's New Testament

Men of Israel, take heed to yourselves, what ye are about to do, as to these men. For some time ago one Theudas arose, pretending to be some *extraordinary person*, to whom was joined a number of men, about four hundred: who was slain, and all that followed him were dispersed and came to nothing. After him arose Judas the Galilean, at the time of the registering, and drew much people after him: but he also perished, and all that followed him were dispersed.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

But one of them, a Pharisee named Gamaliel, a teacher of the Law highly respected by the people, stood up in the Sanhedrin. He ordered the men to be taken outside for a few minutes and then he spoke to the assembly.

"Fellow Israelites, consider well what you intend to do to these men. For some time ago Theudas came forward, claiming to be somebody, and about four hundred men joined him. But he was killed and all his followers were dispersed or disappeared. After him, Judas the Galilean appeared at the time of the census and persuaded many people to follow him. But he too perished and his whole following was scattered. V. 34 is included for context.

The Heritage Bible

Also said to them, Men of Israel, hold yourselves in mind what you are about to practice upon these men,

Because before these days Theudas stood up, saying he himself was somebody, to whom were joined a number of men, about four hundred, who was taken out, and all, as many as were convinced by him, were scattered, and became into absolutely nothing.

After this one, Judas of Galilee stood up in the days of the registration *for taxing*, and removed many people after him, and he was destroyed, and all, as many as were convinced by him, were scattered.

New American Bible (2011)

* Some time ago, Theudas appeared, claiming to be someone important, and about four hundred men joined him, but he was killed, and all those who were loyal to him

were disbanded and came to nothing. After him came Judas the Galilean at the time of the census. He also drew people after him, but he too perished and all who were loyal to him were scattered. V. 35 is placed with the previous passage for context. * [5:36–37] Gamaliel offers examples of unsuccessful contemporary movements to argue that if God is not the origin of this movement preached by the apostles it will perish by itself. The movement initiated by Theudas actually occurred when C. Cuspius Fadus was governor, A.D. 44–46. Luke's placing of Judas the Galilean after Theudas and at the time of the census (see note on Lk 2:1–2) is an indication of the vagueness of his knowledge of these events.

New Jerusalem Bible

Then he addressed the Sanhedrin, 'Men of Israel, be careful how you deal with these people. Some time ago there arose Theudas. He claimed to be someone important, and collected about four hundred followers; but when he was killed, all his followers scattered and that was the end of them. And then there was Judas the Galilean, at the time of the census, who attracted crowds of supporters; but he was killed too, and all his followers dispersed.

Revised English Bible–1989

Some time ago Theudas came forward, making claims for himself, and a number of our people, about four hundred, joined him. But he was killed and his whole movement was destroyed and came to nothing.

After him came Judas the Galilean at the time of the census; he induced some people to revolt under his leadership, but he too perished and his whole movement was broken up. V. 35 is placed with the previous passage for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

He ordered the men put outside for a little while and then addressed the court: "Men of Isra'el, take care what you do to these people. Some time ago, there was a rebellion under Todah, who claimed to be somebody special; and a number of men, maybe four hundred, rallied behind him. But upon his being put to death, his whole following was broken up and came to nothing. After this, Y'hudah HaG'lili led another uprising, back at the time of the enrollment for the Roman tax; and he got some people to defect to him. But he was killed, and all his followers were scattered. A portion of v. 34 is included for context.

Holy New Covenant Trans.

Then he said to them, "Men of Israel, be careful of what you are about to do to these men! Remember when Theudas appeared? He claimed that he was an important man. About 400 men joined him, but he was killed. And all of the men who followed him were scattered. They were never able to do anything. Later, a man named Judas came from the Galilee. It was at the time of the registration. He also led a group of students away but he was destroyed and all his students were scattered.

The Scriptures 2009

But a certain one in the council stood up, a Pharisee named Gamli'ël, a teacher of the Torah, respected by all the people, and ordered them to put the emissaries outside for a little while, and said to them, "Men of Yisra'ël, take heed to yourselves what you intend to do to these men.

"For before these days Todah rose up, claiming to be somebody. A number of men, about four hundred, did join him. He was slain, and all who obeyed him were dispersed, and came to naught.

"After him, Yehudah of Galil rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were scattered. V. 34 is included for context.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...[He] says also to them Men Israelites keep! themselves^ at the men these something [You*] intend to practice before for these the days stands (up) Theudas

Awful Scroll Bible	<p>Saying to be someone himself [to] whom is joined [of] men Number as [of] four hundred [men] Who is taken (away) and All [Men] Who* were convinced [by] him are dispersed and [They] become to no [thing] after this stands (up) Judas The Galilean in the days [of] the census and [He] stands (apart) people after him (And) That loses {himself} and All [Men] Who* were convinced [by] him are scattered... And he said, with regards to them, "Men, Israelites, be yourselves adjoining-to, what you think to commit before these-same men.</p> <p>(")For before these days rose-up Theudas, confirming himself to be someone, to whom a number of men, if-as four hundred, are being joined-to him, who is being took-out, and all, as many as were being persuaded by him, were being thoroughly-dissolved, and it comes about to not-even-one thing.</p> <p>(")After this rose-up Judas, the Galilæan, from-within the days of the causing-to-be-written, even sets-away many enough people after him. He- himself -also perished-away, and all, as many as were being persuaded by him, are being scattered-throughout.</p>
Concordant Literal Version	<p>Besides he said to them, "Men! Israelites! Take heed to yourselves, as to these men, what you are about to be committing."</p> <p>For before these days rose Theudas, saying that he is somebody himself, to whom men numbering about four hundred inclined, who was assassinated, and all, whoever were persuaded by him, were disbanded, and came to nothing."</p> <p>After this, one rose, Judas, the Galilean, in the days of the registration, and draws away people after him, and he perished, and all, whoever were persuaded by him, are scattered."</p>
exeGesés companion Bible	<p>...and says to them, Men - Yisra Eliym, heed to yourselves what you are about to transact as to these humans. For ere these days, rose Theudas, wording himself to be someone; to whom a number of men, about four hundred, joined themselves; who was taken out: and all, as many as obeyed him, dissolved, and became to naught. After this one, rose Yah Hudah - a Galiliy in the days of the registration, and drew many people after him; and he destructed: and all, as many as obeyed him, scattered.</p>
Orthodox Jewish Bible	<p>And Rabban Gamli'el said to them, "Anshei Yisroel, pay attention to yourselves what you are about to do with these anashim.</p> <p>"For at an earlier tekufa (era, period), there was the uprising of Theudas, who claimed to be somebody himself, with whom were associated a number of anashim lav davka (approximately) four hundred; who was done away with and as many as were obeying him were all dispersed and it came to nothing.</p> <p>"After this there was Yehudah HaGelili in the yamim of the census; who misled the people to follow after him and that man perished and, as many as were obeying him, were all scattered.</p>
Rotherham's Emphasized B.	<p>...and said unto them— Men of Israel! Be taking heed unto yourselves, what ye are about to inflict [upon these men]. For [before these' days] there rose up one Theudas, affirming [himself] to be somebody,—unto whom was inclined a number of men, about four hundred; who was slain, and [all as many as had been trusting in him] were disbanded, and came to nothing.</p>

||After him|| rose up Judas the Galilæan, in the days of the enrolling, and drew a people into revolt after him; and ||he|| perished, and |all| as many as had trusted in him| were scattered.

Expanded/Embellished Bibles:

The Amplified Bible

Then he said to the Council, "Men of Israel, be careful in regard to what you propose to do to these men. For some time ago Theudas rose up, claiming to be somebody [of importance], and a group of about four hundred men allied themselves with him. But he was killed, and all who followed him were scattered and came to nothing. After this man, Judas the Galilean rose up, [and led an uprising] during the time of the census, and drew people after him; he was also killed, and all his followers were scattered.

An Understandable Version

And he said [to the Council members], "Men of Israel, be careful how you deal with these men. For [remember that] some time ago Theudas appeared, claiming to be someone [important], and that about four hundred people rallied [to his cause], but he was killed and all his men left him and nothing ever came of it. Later on another man, named Judas of Galilee, appeared during the census [Note: The time and circumstances of this census were probably known to the original readers], and led [a group of] people away after him, but he also was killed and all of his followers were scattered.

The Expanded Bible

Then he said, "·People of Israel [^LMen, Israelites], be careful what you are planning to do to these men. ·Remember when [or Some time ago] Theudas ·appeared [^Lrose up]? He ·said [claimed] he was ·a great man [^Lsomebody], and about four hundred men joined him. But he was killed, and all his followers were scattered; they ·were able to do nothing [failed; came to nothing]. Later, a man named ·Judas came from Galilee [or Judas the Galilean appeared/arose] at the time of the ·registration [census; ^Cof people and possessions, for tax purposes; Judas led a tax revolt]. He also led a group of followers and ·was killed [perished], and all his followers were scattered.

Jonathan Mitchell NT

And then he said to them [D reads: to the leaders (rulers) of the Sanhedrin], "Men! Israelites! (or: Men of Israel!) Hold [this matter] to yourselves [in your mind] and put your attention upon these men, being careful as to what you are presently about to be committing or performing (= doing to them).

"You see, before these days Theudas (or: Todah) arose, repeatedly saying of himself to be somebody [D adds: great (= important; significant)] – to whom men numbering about four hundred were inclined (= rallied in support) – who was "taken up" (= hauled off to be killed – [perhaps by hanging or crucifixion]) and everyone, whoever was loyally submitting to him and obeyed him, were at once disbanded and dispersed, and so it came to be nothing (or: unto nothing did it occur).

"After this, Judah (or: Judas) the Galilean, in the days of the registration (or: census; the enrollment for the Roman tax), also established a people of behind him (= got some people to defect to him). That one also destroyed himself – then all [p45 & D omit: all], whoever was loyally submitted to him and obeyed him, were fully dispersed and are scattered abroad.

P. Kretzmann Commentary

...and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

For before these days rose Up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain, and all, as many as obeyed him, were scattered and brought to naught.

After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished, and all, even as many as obeyed him, were dispersed.

Kretzmann's [commentary](#) for Acts 5:33–37 has been placed in the [Addendum](#).

Syndein/Thieme

And said unto them, "You men of Israel, take heed to yourselves what you intend to do as touching these men."

{Note: Gamaliel is advising them to stop being emotional and think about what they are doing. If this is a revolution, the Romans will handle it. If this is of God, well . . . who are we!}

{Gamaliel gives examples from history}

"For before these days rose up Theudas {small revolution}, boasting himself to be somebody {passed himself off as being the Messiah} to whom a number of men - about four hundred - joined themselves who was slain; and all, as many as obeyed him, were scattered, and brought to nothing."

{Note: From historical accounts, we know that the Roman Governor of the day commanded the Roman Calvary to charge Theudas and his group of followers at the river Jordan and they killed a great many of them and scattered the rest. They then captured Theudas and cut off his head and threw it on the steps of the temple as a warning to the Jews to let them know the Romans were still in charge.}

"After this man {Theudas} . . . rose up Judas of Galilee . . . in the days of the taxing {6 AD} . . . and drew away many people after him. He also perished and all, even as many as obeyed him, were dispersed."

{Note: Romans put down this revolt also.}

Translation for Translators

After the guards had taken the apostles out, he said to the other Council members, "Fellow Israelites, you need to think carefully about what you are about to do to these men, and I will tell you why. Some years ago a man named Theudas rebelled against the Roman government. He told people that he was an important person, and about 400 men joined him. But he was killed {soldiers killed him} and all those who had been accompanying him were scattered. So they were not able to do anything that they had planned. After that, during the time when they were <writing down names of the people/taking the census> in order to tax people, a man named Judas from Galilee province rebelled against the Roman government. He persuaded some people to accompany him. But soldiers killed him, too, and all those who had accompanied him went off in different directions.

The Voice

Gamaliel: Fellow Jews, you need to act with great care in your treatment of these fellows. Remember when a man named Theudas rose to notoriety? He claimed to be somebody important, and he attracted about 400 followers. But when he was killed, his entire movement disintegrated and nothing came of it. After him came Judas, that Galilean fellow, at the time of the census. He also attracted a following; but when he died, his entire movement fell apart.

Bible Translations with Many Footnotes:

Lexham Bible

And he said to them, "Men and Israelites, take care for yourselves what you are about to do to these men!

For before these days, Theudas rose up saying he was somebody. A number of men, about four hundred, joined him. [Literally "to whom"] He [Literally "who"] was executed, and all who followed him were dispersed and came to nothing.

After this man, Judas the Galilean rose up in the days of the census and caused people to follow him in revolt. [Literally "caused people to revolt after him"] And that one perished, and all who followed him were scattered.

NET Bible®

Then he said to the council,⁹⁴ "Men of Israel,⁹⁵ pay close attention to⁹⁶ what you are about to do to these men. For some time ago⁹⁷ Theudas rose up, claiming to be somebody, and about four hundred men joined him. He⁹⁸ was killed, and all who followed him were dispersed and nothing came of it.⁹⁹ After him Judas the Galilean arose in the days of the census,¹⁰⁰ and incited people to follow him in revolt.¹⁰¹ He too was killed, and all who followed him were scattered.

^{94tn} Grk “said to them”; the referent (the council) has been specified in the translation for clarity.

^{95tn} Or “Israelite men,” although this is less natural English. The Greek term here is ἄνθρωπος (anhr), which only exceptionally is used in a generic sense of both males and females. In this context, it is highly unlikely that this is a generic usage, since Gamaliel was addressing the Sanhedrin, the Jewish high council, which would have been exclusively male.

^{96tn} Or “men, be careful.”

^{97tn} Grk “For before these days.”

^{98tn} Grk “who.” The relative pronoun was replaced by the pronoun “he,” and a new sentence was begun in the translation at this point.

^{99tn} Grk “and they came to nothing.” Gamaliel’s argument is that these two insurrectionists were taken care of by natural events.

^{100tn} Or “registration.”

^{101tn} The verb ἀφίστημι (afisthmi) as a transitive means “cause to revolt” as used in Josephus, Ant. 8.7.5 (8.198), 20.5.2 (20.102); see BDAG 157 s.v. 1.

The Spoken English NT

He said to the Council, “Fellow Israelites,^{aa} be cautious about what you’re wanting to do to these people.

After all, some time ago Theudas^{bb} got up and was claiming he was something or other, and about four hundred men joined him—but he was killed, and all the people that believed in him were scattered and died out.^{cc}

After that, Judas the Galilean^{dd} got up, at the time of the census. He led a group of people off after him in a rebellion, and he died too. And all the people that believed in him were scattered.

aa. Lit. “Israelite men.”

bb. Prn. thyoo-das.

cc. Lit. “became into nothing.”

dd. Prn. gal-a-lee-an.

Wilbur Pickering’s New T.

He then said to them: “Men, Israelites, take heed to yourselves concerning these men, as to what you are about to do.

For some time ago Theudas rose up, claiming to be somebody; with whom about four hundred men joined up; who was killed, and all who obeyed him were scattered and came to nothing.

Later Judas the Galilean rose up, in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And he said to them, “Men, Israelites, be watching yourselves concerning these men, what you, are about to be doing.

“For before these days Theudas rose up, claiming himself to be someone, to whom was joined a number of men, about four hundred, who was executed, and all, as many as were obeying him were dispersed, and it came to nothing.

“After this, Judas the Galilean rose up in the days of the registration [or, census] and drew away [or, incited to revolt] a considerable [number of] people after him. That one also perished, and all, as many as were obeying him, were scattered.

Berean Literal Bible

And he said to them, “Men of Israel, take heed to yourselves what you are about to do with these men. For before these days, Theudas rose up, affirming himself to be somebody—to whom a number of men, about four hundred, were joined—who was put to death, and all, as many as were persuaded by him, were dispersed; and it came to nothing. After this man, Judas the Galilean rose up in the days of the registration and drew away people after him. And he perished, and all, as many as were persuaded by him, were scattered.

Benjamin Brodie's trans.	<p>Then he said face-to-face to them: "Men, Israelites, consider objectively [think about the ramifications] within yourselves what you are about to do to these men [hostile intent],</p> <p>Since before these days [once upon a time] Theudas came forward, claiming he was someone of importance himself, whom a number of men became attached to (about four hundred), who was killed and all (as many as had been persuaded by him), were disbanded [completely broken up] and came to nothing.</p> <p>After this man, Judas, a Galilean, came forward during the days of the census and misled [gathered a following] people after him. He also destroyed himself [ruined his reputation, perhaps committed suicide] and all (as many as followed him) were scattered .</p>
Charles Thomson NT	<p>But there stood up a man in the Sanhedrim; a Pharisee named Gamaliel, a teacher of the law, in great esteem among all the people; and having moved that the apostles withdraw for a little while, he said to them, "Men of Israel, take heed to yourselves how you proceed in regard to these men. For some time ago Theudas started up, saying that he was an. extraordinary person, to whom a number of men, about four hundred, joined themselves. He was destroyed, and all that put confidence in him were broken up and came to nothing. After him started up Judas, the Galilean, in the days of the enrolment, and drew a great many people after him. He also perished, and all that put confidence in him were dispersed. V. 34 is included for context.</p>
Far Above All Translation	<p>And he said to them, "Men and Israelites, watch out with these men <i>as to</i> what you are going to do. For before these times Theudas stood up, saying he was someone, to whom a number of men were called – about four hundred – and he was killed, and all who trusted in him were disbanded and came to nothing. After this man, Judas the Galilean arose in the days of the census and he caused a considerable number of people to revolt, <i>rallying</i> behind him, yet that <i>man</i> perished, and all those who trusted him were scattered.</p>
Legacy Standard Bible	<p>And he said to them, "Men of Israel, take care what you propose to do with these men. For some time ago Theudas rose up, claiming to be somebody, and a group of about four hundred men joined up with him. But he was killed [Lit <i>Who was killed</i>], and all who were following [Lit <i>were obeying</i>] him were dispersed and came to nothing. After this man, Judas the Galilean rose up in the days of the census and drew away people after him. He too perished, and all those who were following [Lit <i>were obeying</i>] him were scattered.</p>
Literal Standard Version	<p>And they having heard, were cut [to the heart], and were intending to slay them, but a certain one, having risen up in the Sanhedrin—a Pharisee, by name Gamaliel, a teacher of law honored by all the people—commanded to put the apostles forth a little,</p> <p>and said to them, "Men, Israelites, take heed to yourselves about these men, what you are about to do,</p> <p>for before these days Theudas rose up, saying that he was someone, to whom a number of men joined themselves, as it were four hundred, who was slain, and all, as many as were obeying him, were scattered, and came to nothing. Vv. 33–36 in the LSV.</p>
Modern Literal Version 2020	<p>And he said to them, Men, Israelites! Take-heed° to yourselves what you° are about to do* against these men.</p> <p>For* before these days rose* up Theudas, saying <i>that he</i> himself to be someone, who was assassinated; to whom a number of men were called, approximately four hundred; and all, as many as were obeying him were disbanded and came* to nothing.</p> <p>After this one rose* up Judas, a Galilean, in the days of the census and a considerable <i>number of</i> people withdrew after him. He also perished, and all, as many as were obeying him, were scattered.</p>

NT (Variant Readings)

And he said unto them:

Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nothing. After this man rose up Judas of Galilee in the days of the enrollment, and drew away [some of the] people after him: he also perished; and all, as many as obeyed him, were scattered abroad.

The gist of this passage:

Gamaliel warns the Sanhedrin about what they plan to do with the Apostles. He gives them two examples of movements which went nowhere once the leader had died.

35–37

Acts 5:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
τε (τε) [pronounced teh]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αὐτούς (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
άνδρες (άνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; vocative	Strong's #435
Ισραηλίται (Ἰσραηλίται) [pronounced is-rah-ale-EE-tie]	<i>he shall be a prince of God; transliterated, Israelites</i>	masculine plural proper noun; vocative	Strong's #2475

Translation: Then he spoke directly with them, “Men, Israelites,...

The religious bodies which have gathered would like to simply kill the Apostles, whom they view as a threat. This is not every man; but this is a majority or a very influential minority.

With the Apostles out of the room, Gamaliel is going to make some logical arguments. He addresses those in the groups as, *men, Israelites*. Gamaliel's arguments will be well-reasoned and without emotion.

Acts 5:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
proséchô (προσέχω) [pronounced <i>pros- EHKH-oh</i>]	<i>hold the mind or ear toward someone, pay attention, listen (up), give heed to, take care; beware; have regard</i>	2 nd person plural, present active imperative	Strong's #4337
heautois (ἑαυτοῖς) [pronounced <i>heh-ow- TOYCE</i>]	<i>[to, in, by] ourselves, [to, in by] themselves; yourselves, their</i>	reflexive pronoun; sometimes used in the reciprocal sense; 3 rd person masculine plural, dative, locative or instrumental case	Strong's #1438
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
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
anthrôpoi (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, 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)
τι (τι) [pronounced <i>tee</i>]	<i>in someone, by anyone, to a certain one, in anything, something</i>	neuter singular indefinite pronoun; accusative case	Strong's #5101
mellô (μέλλω) [pronounced <i>MEHL- ow</i>]	<i>to be about to, to do, to intend, to come; to suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation), will, would</i>	2 nd person plural, present active indicative	Strong's #3195
prassô (πράσσω) [pronounced <i>PRAS-so</i>]	<i>to practice; to perform repeatedly or habitually; to do, to act, by implication to execute, to accomplish; specifically to collect (dues, taxes, fares); to commit, to undertake, to exact, to keep, to require, to use arts</i>	present active infinitive	Strong's #4238

Translation: ...take care to yourselves on what you are about to do to these men.

Gamaliel wants this religious body to consider carefully what they will do to the Apostles. Although he does not say this, you do not deal with every theological enemy by killing them. That in itself ought to be an approach repugnant to those in the religious body.

Acts 5:35 Then he spoke directly with them, "Men, Israelites, take care to yourselves on what you are about to do to these men. (Kukis mostly literal translation)

Now Gamaliel with give two examples from recent history.

Acts 5:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pro (πρό) [pronounced <i>proh</i>]	<i>before, prior to; in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
gár (γάρ) [pronounced <i>gahr</i>]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
toutôn (τούτων) [pronounced <i>TOO-tone</i>]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)
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>	feminine plural definite article; genitive and ablative cases	Strong's #3588
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active indicative	Strong's #450
Theudâs (Θευδᾶς) [pronounced <i>thyoo-DAHS</i>]	<i>God-given; transliterated, Theudas</i>	proper noun, nominative case	Strong's #2333

Translation: For prior to these [recent] days, Theudas rose up,...

First, there is Theudas. I would assume that everyone in the audience knew who this man was.

To help with the time, this is about A.D. 30; the crucifixion of Jesus was a mere two month's earlier. After the Holy Spirit had been given to the disciples on Pentecost, their influence has been overwhelming.

However, there are places in the narrative where a few weeks or months might be inserted. At Acts 4:32, a general description of the church and how they all held things in common. It may have taken several months or

even years to reach that point. There is nothing proceeding that wherein that sort of economy is proposed. Such a thing may have occurred but it is not recorded. When people began to sell land and properties, everyone did not do this on one day at the same time and bring the money in on day two. These actions may have taken months to play out or even years. So, we do not know when Barnabas sold his property or when Ananias and Sapphira sold theirs. Therefore, in Acts 4 and 5, a good sized interval of five or so years is suggested.

Acts 5:36a **For prior to these [recent] days, Theudas rose up,...**

It says that Theudas rose up, which would imply that he rose up in revolt.

Thayer: *[Theudas was] an insurgent mentioned in Gamaliel's speech before the Jewish council, Acts 5:35-39, at the time of the arraignment of the apostles. He appeared, according to Luke's account, at the head of about four hundred men. He was probably one of the insurrectionary chiefs or fanatics by whom the land was overrun in the last year of Herod's reign. Josephus speaks of a Theudas who played a similar part at the time of Claudius, about A.D. 44; but the Theudas mentioned by Luke must be a different person from the one spoken of by Josephus.*³¹

There are two explanations given for the Theudas mentioned by Josephus: this is a second man who came on the scene about 14 years later. Or, this is the same man, but Josephus has his timing messed up.

Acts 5:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<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)
tina (τινα) [pronounced tihn-ah]; ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
heauton (ἑαυτόν) [pronounced heh-ow-TOHN]	<i>him, himself, to him</i>	3 rd person masculine singular reflexive pronoun; accusative case	Strong's #1438

Translation: **...affirming himself to be somebody,...**

Theudas claimed to be somebody. Who or what he claimed for himself is not given, and this is unimportant. It appears that he led an armed revolt, and this is known to those in his audience.

³¹ Thayer's Greek English Lexicon of the Old Testament (©1889), edited version for e-sword, Strong's. #2333.

Acts 5:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [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
proskollāō (προσκολλάω) [pronounced pros-kol-lah'-o]	<i>to join; to join someone; to glue to, (figuratively) to adhere (to)</i>	3 rd person singular, aorist passive indicative	Strong's #4347
andres (ἄνδρες) [pronounced AHN-drehç]	<i>men, males; adult males; men or women; people; husbands</i>	masculine plural noun; genitive/ablative case	Strong's #435
arithmós (ἀριθμός) [pronounced ar-ith-MOSS]	<i>number; a fixed and definite number; an indefinite number, a multitude</i>	masculine singular noun, nominative case	Strong's #706
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
tetrakósia (τετρακόσια) [pronounced tet-rak-OSS-ee-ah]	<i>four hundred</i>	neuter plural adjective, genitive/ablative case	Strong's #5071

Translation: ...with whom about 400 men joined [themselves].

Theudas had about 400 followers.

It is certainly a fact that, anyone with the right personality can gain a following. How much of a following is another matter.

Acts 5:36d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
anairéō (ἀναιρέω) [pronounced an-ah-ee-REH-oh]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	3 rd person singular, aorist passive indicative	Strong's #337

Translation: [He] was slain...

At some point, this leader was slain.

The point that Gamaliel is making is, the leader of the Christian movement (not yet called this) is Jesus, and He has been slain.

Notice that Gamaliel does not specify the parallels here. Remember that this group was really upset that the Apostles tied them to the killing of Jesus, despite the fact that they were.

Gamaliel is carefully walking a balancing beam. He has a very logical approach, but he cannot say the things that might be too honest. He cannot say, “Listen, you have already killed their Leader. If this is like that previous movement, His followers will simply die a natural death.” However, this is the implication that he is making.

Acts 5:36e			
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
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
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>	masculine plural, correlative pronoun; nominative case	Strong's #3745
peithō (πειθῶ) [pronounced <i>PIE-thoh</i>]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey; to be content, by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty); to yield to</i>	3 rd person plural, imperfect passive indicative	Strong's #3982
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case1)	Strong's #846
dialuō (διαλύω) [pronounced <i>dee-al-OO-oh</i>]	<i>to disperse, to scatter; to dissolve utterly</i>	3 rd person plural, aorist passive indicative	Strong's #1262

Translation: ...and all [of his followers], as many who were persuaded by him, dispersed,...

This man had followers, they had been persuaded by him, but they dispersed after their leader had been killed. The movement, when it is all about a specific leader, cannot pull together without another leader.

Gamaliel's point—which he does not specify—is the Jesus has been killed. So these followers will, given time, simply scatter. “History has shown us that this is the logical result of such a movement.”

Acts 5:36f			
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
γίνομαι (νίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person plural, aorist (deponent) middle/passive indicative	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
οὐδεῖς (οὐδέεις, οὐδεμία, οὐδέν) [pronounced <i>oo-DICE, oo-deh-MEE-ah; oo-DEHN</i>]	<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; used as an absolute denial; emphatic negation; nominative case	Strong's #3762

Translation: ...and they came to naught.

This movement went nowhere.

Acts 5:36 For prior to these [recent] days, Theudas rose up, affirming himself to be somebody, with whom about 400 men joined [themselves]. [He] was slain and all [of his followers], as many who were persuaded by him, dispersed, and they came to naught. (Kukis mostly literal translation)

Acts 5:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
touton (τοῦτον) [pronounced <i>TOO-tohn</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	3 rd person singular, aorist active indicative	Strong's #450
Ἰουδας (Ἰουδᾶς) [pronounced <i>ee-oo-DAHs</i>]	<i>he shall be praised; transliterated, Judah, Judas</i>	masculine singular proper noun	Strong's #2455

This is transliterated from the Hebrew (Strong's #3063); and 10 men have this name in Scripture; and one plot of ground.

Acts 5:37a			
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
Galilaïos (Γαλιλαῖος) [pronounced gal-ee-AH-yoss]	<i>circuit, circle, belonging to Galilea, native of Galilee; transliterated, Galilean</i>	masculine plural proper noun, adjective; nominative case	Strong's #1057
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; genitive/ablative case	Strong's #2250
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
apographê (ἀπογραφὴ) [pronounced ap-og-raf-AY]	<i>a census [for the purpose of taxation]; an enrollment; by implication an assessment</i>	feminine singular noun; genitive/ablative case	Strong's #582

Translation: After this, Judas the Galilean rose up in the days of the census.

Interestingly enough, there was another Galilean who was known as a leader.

I do not know which census that this refers to. I would assume that this is more recent.

From Wikipedia: *Judas of Galilee, or Judas of Gamala, was a Jewish leader who led resistance to the census imposed for Roman tax purposes by Quirinius in the Judaea Province in 6 CE.[1] He encouraged Jews not to register and those that did had their houses burnt and their cattle stolen by his followers.[2] He is credited with beginning the "fourth philosophy" of the Jews which Josephus blames for the disastrous war with the Romans in 66–73. These events are discussed by Josephus in The Jewish War and in Antiquities of the Jews and mentioned in the Acts of the Apostles.*³²

³² From https://en.wikipedia.org/wiki/Judas_of_Galilee accessed August 21, 2023.

Acts 5:37b			
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
aphistēmi (ἀφίστημι) [pronounced af-IS-tay-mee]	<i>to stand off from, to remove, that is, (actively) instigate to revolt; (reflexively) to desist, to desert; to depart, to draw (fall) away, to refrain, to withdraw self</i>	3 rd person singular, aorist active indicative	Strong's #868
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
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
κακεινος (κακεῖνος) [pronounced kahk-I-noss]	<i>and he, he also, and him (other, them), even he, him also, them (also), (and) they</i>	masculine singular demonstrative pronoun; contraction; nominative case	Strong's #2548
apollumi (ἀπόλλυμι) [pronounced ap-OL-loo-mee]	<i>to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to lose</i>	3 rd person singular, aorist middle indicative	Strong's #622

Translation: The people from him revolted, but he was killed.

He had people who followed him and revolted. However, at some point, he was killed.

Again, note the parallel to Jesus. But Gamaliel does not draw the parallel for them (but he is speaking to intelligent men).

Acts 5:37c			
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
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956

Acts 5:37c			
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
peithō (πείθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey; to be content, by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty); to yield to</i>	3 rd person plural, imperfect passive indicative	Strong's #3982
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
dialuō (διαλύω) [pronounced dee-al-OO-oh]	<i>to disperse, to scatter; to dissolve utterly</i>	3 rd person plural, aorist passive indicative	Strong's #1262
Most of this phrase was found back in v. 36.			

Translation: And all [of those] who had been persuaded by him were dispersed.

Once this Judas was killed, his followers were scattered. They all went their own ways.

Gamaliel is telling them, “Jesus died on the cross. He has followers. Give them time and they will scatter, at some point.”

Acts 5:37 After this, Judas the Galilean rose up in the days of the census. The people from him revolted, but he was killed. And all [of those] who had been persuaded by him were dispersed. (Kukis mostly literal translation)

Acts 5:35–37 Then he spoke directly with them, “Men, Israelites, take care to yourselves on what you are about to do to these men. For prior to these [recent] days, Theudas rose up, affirming himself to be somebody, with whom about 400 men joined [themselves]. [He] was slain and all [of his followers], as many who were persuaded by him, dispersed, and they came to naught. After this, Judas the Galilean rose up in the days of the census. The people from him revolted, but he was killed. And all [of those] who had been persuaded by him were dispersed. (Kukis mostly literal translation)

Gamaliel gives sage advice to those who are there. He gives the example of a man known as Judas the Galilean. He rose up, some people followed him, but after he was killed, his following dwindled away. Gamaliel will say to the council, “Just let this movement die a natural death, and it will.” In the passage coming up, Gamaliel will solemnly warn them, “But if this movement is of God, then it will thrive and there is nothing you can do to stop it.”

Acts 5:35–37 Gamaliel then spoke directly to the religious court, saying, “Men and Israelites, think carefully about what you are about to do to these men. Not too long ago, there was a man, Theudas, who rose up, claiming to be someone of note. About 400 men joined themselves to him. After he was killed, those who had been

persuaded by him were scattered and this movement came to naught. At another time, Judas the Galilean rose up in revolt in the days of the census. During his revolt, Judas was killed. The men who had been persuaded by Judas were scattered and never reformed as a revolutionary movement. (Kukis paraphrase)

Gamaliel has given them two examples. What he does not say—and he is apparently a master of inference—is, “You just cannot keep on killing people that you disagree with.”

Discussing two words:

The following half dozen paragraphs are all about two Greek words. In the English, this could be seven words (as per the CEB) and even ten words (as per the AEB).

You can very well skip this discussion, still understand the passages which follow.

There is potentially some confusion when you come to the end of v. 39 below. The translation that you use might keep on going (that is, there may be some additional words). I think the majority of English translations are this way. However, it is best to end v. 39 with the final words of Gamaliel. V. 40 would begin with the response of the people with whom he speaks (which, technically speaking, is the end of v. 39).

Interestingly enough, the four Greek manuscripts to which I refer (the Westcott-Hort text, the Scrivener Textus Receptus, the Byzantine Greek text and Tischendorf’s Greek text), the division between vv. 39 & 40 is correctly done (that is, it makes sense). *And they were persuaded* are the first two Greek words of v. 40 in those four manuscripts (which is how it should be, if one is going to divide these into verses).

However, this is not apparently how all verse divisions are done (and remember, verse divisions were done long after the original manuscripts were written).

I think the best way to do this passage is to place the two Greek words (*and they were persuaded*) and place them with v. 40. We would end v. 39 with the end of Gamaliel’s quote. Many translations do this.

Just so there is no misunderstanding, the chapter division and verse divisions were added many hundreds of years after the text was first written down. There are times when an independent translation/version divides up verses wherever it feels like doing that.

In nearly all of the translations, I will preserve the context which they establish. Wherever they actually place the two Greek words, that is where I will place them (whether they call it v. 39 or v. 40).

And these things now I keep on saying to you, stand off from the men—these, and pardon [or, dismiss] them, that if it is from men the counsel this or the deed this, it will disintegrate. But if out from God it is, you [all] will not be able to disintegrate them not ever; and fighting against God you [all] might find.”

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Now these things [are what] I keep saying to you: desist [from harassing] these men and dismiss them. If this plan or this purpose is from men, [then] it will come to naught. But if [this movement] is from God, you [all] will be unable to overthrow them, not ever. You [all] might find [yourselves] fighting against God.”

Listen carefully to what I am saying to you and stop harassing these men. Simply dismiss them right now. If this movement, including its plan and purpose is from men, then it will come to nought. But if this movement is from God, you will not be able to overthrow them ever. In fact, you may find yourselves fighting against God.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And these things now I keep on saying to you, stand off from the men—these, and pardon [or, <i>dismiss</i>] them, that if it is from men the counsel this or the deed this, it will disintegrate. But if out from God it is, you [all] will not be able to disintegrate them not ever; and fighting against God you [all] might find.”
Complete Apostles Bible	So in the present case I advise you: Leave these men alone. Let them go! For if their purpose or endeavor is of human origin, it will fail. But if it is from God, you will not be able to stop them. You may even find yourselves fighting against God.”
Douay-Rheims 1899 (Amer.)	And now, therefore, I say to you: Refrain from these men and let them alone. For if this council or this work be of men, it will come to nought: But if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God. And they consented to him.
Holy Aramaic Scriptures	And now I say unto you: To depart from these men, and leave them alone, for, if it is there is this thought from the sons of men, and this work, it will dissolve and vanish, but, if it is from Alaha {God}, there is no ability in your hands that can stop it, lest you be found that it is against Alaha {God} you are standing.”
James Murdock’s Syriac NT	And now, I say to you: Desist from these men, and let them lone. For if this device and this work originate from men, they will dissolve and come to nothing. But if it be from God, it is not in your power to frustrate it: that ye may not be found placing yourselves in opposition to God.
Original Aramaic NT	"And I say to you, separate yourselves from these men and leave them, for if this counsel and work is from men, they will dissolve and pass away." "But if it is from God, you have no power to destroy it, lest you be found opposing God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And now I say to you, Do nothing to these men, but let them be: for if this teaching or this work is of men, it will come to nothing: But if it is of God, you will not be able to overcome them, and you are in danger of fighting against God.
Bible in Worldwide English	So now, I say, do nothing to these men. Leave them alone. If this is the teaching or work of men, it will come to an end. But if it is of God, you cannot stop these men. You might even be fighting against God!
Easy English	Now think about what is happening with these men. I tell you it would be better to leave them alone. Let them go free. If their message only comes from human ideas, all their work will fail. But perhaps what they are doing really does come from God himself. If that is true, then you cannot stop them. You might even find that you are fighting against God!’

Easy-to-Read Version—2008	And so now I tell you, stay away from these men. Leave them alone. If their plan is something they thought up, it will fail. But if it is from God, you will not be able to stop them. You might even be fighting against God himself!"
<i>God's Word</i> ™	"We should keep away from these men for now. We should leave them alone. I can guarantee that if the plan they put into action is of human origin, it will fail. However, if it's from God, you won't be able to stop them. You may even discover that you're fighting against God."
Good News Bible (TEV)	And so in this case, I tell you, do not take any action against these men. Leave them alone! If what they have planned and done is of human origin, it will disappear, but if it comes from God, you cannot possibly defeat them. You could find yourselves fighting against God!"
J. B. Phillips	My advice to you now therefore is to let these men alone; leave them to themselves. For if this teaching or movement is merely human it will collapse of its own accord. But if it should be from God you cannot defeat them, and you might actually find yourselves to be fighting against God!"
<i>The Message</i>	"So I am telling you: Hands off these men! Let them alone. If this program or this work is merely human, it will fall apart, but if it is of God, there is nothing you can do about it—and you better not be found fighting against God!"
NIRV	So let me give you some advice. Leave these men alone! Let them go! If their plans and actions only come from people, they will fail. But if their plans come from God, you won't be able to stop these men. You will only find yourselves fighting against God."
New Life Version	I say to you now, stay away from these men and leave them alone. If this teaching and work is from men, it will come to nothing. If it is from God, you will not be able to stop it. You may even find yourselves fighting against God."

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

Casual English Bible	That brings us to this case. I'm telling you, we should leave these men alone. If what they're doing is just another plan from another man, it will fail. But if it's God's plan, as they say it is, you won't be able to stop them—and you'll find yourself fighting God."
Contemporary English V.	So I advise you to stay away from these men. Leave them alone. If what they are planning is something of their own doing, it will fail. But if God is behind it, you cannot stop it anyway, unless you want to fight against God.
New Berkeley Version New Living Translation	. "So my advice is, leave these men alone. Let them go. If they are planning and doing these things merely on their own, it will soon be overthrown. But if it is from God, you will not be able to overthrow them. You may even find yourselves fighting against God!"
The Passion Translation	So in this situation, you should just leave these men to themselves. For if this plan or undertaking originates with men, it will fade away and come to nothing. But if this movement is of God, you won't be able to stop it. And you might discover that you were fighting God all along!"
Plain English Version	So I'm telling you now, don't kill these followers of Jesus. Let them go. You see, if it was men that told them to do these things, and to tell people about Jesus, nothing will happen. But if God told them to do these things, you can't stop them. If you try to stop them, you might find yourselves fighting against God."
UnfoldingWord Simplified T.	So now I say this to you: Do not harm these men! Release them! I say this because if the things that are happening now are just something that humans have planned, someone will stop them. They will fail. But if God has commanded them to do these things, you will not be able to stop them, because you will find out that you are working against God!" The other members of the council accepted what Gamaliel said

William's New Testament So in the present case, I warn you, stay away from these men, let them alone. For, if this program or movement has its origin in men, it will go to pieces, but if it has its origin in God, you can never stop it. It is to be feared that you may find yourselves fighting God."

Partially literal and partially paraphrased translations:

American English Bible 'So in this situation, I tell you not to mess with these men... Leave them alone! Because, if this thing that they're doing is from men, it'll be overthrown. But if it's from God, you won't be able to overthrow them and you'll actually be fighting against God!'

Beck's American Translation .
Breakthrough Version And the things now, I say to you, stay away from these people and leave them alone because if this intention or this work is from people, it will be torn down. But if it is from God, you won't be able to ever tear them down, and you will be found to be God-fighters."

Common English Bible Here's my recommendation in this case: Distance yourselves from these men. Let them go! If their plan or activity is of human origin, it will end in ruin. If it originates with God, you won't be able to stop them. Instead, you would actually find yourselves fighting God!" The council was convinced by his reasoning.

A. Campbell's Living Oracles And now, in the present case, I say to you, Refrain from these men, and let them alone: for if this design and work be of men, it will be defeated; but if it be of God, you can not defeat them: lest, perhaps, you be found fighters against God.

New Advent (Knox) Bible And my advice is still the same; have nothing to do with these men, let them be. If this is man's design or man's undertaking, it will be overthrown; 39 if it is God's, you will have no power to overthrow it. You would not willingly be found fighting against God. The remainder of v. 39 will be placed with v. 40 for context.

20th Century New Testament And, in this present case, my advice to you is not to interfere with these men, but to let them alone, for, if their designs and their work are merely of human origin, they will come to an end; But, if they are of divine origin, you will be powerless to put an end to them--or else you may find yourselves fighting against God!"

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation "So I advise you, leave these men along and do not kill them. If their plot is man-made, it will come to nothing."
"If it's from God, however, you cannot stop it. Worse it will be if you fight against God."

Revised Ferrar-Fenton Bible Now let me tell you, Refrain from these men, and release them. Because if this doctrine or this work should be from men, it will be wrecked; but if it is from God, you will not be able to crush it; and perhaps you may find yourselves the opponents of God."

Free Bible Version So in the current case I recommend that you leave these men alone, and just let them go. If what they are planning or what they are doing comes from their own human thinking, then it will be defeated. But if it comes from God, you won't be able to defeat them. You could even find yourselves fighting against God!"

God's Truth (Tyndale) And now I say unto you: refrain yourselves from these men, let them alone. For if the counsel or this work be of men, it will come to nought. But and if it be of God, you cannot destroy it, least haply you be found to strive against God.

International Standard V "I'm telling you to keep away from these men for now. Leave them alone, because if this plan or movement is of human origin, it will fail. However, if it is from God, you won't be able to stop them, and you may even discover that you are fighting against God!" So they were convinced by him.

Montgomery NT	"And now, I say to you, hold aloof from these men. Let them alone; for if this scheme or work be of human origin it will come to nothing; "but if it is from God, you cannot put it down; you may even find yourselves fighting against God."
Riverside New Testament	And now I advise you to keep away from these men and let them alone, for if this plan or work is of men it will collapse, but if it is of God you will not be able to suppress them. You might even be found to be fighting against God."
Leicester A. Sawyer's NT	And now I tell you, abstain from these men, and let them alone; because if this design, or this work, is from men, it will be destroyed; but if it is from God, you cannot destroy them; lest you be found at some time to be fighting against God. And they were persuaded by him, and calling the apostles and scourging them, they charged them not to speak in the name of Jesus, and dismissed them. V. 40 is included for context.
Urim-Thummim Version	And now I say to you, refrain from these men and let them alone: because if this counsel or this work be of men, it will come to nothing also: But if it is of Elohim you cannot overthrow it; unless perhaps you are found to fight against Elohim.
Weymouth New Testament	And now I tell you to hold aloof from these men and leave them alone--for if this scheme or work is of human origin, it will come to nothing. But if it is really from God, you will be powerless to put them down--lest perhaps you find yourselves to be actually fighting against God."
Worsley's New Testament	And <i>therefore</i> as to the present affair I advise you to refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nothing; but if it be of God, ye cannot defeat it, least ye be found fighting even against God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So, in this present case, I advise you to have nothing to do with these men. Leave them alone. If their project or activity is of human origin, it will destroy itself. If, on the other hand, it is from God, you will not be able to destroy it and you may in - deed find yourselves fighting against God." A portion of v. 39 will be placed with the next passage for context.
The Heritage Bible	And now I say to you, Remove yourselves from these men, and let them alone, because if this will or this work is of men, it will be loosened down; And if it is of God, you absolutely do not have power to loose it down, lest you are found fighters against God.
New American Bible (2002)	So now I tell you, have nothing to do with these men, and let them go. For if this endeavor or this activity is of human origin, it will destroy itself. But if it comes from God, you will not be able to destroy them; you may even find yourselves fighting against God." They were persuaded by him.
New Catholic Bible	"Therefore, I advise you to keep away from these men and let them go. If this movement is human in origin, it will fail. If, however, it comes from God, you will never be able to overcome them, but may find yourselves fighting against God." The final words of v. 39 are place with v. 40 for context.
New Jerusalem Bible	What I suggest, therefore, is that you leave these men alone and let them go. If this enterprise, this movement of theirs, is of human origin it will break up of its own accord; but if it does in fact come from God you will be unable to destroy them. Take care not to find yourselves fighting against God.' A portion of v. 39 will be placed with the next passage for context.
Revised English Bible--1989	Now, my advice to you is this: keep clear of these men; let them alone. For if what is being planned and done is human in origin, it will collapse; but if it is from God, you will never be able to stamp it out, and you risk finding yourselves at war with God."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So in the present case, my advice to you is not to interfere with these people, but to leave them alone. For if this idea or this movement has a human origin, it will collapse. 39 But if it is from God, you will not be able to stop them; you might even find yourselves fighting God!"
Holy New Covenant Trans.	So now I tell you: stay away from these men! Leave them alone. If this plan or this effort comes from men, it will fail. But if this is from God, then you will not be able to stop them. You might even be fighting against God Himself!"
The Scriptures 2009	"And now I say to you, stay away from these men and leave them alone, because if this plan or this work is of men, it shall be overthrown, but if it is of Elohim, you are unable to overthrow it, lest you even be found to fight against Elohim."
Tree of Life Version	So now I tell you, stay away from these men and leave them alone. For if this plan or undertaking is of men, it will come to an end; but if it is of God, you will not be able to stop them. You might even be found fighting against God."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...after this stands (up) Judas The Galilean in the days [of] the census and [He] stands (apart) people after him (And) That loses {himself} and All [Men] Who* were convinced [by] him are scattered and the [things] now [I] say [to] you* stand! (apart) from the men these and release! them for if may be from men The Purpose This or The Work This [It] will be put (down)...
Alpha & Omega Bible	"SO IN THE PRESENT CASE, I SAY TO YOU, STAY AWAY FROM THESE MEN AND LET THEM ALONE, FOR IF THIS PLAN OR ACTION IS OF MEN, IT WILL BE OVERTHROWN; BUT IF IT IS OF THEOS (<i>The Alpha & Omega</i>), YOU WILL NOT BE ABLE TO OVERTHROW THEM; OR ELSE YOU MAY EVEN BE FOUND FIGHTING AGAINST THEOS (<i>The Alpha & Omega</i>)."
Awful Scroll Bible	(")And that-now, I confirm to yous, be stood-away from these men, and be letting them alone, since if- this-same proposal or this-same undertaking -shall be of men, it will be broken-down, (")but if it is of God, yous able not to break- it -down, not-lest-at-any-time, yous may be found even fighting-God."
Concordant Literal Version	And now I am saying to you, Withdraw from these men and let them be, for if this counsel or this work should be of men, it will be demolished;" yet if it is of God, you will not be able to demolish them - lest at some time you may be found fighters against God also."
exeGesés companion Bible	And now I word to you, Depart from these humans, and let them alone: for whenever this counsel or this work is of humanity, it disintegrates: but if it is of Elohim, you cannot disintegrate it; lest ever you are even found to be Elohim-opponents....
Orthodox Jewish Bible	"And now I say to you, stay away from these anashim, and leave them alone, because if this cheshbon (plan) or this matter is of Bnei Adam, it will be overthrown. "But if it is from Hashem, you are not able to overthrow them--in that case you may even be found to be fighting keneged (against, opposing) Hashem."
Rotherham's Emphasized B.	Now\ therefore I say unto you—Stand aloof from these men, and let them alone; because <if [of men] be this project or this work> it will be overthrown,—but <if it is [of God]> ye will not be able to overthrow them: lest once [even fighters against God] ye be found.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So in the present case, I say to you, stay away from these men and let them alone, for if this plan or action is of men [merely human in origin], it will fail and be destroyed; but if it is of God [and it appears that it is], you will not be able to stop them; or else you may even be found fighting against God!"
An Understandable Version	And so now I say, hold off your accusations and let these men alone, for if their planning and effort is [merely] of human origin, it will be defeated, but if [it happens to be] of God, you will not be able to defeat them. And [if you try to], you may [actually] be fighting against [the work of] God."
The Expanded Bible	And so now I tell you: Stay away from these men, and leave them alone. If their plan [or activity; endeavor] comes from human authority [or origin], it will fail. But if it is from God, you will not be able to stop them. You might even be [find yourselves] fighting against God himself!" The remainder of v. 39 will be placed with the next passage for context.
Jonathan Mitchell NT	"And so, [with] the present [circumstances and events] (or: = in this instance), I am now telling you men, Stand away from these men and leave them alone (or: let them go off; divorce [yourselves] from them; allow them; [D adds: {do} not {be} staining {your} hands]), because if this counsel or this work should be from humans (or: have people as its source or origin) it will be utterly undone and demolished. "Yet if it is from out of God, you folks will not be able or have power to dismantle or demolish them [D adds: neither we nor kings nor tyrants. Therefore, hold yourselves away from these men] – and [D* omits: and] may you not at some point be found [to be] fighters [against] God!"
Syndein/Thieme	"And now I say unto you, refrain from these men, and let them alone. For if {third class condition} this counsel or this work be of men - maybe it is, maybe it isn't - it will come to nothing." {Note: Rome will handle it.} "But if {first class condition} it be of God, AND IT IS, you cannot overthrow it! Lest haply you will be found even to fight against God!"
Translation for Translators	So now I say <i>this</i> to you: Do not harm these men! Release them! I say this because if <i>this is just something</i> that humans have planned, they will not be able to do it. They will fail, <i>like Theudas and Judas did</i> . But, if God <i>has commanded them to do it</i> , you will not be able to prevent them <i>from doing it</i> , because you will find out that you are opposing God!" The other members of the Council accepted what Gamaliel said.
The Voice	Gamaliel: So here's my advice: in this case, just let these men go. Ignore them. If this is just another movement arising from human enthusiasm, it will die out soon enough. But then again, if God is in this, you won't be able to stop it—unless, of course, you're ready to fight against God!.

Bible Translations with Many Footnotes:

Lexham Bible	And now I tell you, keep away from these men, and leave them alone, because if this plan or this matter is from people, it will be overthrown. [Or "it will fail"] But if it is from God, you will not be able to overthrow them, lest you even be found fighting against God."
NET Bible®	So in this case I say to you, stay away from these men and leave them alone, because if this plan or this undertaking originates with people, ¹⁰² it will come to nothing, ¹⁰³ but if ¹⁰⁴ it is from God, you will not be able to stop them, or you may even be found ¹⁰⁵ fighting against God." He convinced them, ¹⁰⁶ ¹⁰² tn Here ἀνθρώπων (anqrwpwn) has been translated as a generic noun ("people"). ¹⁰³ tn Or "it will be put to an end." ¹⁰⁴ tn This is expressed in a first class condition, in contrast to the condition in v. 38b, which is third class. As such, v. 39 is rhetorically presented as the more likely option.

¹⁰⁵tn According to L&N 39.32, the verb εὑρεθητε (Jeureqhte, an aorist passive subjunctive) may also be translated “find yourselves” – “lest you find yourselves fighting against God.” The Jewish leader Gamaliel is shown contemplating the other possible alternative about what is occurring.

¹⁰⁶tn Grk “They were convinced by him.” This passive construction was converted to an active one (“He convinced them”) in keeping with contemporary English style. The phrase “He convinced them” is traditionally placed in Acts 5:40 by most English translations; the standard Greek critical text (represented by NA27 and UBS4) places it at the end of v. 39.

The Spoken English NT

So in this case I'm saying to you, have nothing to do with these people. Let them go. Because if this plan or intention of theirs is from human beings, it'll fizzle out. But if it's from God, you won't be able to destroy them—and you'll even find yourself fighting against God.”^{ee}

^{ee}. Lit. “—lest you be found God-fighters.”

Wilbur Pickering's New T.

So now I say to you, keep away from these men and leave them alone; because if this counsel or this work should be of men, it will be abolished; but if it is of God,¹⁹ you will not be able to overthrow it—lest you even be found to be fighting against God!”²⁰

(19) The conditional clauses are not the same—the first is a condition of doubt, the second is a condition of fact. Gamaliel makes clear that he personally thinks it is of God.

(20) Of course they were fighting against God, and presumably knew it, but Gamaliel gives them the benefit of the doubt.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

"And [as for] the present [matter], I say to you_p, keep away from these men and let them alone, because if the plan or this work is of people [fig., human origins], it will be overthrown; but if it is of God, you_p are not able to overthrow it, lest you_p [may] even be found [to be] fighting against God." .

Benjamin Brodie's trans.

So, with reference to current events, I suggest to you, withdraw from these men [apostles] and leave them alone, because if this counsel [message] or this work [miracle] is out from men as a source [as opposed to God], it will be demolished. But assuming it is out from God as a source, you will not be able to destroy them, or you may indeed be found fighting against God.” Subsequently, they were persuaded by him .

Charles Thomson NT

Now therefore on this occasion I say to you, Forbear from meddling with these men, and let them alone: for if this counsel or this work be of men; it will moulder away. But if it be of God you cannot annul it. Peradventure you may be found even fighting against God."

Context Group Version

And now I say to you (pl), Refrain from these men, and let them alone: for if this counsel or this work is from men, it will be overthrown: but if it is from God, you (pl) will not be able to overthrow them; lest perhaps you (pl) are found even to be fighting against God. And to him they agreed.

Far Above All Translation

And as for the present *matters*, I say to you: do not get involved with these men, and leave them *alone*, for if *this* counsel or this work is of men, it will be dissolved, but if it is of God, you cannot dissolve it, otherwise you for your part might be found to be opposing God."

Literal Standard Version

After this one, Judas the Galilean rose up, in the days of the census, and drew away people after him, and that one perished, and all, as many as were obeying him, were scattered; and now I say to you, refrain from these men, and leave them alone, because if this counsel or this work may be of men, it will be overthrown,

and if it be of God, you are not able to overthrow it, lest perhaps you are also found fighting against God.” V.37 is included for context.

Modern English Version Now I tell you, keep away from these men and leave them alone, because if this intention or this activity is of men, it will come to nothing. But if it is of God, you will not be able to overthrow them, lest perhaps you be found even fighting against God.”

Modern Literal Version 2020 And hereafter I say to you°, Withdraw° from these men and permit° them to *continue*, because if the plan or this work is from men, it will be torn-down; but if it is from God, you° are not able to tear-down it; lest you° might be found even to be quarreling against God.

New American Standard And so in the present case, I say to you, stay away from these men and leave them alone, for if the source of this plan or movement [Lit *work*] is men, it will be overthrown; but if the source is God, you will not be able to overthrow them; or else you may even be found fighting against God.”

New Matthew Bible And now I say to you, restrain yourselves concerning these men. Let them alone. For if the counsel of this work is of men, it will come to nothing. But if it is of God, you cannot destroy it, and you might even be found to be striving against God.

The gist of this passage: Gamaliel makes his final points: If this movement is of man, it will peter out on its own; and if it is of God, no one can stop it.

38-39

Acts 5:38a			
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
λέγō (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>	1 st person singular, present active indicative	Strong's #3004
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: Now these things [are what] I keep saying to you:...

I would have said, *in conclusion*; but I suspect the Gamaliel was much more long-winded than what was recorded here. So, it is possible that he has made this same point several times. That would be the reason that he uses the present (linear aktionsart) for the verb legō.

Acts 5:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aphistêmi (ἀφίστημι) [pronounced af-IS-tay-mee]	<i>stand off from, remove, that is, (actively) instigate to revolt; (reflexively) desist, desert; depart, draw (fall) away, refrain, withdraw self</i>	2 nd person plural, aorist active imperative	Strong's #868
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
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
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; genitive/ablative case	Strong's #444
toutôn (τούτων) [pronounced TOO-tone]	<i>of these, from these [things], those</i>	demonstrative masculine plural pronoun; genitive/ablative case	Strong's #5130 (masculine/neuter genitive plural form of #3778)

Translation: ...desist [from harassing] these men...

Gamaliel tells them, "Stop harassing these men." He tells the council, "Just let them be. Don't mess with them." The stuff that you keep on doing—stop that, is what he is telling them to do.

Acts 5:38c			
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
aphiêmi (ἀφίημι) [pronounced af-EE-ay-mee]	<i>pardon, forgive; send [forth, away], dismiss; let go [free]; permit, allow; metaphorically, release from an obligation, forgive a debt [let go of a debt]</i>	2 nd person plural, aorist active imperative	Strong's #863
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...and dismiss them.

He suggests that the councils dismiss the Apostles. "Let them go free. Stop this constant harassment. Leave it be."

Based upon the examples which Gamaliel offers up, leave these men alone and their movement will die a natural death (if this is a movement of man, as per v. 38d).

Acts 5:38d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
ō, ês, ê (ὦ, ἦς, ἦ) [pronounced oh, ace, ay] (there are other forms)	<i>to be, will be, is</i>	3 rd person singular, present subjunctive	Strong's #5600 (subjunctive of Strong's #1510)
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
anthrōpoi (ἄνθρωποι) [pronounced ANTH-row-poy]	<i>men [in the generic sense], mankind, human beings; men [in reference to gender]; people</i>	masculine plural noun; genitive/ablative case	Strong's #444
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; accusative case	Strong's #1012
autê (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
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
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
ergon (ἔργον) [pronounced EHR-gon]	<i>deed, act, something done; undertaking; business, enterprise</i>	neuter plural noun, dative, locative or instrumental case	Strong's #2041

Acts 5:38d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
kataluō (καταλύω) [pronounced kaht-al- OO-oh]	<i>to loosen down (disintegrate), that is, (by implication) to demolish (literally or figuratively, to)come to nought, to overthrow, to throw down, to destroy, to dissolve; but also, to halt for the night, to be guest, to lodge</i>	3 rd person singular, future passive indicative	Strong's #2647

Translation: *If this plan or this purpose is from men, [then] it will come to nought.*

This movement has a plan and it also has a purpose. Now if all of this is the result of men's ideas and design, then, Gamaliel submits, "It will come to nought." That will be the end of this movement. Give it time, and it will die out of its own accord.

The implication is, *you do not have to murder every person that leads this movement.* Even though Gamaliel probably said much more than what we read here, I would think that his approach is much more subtle than mine.

Application: It certain occurs to almost every person that, *if so-and-so was gone, I would no longer have to deal with his nonsense.* However, the **Christian way of life** is not the elimination of every person around you that you do not get along with. Furthermore, this is true of unbelievers as well (laws of divine establishment). If your solution to every people-problem is, *kill Charley Brown*, then you are off balance as an unbeliever or as a believer.

Acts 5:38 *Now these things [are what] I keep saying to you: desist [from harassing] these men and dismiss them. If this plan or this purpose is from men, [then] it will come to nought.* (Kukis mostly literal translation)

Acts 5:39a

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
With the indicative mood, this expresses a 1 st class condition, which is <i>if [and it is true]...</i> or <i>if [and we are assuming that this is true]...</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
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

Acts 5:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
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>	2 nd person plural, future (deponent) middle or passive indicative	Strong's #1410
With the negative, this means, <i>unable to do, without the power to do, lacking the capability to act.</i>			
kataluō (καταλύω) [pronounced kaht-al-OO-oh]	<i>to loosen down (disintegrate), that is, (by implication) to demolish (literally or figuratively, to) come to nought, to overthrow, to throw down, to destroy, to dissolve; but also, to halt for the night, to be guest, to lodge</i>	aorist active infinitive	Strong's #2647
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
mêpote/mê pote (μήποτε/μή ποτε) [pronounced MAY-pot-eh, may-POT-eh]	<i>not ever; that...not, lest, whether perhaps, whether or not, also if, ever - if lest (at any time, haply), not at all, whether or not</i>	adverbial conjunction	Strong's #3379

Translation: But if [this movement] is from God, you [all] will be unable to overthrow them, not ever.

Gamaliel uses different conditionals. In the first conditional, he used the 3rd class condition—maybe this movement is from men and maybe it's not. However, in this second conditional, Gamaliel uses the 1st class condition (*if, and it is true*).

In my opinion, this is a debater's 1st class condition, which means, *let's assume from the outset that this is a true thing; to what conclusion are we forced?* So, it is an assumption from the point of view of reality. Gamaliel is not saying, "What these men are doing is from God;" he is making that assumption and taking them to the logical conclusion that it leads to.

What Gamaliel says here is true and everyone in his audience understands that this is true. Theoretically, if something is from God, then you cannot stop it. His audience would all be in agreement with this statement. Obviously, they do not believe that this whole Jesus thing is from God, but they are able to accept the proposition, *if it is from God (and let's assume that it is), then you cannot stop it.*

Gamaliel then throws in the final word (or two words, as the case may be). *You cannot ever stop a movement of God—not ever!*

Is Gamaliel giving himself away here? Does he believe that this movement is of God? We really do not know. However, some of the people there believe that Jesus is of God; or they will believe this in the future. That is why we know about these words of Gamaliel. In fact, Gamaliel's eloquent argument here may have convinced a number of people that this whole Jesus movement is of God. How many people there, listening to his argument, think about this; and think, "Okay, I will just keep this movement in the back of my mind for awhile." And then, all this time, this Jesus movement keeps on growing.

Acts 5:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
theomáchos (θεομάχος) [pronounced <i>theh-OHM-akh-oss</i>]	<i>fighting against God, resisting God; an opponent of deity</i>	masculine plural adjective, nominative case	Strong's #2314
heuriskô (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	2 nd person plural, aorist passive subjunctive	Strong's #2147

By the way, those two words that I **talked about**, they will be the first two words of the Greek exegesis of v. 40. However, because there were so many options in how these words were treated in the hundred of so translations which I review, I had to mention them at the beginning of **vv. 38–39**.

Translation: You [all] might find [yourselves] fighting against God."

This final phrase is only 3 words (and one of them is often not translated). However, one of the words is a compound word and it means, *fighting against God, in opposition to God, resisting Deity*.

Acts 5:39 But if [this movement] is from God, you [all] will be unable to overthrow them, not ever. You [all] might find [yourselves] fighting against God." (Kukis mostly literal translation)

There are many things we might add to this, such as, *why the heck would you want to do that?*

Acts 5:38–39 Now these things [are what] I keep saying to you: desist [from harassing] these men and dismiss them. If this plan or this purpose is from men, [then] it will come to nought. But if [this movement] is from God, you [all] will be unable to overthrow them, not ever. You [all] might find [yourselves] fighting against God." (Kukis mostly literal translation)

Acts 5:38–39 Listen carefully to what I am saying to you and stop harassing these men. Simply dismiss them right now. If this movement, including its plan and purpose is from men, then it will come to nought. But if this movement is from God, you will not be able to overthrow them ever. In fact, you may find yourselves fighting against God." (Kukis paraphrase)

There are two interesting questions here: was Gamaliel a believer and also, who recorded this incident? (Remember, the Apostles were not in the public court when Gamaliel was speaking.)

Given the actions of the other religious types, Gamaliel was very level-headed and objective. It is certainly possible for an unbeliever to be level-headed and objective. However, there are times when this changes. When a person is calm, level-headed and objective, but then hears the gospel, sometimes they have a negative response. And then, many times, they are like a dog returning to its vomit. That is, they had common and good sense, but when they hear the gospel, they go negative. As a result, **scar tissue** builds up, and that person can

go positive towards an idea or decision which he has rejected before. Like the dog—he throws up his food, but then he goes back to see if there might be a morsel of delectability in that mess.

What I am saying to you is, Gamaliel could be an unbeliever at this point in time and he may remain one. He is logical and level-headed here, and he may remain that way. However, there is the possibility that he will hear the gospel, and his decision after will determine his temporal and eternal future.

As to the second question, *who recorded this incident?* It is possible that Gamaliel became a believer and, at some future date, became acquainted with Luke and passed along this information. Also, there are many religious types there. They were not all crazy; they were not all filled with rage against the Apostles (most of them probably were). At any point, any of these men could have believed in Jesus and then shared this information with Luke.

Chapter Outline

Charts, Graphics and Short Doctrines

The Apostles in Jerusalem—the Apostles are Beaten and Released

And they were convinced by him. And having been summoned, the Apostles were being beaten. They charged [the Apostles] not to speak upon the name of Jesus. And they released [them]. The [Apostles] indeed departed rejoicing before the face of the Sanhedrin because they were considered worthy for the Name [see the alternative readings below] to be despised.

Acts
5:40–41

The [council members] were convinced by Gamaliel [lit., *him*]. After being summoned, the Apostles were beaten. They charged [the Apostles] not to speak the Name of Jesus. Then they released [them]. The [Apostles] certainly departed, rejoicing before the Sanhedrin because they were considered worthy enough for the Name [of Jesus] to be treated with contempt.

Gamaliel, with his well-reasoned approach, convinced the councils not to go any further with the Apostles. The court called in the disciples and beat them. They also warned the disciples not to speak the Name of Jesus anymore. Nevertheless, the Apostles were released, and they all rejoiced before the Sanhedrin, that God considered them worthy enough to suffer for the Name of Jesus.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And they were convinced by him. And having been summoned, the Apostles were being beaten. They charged [the Apostles] not to speak upon the name of Jesus. And they released [them]. The [Apostles] indeed departed rejoicing before the face of the Sanhedrin because they were considered worthy for the Name [see the alternative readings below] to be despised.
- Complete Apostles Bible And they were persuaded by him, and when they called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and released them.
Then they departed from the presence of the council, rejoicing because they were counted worthy to be dishonored on behalf of the name of Jesus.
- Douay-Rheims 1899 (Amer.) And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus. And they dismissed them.
And they indeed went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus.

Holy Aramaic Scriptures	And they were persuaded by him, and they called for The Shlikhe {The Sent Ones}, and they scourged them, and they commanded them that they shouldn't be speaking in the name of Eshu {Yeshua}, and they released them. And they went out from before them, while rejoicing that they were worthy, because of The Name, that they would be despised,...
James Murdock's Syriac NT	And they called the legates, and scourged them, and commanded them not to teach in the name of Jesus, and dismissed them. And they went from before them, rejoicing that they were worthy to suffer abuse on account of that name.
Original Aramaic NT	And they were persuaded by him and called the Apostles and scourged them and commanded them not to speak in the name of Yeshua, and they dismissed them. And they departed from before them, rejoicing that they were worthy to be disgraced for The Name.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he seemed to them to be right: and they sent for the Apostles, and, after having them whipped and giving them orders to give no teaching in the name of Jesus, they let them go. So they went away from the Sanhedrin, happy to undergo shame for the Name.
Bible in Worldwide English	They agreed to do what he said. They called in the apostles and had them beaten. They told them not to speak in the name of Jesus. Then they let them go. The apostles left the court. They were very glad to think that God let them be punished for the name of Jesus.
Easy English	The Jewish leaders agreed with Gamaliel. They told the apostles to come back into the room. They told the police to hit them with whips. Then they said to the apostles, 'You must not use the authority of Jesus to teach the people.' After that, they let the apostles go free. Rulers used a whip to punish people who did not obey the law.
Easy-to-Read Version—2008	The apostles went away from the meeting of the Jewish leaders. They were very happy because they thought to themselves, 'These leaders have done bad things to us because we obey Jesus. That shows that God accepts us as his people.' They called the apostles in again. They beat them and told them not to speak anymore using the name of Jesus. Then they let them go free. The apostles left the council meeting. They were happy because they were given the honor of suffering dishonor for Jesus.
God's Word™	The council took his advice. They called the apostles, beat them, ordered them not to speak about the one named Jesus, and let them go. The apostles left the council room. They were happy to have been considered worthy to suffer dishonor for speaking about Jesus.
Good News Bible (TEV)	They called the apostles in, had them whipped, and ordered them never again to speak in the name of Jesus; and then they set them free. As the apostles left the Council, they were happy, because God had considered them worthy to suffer disgrace for the sake of Jesus.
J. B. Phillips	They accepted his advice and called in the apostles. They had them beaten and after commanding them not to speak in the name of Jesus they let them go. So the apostles went out from the presence of the Sanhedrin full of joy that they had been considered worthy to bear humiliation for the sake of the name.
The Message	That convinced them. They called the apostles back in. After giving them a thorough whipping, they warned them not to speak in Jesus' name and sent them off. The apostles went out of the High Council overjoyed because they had been given the honor of being dishonored on account of the Name.

NIRV	His speech won the leaders over. They called the apostles in and had them whipped. The leaders ordered them not to speak in Jesus' name. Then they let the apostles go. The apostles were full of joy as they left the Sanhedrin. They considered it an honor to suffer shame for the name of Jesus.
New Life Version	The court agreed with Gamaliel. So they called the missionaries in and beat them. They told them they must not speak in the name of Jesus. Then they were sent away. So the missionaries went away from the court happy that they could suffer shame because of His Name.

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

Casual English Bible	The council took his advice. Then they called the apostles back into the room. There they beat them. They ordered the apostles to never again say the name of Jesus in public. Afterward, they released them. The apostles left the council chambers thanking God that they were worthy enough to suffer this much shame for the sake of Jesus.
Contemporary English V.	The council took his advice. They called the apostles, beat them, ordered them not to speak about the one named Jesus, and let them go. The apostles left the council room. They were happy to have been considered worthy to suffer dishonor for speaking about Jesus. Finally
New Berkeley Version New Living Translation	. The others accepted his advice. They called in the apostles and had them flogged. Then they ordered them never again to speak in the name of Jesus, and they let them go. The apostles left the high council rejoicing that God had counted them worthy to suffer disgrace for the name of Jesus. [<i>Greek for the name.</i>]
The Passion Translation	So they brought the apostles back in and had them severely beaten. They ordered them never again to speak in the name of Jesus and then let them go. The apostles left there rejoicing, thrilled that God had considered them worthy to suffer disgrace for the name of Jesus.
Plain English Version	The Jewish council men listened to Gamaliel, and they agreed with him. 40They called Jesus's special workers back to the meeting, and they told the soldiers to hit them with whips. Then the council men told them, "Don't ever teach people about Jesus again." Then the council men let them go. So Jesus's special workers left that meeting, and they were very happy. They knew that God reckoned they were good enough to feel pain for Jesus, and to be shamed for following him, so they were happy, even though the soldiers hit them.
UnfoldingWord Simplified T.	They told the temple guards to bring the apostles and beat them. So the guards brought them into the council room and beat them. Then the council members commanded them not to speak to people about Jesus any more, and they released the apostles. So the apostles went out from the council. They were rejoicing because they knew God had honored them by letting people disgrace them because they were following Jesus.
William's New Testament	They were convinced by him, and after calling the apostles in and having them flogged, they charged them to stop speaking on the authority of Jesus, and then turned them loose. So they went out from the presence of the council, rejoicing that they had been considered worthy to suffer disgrace for Jesus' name; and not for a single day did they stop teaching in the temple square and in private houses the good news of Jesus the Christ. V. 42 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	Well [after he said that], they all agreed with him. So then they called the Apostles back in and had them whipped, and they ordered them to stop talking about the name of Jesus... And then they released them. But as they were leaving the Jewish High Court, [the Apostles] were actually rejoicing because they'd been found worthy of being dishonored for [Jesus'] name!.
Beck's American Translation Breakthrough Version	. They were persuaded by him. And when they called for the missionaries, after beating them, they passed on the order not to be speaking based on the name of Jesus and let <i>them</i> go. So the <i>missionaries</i> certainly traveled out of the presence of the council, being happy, because they were considered deserving to be belittled on behalf of the name.
Common English Bible A. Campbell's Living Oracles	. And they yielded to him; and having called in the Apostles, and scourged them, they charged them not to speak in the name of Jesus, and dismissed them. And they departed from the presence of the Sanhedrim. rejoicing that they were counted worthy to be exposed to infamy for the sake of his name.
New Advent (Knox) Bible	And they fell in with his opinion; so they sent for the apostles and, after scourging them, let them go with a warning that they were not on any account to preach in the name of Jesus. And they left the presence of the Council, rejoicing that they had been found worthy to suffer indignity for the sake of Jesus' name. A portion of v. 39 is included for context.
NT for Everyone	They were persuaded by him, and they called the apostles back in. They beat them and told them not to speak in the name of Jesus. Then they let them go. They, however, went out from the presence of the Assembly celebrating, because they had been reckoned worthy to suffer disgrace for the Name. A portion of v. 39 is included for context.
20 th Century New Testament	The Council followed his advice, and, calling the Apostles in, had them flogged, and then, after cautioning them not to speak in the Name of Jesus, set them free. But the Apostles left the Council, rejoicing that they had been thought worthy to suffer disgrace for that Name; And never for a single day, either in the Temple Courts or in private houses, did they cease to teach, or to tell the Good News of Jesus, the Christ.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	After they called in the apostles and had them flogged, they ordered them not to speak in the name of Jesus and released them. Then they went out from the presence of the Sanhedrin, rejoicing that they were counted worthy to be treated shamefully on behalf of the Name. [Other mss add <i>of Jesus, or of Christ</i>]
Revised Ferrar-Fenton Bible	The Apostles Flogged. They were accordingly persuaded by him; and calling the apostles forward, they flogged them, and forbade them to speak about the name of Jesus, and allowed them to go. They therefore took their departure from the presence of the senate, delighted that they were considered worthy to be exposed to infamy for the sake of that Name.
God's Truth (Tyndale)	And to him they agreed, and called the Apostles, and beat them, and commanded that they should not speak in the name of *Jesu, and let them go. *Jesu: Hebrew name of Jesus.
International Standard V	After calling in the apostles and beating them, they again [The Gk. lacks again] ordered them to stop speaking in the name of Jesus and let them go. They left the Council, [Or Sanhedrin] rejoicing to have been considered worthy to suffer dishonor for the sake of the Name.

Montgomery NT	They gave in to him; and called the apostles in, and after flogging them, released them, with instructions not to speak about the name of Jesus. So they left Sanhedrin, rejoicing that they had been deemed worthy to suffer disgrace for the sake of the Name; but not for a single day did they desist from teaching and preaching in the Temple, and in private houses, the Gospel of Jesus, the Messiah. V. 42 is included for context.
Riverside New Testament	They were persuaded by him. So they called in the apostles and gave them a flogging and ordered them not to go on speaking in the name of Jesus, and then set them at liberty; but they went away from before the Council rejoicing because they were thought worthy to be put to shame for the Name.
The Spoken English NT	They called in the apostles, and when they'd given them a beating, they ordered them not to speak in the name of Jesus, and let them go. So the apostles were celebrating as they went out from the High Council. Because they'd been considered worthy to suffer disgrace for the name of Jesus.
Urim-Thummim Version	And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speak in the Name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer contempt for his Name.
Weymouth New Testament	His advice carried conviction. So they called the Apostles in, and--after flogging them--ordered them not to speak in the name of Jesus, and then let them go. They, therefore, left the Sanhedrin and went their way, rejoicing that they had been deemed worthy to suffer disgrace on behalf of the NAME.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Council let themselves be persuaded. They called in the apostles and had them whipped, and ordered them not to speak again of Jesus Savior. Then they set them free. The apostles went out from the Council rejoicing that they were considered worthy to suffer disgrace for the sake of the Name. 21:13; 1P 4:13
The Heritage Bible	And they were convinced by him, and having called the apostles, scourging <i>them</i> , they ordered <i>them</i> not to speak upon the name of Jesus, and set them free. Therefore they went from the face of the sanhedrin, rejoicing that they were deemed worthy to be rendered infamous for his name.
New American Bible (2011)	After recalling the apostles, they had them flogged, ordered them to stop speaking in the name of Jesus, and dismissed them. ⁿ So they left the presence of the Sanhedrin, rejoicing that they had been found worthy to suffer dishonor for the sake of the name. ^o n. [5:40] Mt 10:17; Acts 4:17–18. o. [5:41] Mt 5:10–11; 1 Pt 4:13.
New Catholic Bible	His words persuaded them. After they summoned the apostles once again, they had them scourged. Then, ordering them not to speak in the name of Jesus, they released them. They left the Sanhedrin, rejoicing that they had been considered worthy to suffer humiliation for the sake of the name. ^[f] A portion of v. 39 is included for context. [f] The name: some manuscripts add “of Jesus.” In Judaism, “the Name” signified God himself. Christians immediately took over the term and applied it to Jesus who had been given “the name that is above all other names” (Phil 2:9).
Revised English Bible–1989	Convinced by this, they sent for the apostles and had them flogged; then they ordered them to give up speaking in the name of Jesus, and discharged them. The apostles went out from the Council rejoicing that they had been found worthy to suffer humiliation for the sake of the name.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They heeded his advice. After summoning the emissaries and flogging them, they commanded them not to speak in the name of Yeshua, and let them go. The emissaries left the Sanhedrin overjoyed at having been considered worthy of suffering disgrace on account of him.
Holy New Covenant Trans.	They called in the delegates again. They whipped the delegates and commanded them not to talk to the people ever again about the name of Jesus. After that they let them go free. The delegates left the Jewish Council, but they were happy because they were given the honor of suffering dishonor for the name of Jesus.
The Scriptures 2009	And they heeded his advice, and having called for the emissaries, beating them, they commanded that they should not speak in the Name of עֵשׂוּיָהּ, and let them go. Then indeed they went rejoicing from the presence of the council, because they were counted worthy to suffer shame for His Name.
Tree of Life Version	So now I tell you, stay away from these men and leave them alone. For if this plan or undertaking is of men, it will come to an end; but if it is of God, you will not be able to stop them. You might even be found fighting against God." They took his advice, called in the emissaries, flogged them, ordered them not to continue speaking in the name of Yeshua, and let them go. So they left the presence of the Sanhedrin, rejoicing that they were considered worthy to be dishonored on account of His name.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and Calling the delegates Beating {them} [Men] order not {them} to speak at the name [of] the jesus and [They] send (away) {them}. The [Men] certainly so went Enjoying from face [of] the council for [They] are approved for the name to be dishonored...
Awful Scroll Bible	And to him they are being complied to. And calling- the sent-out ones -to, beating them, they announce-before them to not speak in the name of Jesus, and they loose- them -away. So they were proceeding surely with-respects-to-the-face, from the Sitting-together, rejoicing that, they are being thoroughly-deemed-worthy to be dishonored, in behalf of His name.
Concordant Literal Version	Now they are persuaded by him, and, calling the apostles to them, and lashing them, they charge them not to be speaking in the name of Jesus, and release them." They, indeed, then, went from the face of the Sanhedrin, rejoicing that they were deemed worthy to be dishonored for the sake of the Name."
exeGesés companion Bible	...- and he convinces them. And they call the apostles, and flog them, and evangelize them to not speak in the name of Yah Shua; and release them. So indeed they depart from the face of the sanhedrim - cheering that they are counted worthy to be dishonored for his name:...
Orthodox Jewish Bible	And having called together the Moshiach's Shluchim and having flogged them, they warned them not to speak in the shem of Yehoshua, and they released them. Therefore Moshiach's Shluchim were going rejoicing from the presence of the Sanhedrin, that they were considered worthy to suffer shame for ha-Shem (the Name).

Rotherham's Emphasized B. And they were persuaded by him; and [calling unto them the Apostles] they [with beating] charged them not be speaking upon the name of Jesus; and let them go. [They] therefore went rejoicing from the presence of the high-council; in that they had been accounted worthy [in behalf of The Name] to suffer dishonour.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Council (Sanhedrin, Jewish High Court) took his advice; and after summoning the apostles, they flogged them and ordered them not to speak in the name of Jesus, and released them. So they left the Council, rejoicing that they had been considered worthy [dignified by indignity] to suffer shame for [the sake of] His name.
An Understandable Version	And so the Council agreed [with Gamaliel's advice] and when they called the apostles back in, they had them beaten and ordered them never to speak in the name of Jesus [again]; then they released them. When the apostles left the Council meeting, they were rejoicing over being considered worthy to suffer [such] shame for the name [of Jesus].
The Expanded Bible	The leaders agreed with [were convinced by] what Gamaliel said. They called the apostles in, beat [flogged; whipped] them, and told [commanded] them not to speak in the name of Jesus again. Then they let them go free. The apostles left the meeting [presence of the Sanhedrin/council; 4:15] full of joy [rejoicing] because they were given the honor [or considered worthy by God] of suffering disgrace for Jesus [the name]. A portion of v. 39 is included for context.
Jonathan Mitchell NT	Next, upon calling the sent-forth folks to their presence, after severely lashing (flogging; whipping) [them], they gave orders not to continue speaking upon the [authority and basis of the] Name of Jesus. Then they released them. Therefore the sent-forth folks indeed went their way, away from the face (= presence) of the Sanhedrin (the High Council), repeatedly rejoicing because they were counted (deemed; regarded; put down and recorded as being) worthy (of corresponding value) to be dishonored and treated as being without value and despised – over (for the sake of) the Name.
Translation for Translators The Voice	. The council was convinced, so they brought the apostles back in. They were flogged, again told not to speak in the name of Jesus, and then released. As they left the council, they weren't discouraged at all. In fact, they were filled with joy over being considered worthy to suffer disgrace for the sake of His name.

Bible Translations with Many Footnotes:

Lexham Bible	And they summoned the apostles, beat them , [*Here the direct object is supplied from context in the English translation] commanded them [*Here the direct object is supplied from context in the English translation] not to speak in the name of Jesus, and released them . [*Here the direct object is supplied from context in the English translation] So they went out from the presence of the Sanhedrin [Or "council"] rejoicing, because they had been considered worthy to be dishonored for the sake of the name.
NET Bible®	...and they summoned the apostles and had them beaten. ¹⁰⁷ Then ¹⁰⁸ they ordered them not to speak in the name of Jesus and released them. So they left the council rejoicing because they had been considered worthy ¹⁰⁹ to suffer dishonor for the sake of the name. ¹¹⁰ ^{107sn} Had them beaten. The punishment was the "forty lashes minus one," see also Acts 22:19; 2 Cor 11:24; Mark 13:9. The apostles had disobeyed the religious authorities and took their punishment for their "disobedience" (Deut 25:2-3; m. Makkot 3:10-14). In Acts 4:18 they were warned. Now they are beaten. The hostility is rising as the narrative unfolds.

^{108tn} The word “Then” is supplied as the beginning of a new sentence in the translation. The construction in Greek has so many clauses (most of them made up of participles) that a continuous English sentence would be very awkward.

^{109sn} That is, considered worthy by God. They “gloried in their shame” of honoring Jesus with their testimony (Luke 6:22-23; 2 Macc 6:30).

^{110sn} The name refers to the name of Jesus (cf. 3 John 7).

Wilbur Pickering’s New T.

Sadducees beat and threaten Apostles

Well they were persuaded by him,²¹ and summoned the Apostles; after beating them they commanded them not to speak in the name of Jesus, and let them go. So they went out rejoicing²² from the presence of the council, in that they were counted worthy to suffer dishonor for the name of the Christ.²³

(21) Up to a point—they didn’t kill them, but still beat and threatened them. They had known all along that they were in fact fighting against God, but for some reason they decided to humor Gamaliel.

(22) The impression I get is that they started rejoicing right there in the council. What do you suppose the effect was upon the members?

(23) I here follow what I consider to be the best line of transmission, albeit making up only some 35% of the manuscripts. But the evidence is badly split: 35% have ‘of the Christ’, 24% have ‘of Jesus’, 20% have ‘his’, and 21% omit.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And they were persuaded by him; and having summoned the apostles, having repeatedly beaten [them], they gave strict orders [to them] not to be speaking in the name of Jesus, and [then] they released them. So they indeed departed from the face [fig., presence] of the High Council, rejoicing that they were counted worthy to be dishonored on behalf of the name of Jesus.
Benjamin Brodie’s trans.	Then, after summoning and beating [flogging: 40 lashes minus 1] the apostles, they ordered them: “Stop speaking about the name of Jesus.” Then they released them. Consequently, they departed from the presence of the Sanhedrin, while indeed rejoicing that they were considered worthy to be dishonored for the sake of the Name .
Far Above All Translation	Then they were persuaded by him, and they called the apostles and flogged them and commanded <i>them</i> not to speak in the name of Jesus, and released them. So they went away from the encounter with the Sanhedrin <i>council</i> rejoicing because they had been deemed worthy to suffer ignominy for the sake of the name of Jesus.
Legacy Standard Bible	So they followed his advice [Lit <i>were persuaded by him</i>]. And after calling the apostles in and beating them, they commanded them not to speak [Lit <i>be speaking</i>] in the name of Jesus, and then released them. So they went on their way from the presence of the Sanhedrin, rejoicing that they had been considered worthy to suffer shame for the Name.
Modern Literal Version 2020	Now they were persuaded by him, and having called the apostles <i>to them</i> , they whipped <i>them</i> , and commanded <i>them</i> not to speak in the name of Jesus and released <i>them</i> . Therefore indeed, they were traveling away from the face of the council, rejoicing that they were deemed worthy to be dishonored on behalf of the name of Jesus.
New Matthew Bible	And they agreed with him, and called the apostles, and beat them, and ordered them not to speak in the name of Jesus, and let them go. And they departed from the council, rejoicing that they were counted worthy to suffer rebuke for his name.
NT (Variant Readings)	And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go. They therefore departed from the presence of the sanhedrin, rejoicing that they were counted worthy to suffer dishonor °for the name [of Jesus].

And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ. V. 42 is included for context.

°TR-for his name. 42 And.—CT-for the name. 42 And... [Kukis note: This footnote confuses me. It will be made clear in the Greek exegesis of vv. 41 & 42.]

The gist of this passage: Although the majority of the Sanhedrin agrees with Gamaliel, they still beat and warn the Apostles not to speak of Jesus anymore. The Apostles leaves, believing themselves to be blessed in suffering.

Acts 5:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peithō (πειθω) [pronounced PIE-thoh]	<i>to convince (by argument, true or false), to persuade; to agree, to assure, to believe, to have confidence in, to trust; to obey; to be content, by analogy to pacify or conciliate (by other fair means); reflexively or passively to assent (to evidence or authority), to rely (by inward certainty); to yield to</i>	3 rd person plural, aorist passive indicative	Strong's #3982
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: The [council members] were convinced by Gamaliel [lit., him].

Gamaliel's logic seemed reasonable to the people who assembled. We have no idea how they voted, but there seemed to be an agreement on the points which he made.

Obviously, we do not know how many speakers there were or the length of Gamaliel's message.

Acts 5:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
proskaleomai (προσκαλέομαι) [pronounced pros-kal-EH-om-ahee]	<i>calling toward oneself, being summoned, inviting, calling (for, to, unto)</i>	masculine plural, aorist (deponent) middle participle; nominative case	Strong's #4341

Acts 5:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	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; accusative case	Strong's #652
dérō (δέρω) [pronounced DEHR-oh]	<i>flaying, skinning, (by implication) scourging, thrashing, beating, smiting</i>	masculine plural, aorist active participle, nominative case	Strong's #1194

Translation: After being summoned, the Apostles were beaten.

Nevertheless, despite the intention of these governing bodies to let the Apostles go, they still had them beaten.

This ought to be a clear example of their bias and illegal actions by these governing bodies.

Acts 5:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraggellō (παραγγέλλω) [pronounced par-ang-GEL-low]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	3 rd person plural, aorist active indicative	Strong's #3853
mē (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
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
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; locative, dative, or instrumental case	Strong's #3588

Acts 5:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative, instrumental case	Strong's #3686
του (τουῦ) [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
ἰησους (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424

Translation: They charged [the Apostles] not to speak the Name of Jesus.

Despite what the Apostles said, they are warned by this Jewish body not to speak the name of Jesus. It has already been made clear by Peter and the others that they are going to talk about Jesus.

Acts 5:40d			
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
απολυῶ (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 rd person plural, aorist active indicative	Strong's #630

Translation: Then they released [them].

After making themselves clear, the Jewish courts allowed the Apostles to walk away free.

Acts 5:40 The [council members] were convinced by Gamaliel [lit., him]. After being summoned, the Apostles were beaten. They charged [the Apostles] not to speak the Name of Jesus. Then they released [them]. (Kukis mostly literal translation)

You will note that the council only partially followed Gamaliel's advice. Had it been up to him—based upon my read of his words—the disciples would have been released, case dismissed entirely. There was enough residual hatred in the heart of the others that they had to cause the Apostles to suffer; and then they felt it was necessary to warn them again not to talk about Jesus. Obviously, it is clear that the Apostles will continue to speak of Jesus.

Acts 5:41a			
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

Acts 5:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mén (μέν) [pronounced <i>men</i>]	<i>indeed, truly, certainly, surely, verily</i> while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it	an affirmative or concessive particle; a conjunction	Strong's #3303
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go (away, forth, one's way, up), to follow an established itinerary, to (make a, take a) journey, to walk, to proceed</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #4198

Translation: The [Apostles] certainly departed,...

I am not sure about the reasons for the use of the adverb here. In any case, the Apostles are released and they leave.

Acts 5:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chairô (χαίρω) [pronounced <i>KHAI-row</i>]	<i>rejoicing (exceedingly), being glad; being well, thriving; giving one a greeting, saluting</i>	masculine plural, present active participle, nominative case	Strong's #5463
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ' 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
prósôpon (πρόσωπον, ου, τό) [pronounced <i>PROS-oh-pon</i>]	<i>face, front of the human head, countenance, look, presence; (outward, external) appearance (of persons, things)</i>	neuter singular noun; genitive/ablative case	Strong's #4383
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
sunédriion (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

Translation: ...rejoicing before the Sanhedrin...

The Apostles rejoice there before this judicial body. That may have struck them as odd. After all, the Sanhedrin just had them beat and threatened them not to speak about Jesus again.

Acts 5:41c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kataxióō (καταξιώω) [pronounced kaht-ax-ee-OH-oh]	<i>to consider worthy, to account worthy, judge worthy</i>	3 rd person plural, aorist passive indicative	Strong's #2661
hupér (ὑπέρ) [pronounced hoop-AIR]	<i>above, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
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, ἄτος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; genitive/ablative case	Strong's #3686

The Westcott Hort text and Tischendorf's Greek text do not have any of these words which are shaded.

The Scrivener Textus Receptus includes the following word:

αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
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The Byzantine Greek text has this reading:

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
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Wilbur Pickering: *I here follow what I consider to be the best line of transmission, albeit making up only some 35% of the manuscripts. But the evidence is badly split: 35% have 'of the Christ', 24% have 'of Jesus', 20% have 'his', and 21% omit.*³³

Pickering has *...the name of the Christ*. None of the 3 manuscripts which I use have this; but that does not mean that Pickering is wrong.

³³ Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Acts 5:41 (footnote).

Acts 5:41c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
atimázō (ἀτιμάζω) [pronounced at-ihm- AHD-zoh]	<i>to dishonor, to render infamous, (by implication) to condemn, to maltreat, to despise, to suffer shame, to entreat shamefully, to insult, to treat with contempt</i>	aorist passive infinitive	Strong's #818

I suspect that most people, when seeing these manuscript differences in the Greek exegesis skip right over them, and I personally have no problem with that. What is clearly the case is, most of the time when there are disputed readings, their effect upon the general text is usually less than noteworthy. No matter which text I accept, the meaning is pretty much the same.

Translation: ...because they were considered worthy enough for the Name [of Jesus] to be treated with contempt.

The Apostles rejoiced because God considered them worthy enough to be beaten.

Acts 5:41 The [Apostles] certainly departed, rejoicing before the Sanhedrin because they were considered worthy enough for the Name [of Jesus] to be treated with contempt. (Kukis mostly literal translation)

Already, the Apostles were equating prosperity and blessing with antagonism and difficulties. That is, no matter what the situation was in their lives, they were able to appreciate God's hand in it all.

New European Version Commentary: *It's very hard to truly rejoice at every connection we see between our sufferings and those of Jesus. But this is the essence of life "in Christ".*³⁴

Acts 5:40–41 The [council members] were convinced by Gamaliel [lit., *him*]. After being summoned, the Apostles were beaten. They charged [the Apostles] not to speak the Name of Jesus. Then they released [them]. The [Apostles] certainly departed, rejoicing before the Sanhedrin because they were considered worthy enough for the Name [of Jesus] to be treated with contempt. (Kukis mostly literal translation)

Acts 5:40–41 Gamaliel, with his well-reasoned approach, convinced the councils not to go any further with the Apostles. The court called in the disciples and beat them. They also warned the disciples not to speak the Name of Jesus anymore. Nevertheless, the Apostles were released, and they all rejoiced before the Sanhedrin, that God considered them worthy enough to suffer for the Name of Jesus. (Kukis paraphrase)

There was some disagreement among the translations whether v. 41 belonged with v. 40 or with v. 42 (or with both of them). I continue to provide the different positions on this by which text I keep together.

And each day in the Temple and according to a house, they were not stopping teaching and announcing (the good news) the Christ Jesus.

Acts
5:42

And every day in the Temple and [in] every house, they did not stop teaching or announcing (the good news of) Christ Jesus.

The Apostles never stopped teaching—not in the Temple and not in private homes. They continued to announced the good news of Christ Jesus.

Here is how others have translated this verse:

³⁴ From <https://www.n-e-v.info/acts5.html> accessed August 22, 2023.

Ancient texts:

Westcott-Hort Text (Greek)	And each day in the Temple and according to a house, they were not stopping teaching and announcing (the good news) the Christ Jesus.
Complete Apostles Bible	And daily in the temple, and from house to house, they did not cease teaching and proclaiming the gospel of Jesus the Christ.
Douay-Rheims 1899 (Amer.)	And every day they ceased not, in the temple and from house to house, to teach and preach Christ Jesus.
Holy Aramaic Scriptures	...and they were not ceasing everyday to teach in Haykla {The Temple} and at home, and to declare concerning Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One}.
James Murdock's Syriac NT	And they ceased not to teach daily, in the temple and at home, and to preach concerning our Lord Jesus Messiah.
Original Aramaic NT	And they did not cease to teach every day in The Temple and in houses, and to evangelize about Our Lord Yeshua The Messiah.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And every day, in the Temple and privately, they went on teaching and preaching Jesus as the Christ.
Bible in Worldwide English	Every day, in the temple and in homes, they kept on teaching and talking about Jesus Christ.
Easy English	Every day the apostles continued to teach people about Jesus. They spoke in people's homes and in the yard of the temple. All the time, they told people the good news that Jesus is God's Messiah.
Easy-to-Read Version–2008	The apostles did not stop teaching the people. They continued to tell the Good News--that Jesus is the Messiah. They did this every day in the Temple area and in people's homes.
<i>God's Word</i> TM	Every day in the temple courtyard and from house to house, they refused to stop teaching and telling the Good News that Jesus is the Messiah.
Good News Bible (TEV)	And every day in the Temple and in people's homes they continued to teach and preach the Good News about Jesus the Messiah.
J. B. Phillips	Then day after day in the Temple and in people's houses they continued to teach unceasingly and to proclaim the good news of Jesus Christ.
<i>The Message</i>	That convinced them. They called the apostles back in. After giving them a thorough whipping, they warned them not to speak in Jesus' name and sent them off. The apostles went out of the High Council overjoyed because they had been given the honor of being dishonored on account of the Name. Every day they were in the Temple and homes, teaching and preaching Christ Jesus, not letting up for a minute. Vv. 40–41 are included for context.
NIRV	Every day they taught in the temple courtyards and from house to house. They never stopped telling people the good news that Jesus is the Messiah.
New Life Version	Every day in the house of God and in the homes, they kept teaching and preaching about Jesus Christ.

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

Casual English Bible	Every day after that—in the Temple and in their homes—they kept saying his name. They never stopped teaching and preaching about Jesus Chris.
Contemporary English V.	Every day they spent time in the temple and in one home after another. They never stopped teaching and telling the good news that Jesus is the Messiah.

The Living Bible	And every day, in the Temple and in their home Bible classes, they continued to teach and preach that Jesus is the Messiah.
New Berkeley Version New Living Translation	. And every day, in the Temple and from house to house, they continued to teach and preach this message: "Jesus is the Messiah."
The Passion Translation	And nothing stopped them! They kept preaching every day in the temple courts and went from house to house, preaching the gospel of Jesus, God's Anointed One!
Plain English Version	And Jesus's followers kept on telling people the good news about him. They never stopped. Every day, they kept on teaching people in the yard of God's ceremony house, and they also went to different people's houses to teach them. They said, "Jesus is the Christ, the special man that God promised to send to save people.".
Radiant New Testament	Every day they continued to teach, both standing in the temple courtyards and going from house to house. They never stopped telling people the good news that Jesus is the Messiah.
UnfoldingWord Simplified T.	Every day after that, the apostles went to the temple area and to various people's houses, and they continued teaching people and telling them that Jesus is the Messiah.
William's New Testament	So they went out from the presence of the council, rejoicing that they had been considered worthy to suffer disgrace for Jesus' name; and not for a single day did they stop teaching in the temple square and in private houses the good news of Jesus the Christ. V. 41 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	So they didn't stop after that... They kept on teaching and announcing the good news about Jesus the Anointed One every day, both in the Temple and in [private] homes .
Beck's American Translation Breakthrough Version	. And every day, on the temple grounds and in each house, they did not stop teaching and sharing the good news of the Anointed King Jesus.
Common English Bible	.
A. Campbell's Living Oracles	And, daily, in the temple, and from house to house, they ceased not to teach and declare the good news, that Jesus is the Messiah.
New Advent (Knox) Bible	And every day, both in the temple and from house to house, their teaching and their preaching was continually of Jesus Christ.
20 th Century New Testament	And never for a single day, either in the Temple Courts or in private houses, did they cease to teach, or to tell the Good News of Jesus, the Christ.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Every day, in the temple courts and from house to house, they did not stop teaching and proclaiming the good news that Jesus is the Christ.
Revised Ferrar-Fenton Bible	Yet every day, both in the temple and at home, they never ceased teaching and declaring the good news that Jesus is the Messiah.
Free Bible Version	Every day they continued to teach and proclaim Jesus as the Messiah, in the Temple and from house to house.
God's Truth (Tyndale)	And they departed from the council, rejoicing that they were counted worthy to suffer rebuke for his name. And daily in the temple and in every house they ceased not, teaching and preaching Jesus Christ. V. 41 is included for context.
Montgomery NT	So they left Sanhedrin, rejoicing that they had been deemed worthy to suffer disgrace for the sake of the Name; but not for a single day did they desist from teaching and preaching in the Temple, and in private houses, the Gospel of Jesus, the Messiah. V. 41 is included for context.

Riverside New Testament	And every day in the Temple courts and from house to house they unceasingly taught and told the good news of Jesus the Christ.
Leicester A. Sawyer's NT	They went therefore from the presence of the Sanhedrim, rejoicing that they were accounted worthy to suffer shame for the name of [Christ]; and every day in the temple, and from house to house, they ceased not teaching and preaching the good news of Christ Jesus. V. 41 is included for context.
UnfoldingWord Literal Text	Thereafter every day, in the temple and from house to house, they were continuously teaching and proclaiming the gospel that Jesus is the Christ.
Weymouth New Testament	But they did not desist from teaching every day, in the Temple or in private houses, and telling the Good News about Jesus, the Christ.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Also every day in the temple, and house to house, they absolutely did not stop teaching and announcing the good news of Jesus, the Christ.
The Heritage Bible	Day after day, both in the Temple and in people's homes, they continued to teach and to proclaim that Jesus was the Messiah.
New American Bible (2011)	And all day long, both at the temple and in their homes, they did not stop teaching and proclaiming the Messiah, Jesus. ^P p. [5:42] 2:46; 5:20–21, 25; 8:35; 17:3; 18:5, 28; 19:4–5.
New Jerusalem Bible	Every day they went on ceaselessly teaching and proclaiming the good news of Christ Jesus, both in the temple and in private houses.
Revised English Bible–1989	And every day they went steadily on with their teaching in the temple and in private houses, telling the good news of Jesus the Messiah.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And they would not cease all day to teach in the sanctuary and at home and to preach about our Master, Yahshua, the Messiah.
Holy New Covenant Trans.	The delegates did not stop teaching people. They kept on telling the people the Good News that Jesus is Messiah. Every day they did this in the temple courtyard and in homes.
The Scriptures 2009	And daily in the Set-apart Place, and in every house, they did not cease teaching and bringing the Good News: עשוהי the Messiah!
Tree of Life Version	And every day, in the Temple and from house to house, they never stopped teaching and proclaiming Yeshua as the Messiah.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...every also day in the temple and in house not [Men] stopped Teaching and Announcing the christ jesus...
Alpha & Omega Bible	AND EVERY DAY, IN THE TEMPLE AND FROM HOUSE TO HOUSE, THEY KEPT RIGHT ON TEACHING AND PREACHING JESUS-AS THE CHRIST.
Awful Scroll Bible	Both on every day from-within the temple, and down along the houses, they themselves were not ceasing teaching, and heralding-the-Good-Tidings of Jesus, the Anointed One.
Concordant Literal Version	Besides, every day, in the sanctuary and home by home, they ceased not teaching and bringing the evangel of Christ Jesus."
exeGesés companion Bible	...and daily, in the priestal precinct and in every house, they pause not to doctrinate and evangelize Yah Shua the Messiah.
Orthodox Jewish Bible	And every day in the Beis Hamikdash and from bais to bais they did not stop saying shiurim and drashot about Yehoshua as Rebbe, Melech HaMoshiach.

Rotherham's Emphasized B. *And <every' day in the temple, and at home> they ceased not to be teaching, and telling the good news as to the Anointed' Jesus.*

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<i>And every single day, in the temple [area] and in homes, they did not stop teaching and telling the good news of Jesus as the Christ (the Messiah, the Anointed).</i>
An Understandable Version	<i>So, every day, they never stopped teaching and preaching that Jesus was the Christ [i.e., God's specially chosen one], in the Temple and in private homes.</i>
The Expanded Bible	<i>Every day in the Temple [courts] and in people's homes they continued teaching the people and telling [proclaiming] the Good News [Gospel] —that Jesus is the Christ [Messiah].</i>
Jonathan Mitchell NT	<i>And so every day within the Temple complex, as well as from house to house they were not ceasing (they continued without letup) in repeatedly and progressively teaching and announcing the good news of the ease and well-being: the message about Christ Jesus (or: the news which came by, and is, Jesus, the Anointed One).</i>
P. Kretzmann Commentary	<i>And daily in the Temple and in every house they ceased not to teach and preach Jesus Christ.</i> Kretzmann's commentary for Acts 5:38–42 has been placed in the Addendum .
Syndein/Thieme	<i>And daily in the temple, and in every house {early church met in homes}, they ceased not to teach and preach Jesus Christ.</i>
Translation for Translators	<i>And every day the apostles went to the temple area and to various people's houses, and they continued [LIT] teaching people and telling them that Jesus is the Messiah.</i>
The Voice	<i>And constantly, whether in public, in the temple, or in their homes, they kept teaching and proclaiming Jesus as the Anointed One, the Liberating King.</i>

Bible Translations with Many Footnotes:

Lexham Bible	<i>Every day, both in the temple courts [*Here "courts " is supplied to distinguish this area from the interior of the temple building itself] and from house to house , they did not stop teaching and proclaiming the good news that the Christ [Or "Messiah"] was Jesus.</i>
NET Bible®	<i>And every day both in the temple courts¹¹¹ and from house to house, they did not stop teaching and proclaiming the good news¹¹² that Jesus was the Christ.¹¹³</i> ¹¹¹ tn Grk "temple." This is actually a reference to the courts surrounding the temple proper and has been translated accordingly. ¹¹² tn Grk "teaching and evangelizing." They were still obeying God, not men (see 4:18-20; 5:29). ¹¹³ tn Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed." ^{sn} See the note on Christ in 2:31.
Wilbur Pickering's New T.	<i>And every day, in the temple and from house to house, they didn't stop teaching and preaching Jesus as the Christ.²⁴</i> (24) It bears repeating: the Apostles are impressive.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<i>And every day in the temple and in every house, they were not ceasing [from] teaching and proclaiming the Gospel of Jesus the Christ.</i>
Benjamin Brodie's trans.	<i>Furthermore, each day in the temple [publicly] and at home [privately] they did not stop teaching [doctrinal] and preaching [evangelistic] Christ Jesus.</i>
Charles Thomson NT	<i>And every day, both in the temple and at home, they ceased not to teach and publish the glad tidings, That Jesus is the Christ.</i>
English Standard Version	<i>And every day, in the temple and from house to house, they did not cease teaching and preaching that the Christ is Jesus.</i>

Literal Standard Version And to him they agreed, and having called near the apostles, having beaten [them], they commanded [them] not to speak in the Name of Jesus, and let them go; they, indeed, then, departed from the presence of the Sanhedrin, rejoicing that for His Name they were counted worthy to suffer dishonor, also every day in the temple, and in every house, they were not ceasing teaching and proclaiming good news—Jesus the Christ. Vv. 41–42 are included for context.

Modern Literal Version 2020 And they were not ceasing, teaching and proclaiming the good-news: Jesus is the Christ, every day both in the temple and in every house.

New American Standard And every day, in the temple and from house to house [Or in the various private homes], they did not stop teaching and preaching the good news of Jesus as the Christ [i.e., Messiah].

World English Bible Every day, in the temple and at home, they never stopped teaching and preaching Jesus, the Christ.

The gist of this passage: The Apostles continued to teach in the Temple courtyard and in private homes. They never cut back on their teaching about Jesus.

Acts 5:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasan (πασαν) [pronounced PAH-sahn]	each, every, any; all, entire; anyone, some	feminine singular adjective; accusative case	Strong's #3956
te (τε) [pronounced teh]	not only...but also; both...and; as...so	enclitic particle; a conjunction; properly used in connection with kai	Strong's #5037
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	day, daytime; 24-hour day; period of time	feminine singular noun, accusative case	Strong's #2250
en (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toe]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-OM]	a sacred place; the Temple, a temple	neuter singular noun; dative, locative, instrumental case	Strong's #2411
kai (καί) [pronounced kai]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
katá (κατά) [pronounced kaw-TAW]	according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by	preposition with the accusative case	Strong's #2596

There is a distributive use of kata: kata + ___ means, in every ___, from ___ to ___, in each ___; in ___ after ___, ___ by ___, in various ___s. This is the case when the noun is simply used once.

Acts 5:42a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikos (οἶκος) [pronounced OY-koss]	house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants	masculine singular noun, nominative case	Strong's #3624

Together, these words are variously translated, *in every house*, *(from) house to house*, *in private homes*, *in people's homes*. Literally, this means, *according to a house*.

Translation: *And every day in the Temple and [in] every house,...*

The phrase *according to a house* appears to mean, *in every house* or *house to house*. There is a distributive use of the *katá* (κατά) [pronounced *kaw-TAW*] preposition.

The Apostles were bold. They continued to teach in the Temple complex; and the religious hierarchy continued to stew about this situation.

They also continued to teach in private homes. This does not mean that they went from house to house, as in the Jehovah Witness style; but simply that they also taught in houses.

Acts 5:42b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
paúō (παύω) [pronounced POW-oh]	<i>to stop, to pause; in the middle voice, it means to come to an end, to take one's rest, to willingly cease; it has an absolute sense where it means to cease, to come to an end (Luke 8:24 Acts 20:1)</i>	3 rd person plural, imperfect middle indicative	Strong's #3973
didaskō (διδάσκω) [pronounced did-AS-koh]	<i>teaching, instructing, imparting knowledge, the one instilling doctrine</i>	masculine plural, present active participle; nominative case	Strong's #1321
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with</i>	conjunction	Strong's #2532
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	masculine plural; present middle participle, nominative case	Strong's #2097
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 5:42b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah;</i> transliterated, <i>Christ</i>	masculine singular noun, accusative case	Strong's #5547
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation;</i> transliterated <i>Jesus, Joshua</i>	proper singular noun, accusative case	Strong's #2424

The Westcott-Hort text, the Scrivener Textus Receptus and Tischendorf's Greek text all have *the Christ Jesus* at the end of this verse; the Byzantine Greek text has *Jesus the Christ* at the very end.

Translation: ...they did not stop teaching or announcing (the good news of) Christ Jesus.

Despite receiving the orders of the religious hierarchy to stop their teaching, the Apostles did not. They were bold enough to continue their teaching in the Temple of God. The topic of their teaching was always Jesus the Messiah (or, *the Christ*).

At this point, people treat the name *Jesus Christ* as a first and last name, but saying these two words together would have been considered blasphemous by the Jewish religious hierarchy.

Many writers of television and movie dramas love to use the words *Jesus Christ* as some sort of an exclamation; but they, by placing these words together, are proclaiming exactly what Peter and the other Apostles proclaimed: that Jesus was the Christ.

Acts 5:42 *And every day in the Temple and [in] every house, they did not stop teaching or announcing (the good news of) Christ Jesus.* (Kukis mostly literal translation)

New European Version Commentary: *The early preaching of the Gospel was in homes (as in 2:46); just as the ministry of Jesus focused upon homes. House churches and family groups are the ways in which God chooses to work.*³⁵ We have another example of this where Peter goes into the private home of Cornelius.

Acts 5:42 *The Apostles never stopped teaching—not in the Temple and not in private homes. They continued to announced the good news of Christ Jesus.* (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

³⁵ From <https://www.n-e-v.info/acts5.html> accessed August 22, 2023.

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 5 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 5

- 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 5

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Addendum

This is the background for the Numeric New Testament.

Short Explanation of Numeric (David Eells)

What is so important about the Numeric New Testament? The perfect, divine inspiration of the original scriptures are scientifically obtainable through NUMERICS. Let me tell you a little about the awesome story. Ivan Panin was exiled from Russia because he was involved in a plot against the Czar and came to the United States. He became a Harvard Scholar, professor, and mathematician, who once tutored Albert Einstein. His training, devotion to Christ and the Scriptures well equipped him for his future work. Here he found his life's work in scientifically proving the divine inspiration of Scriptures. For fifty years, Dr. Panin devoted twelve to eighteen hours a day to this work. The basis for his revelation, which he called NUMERICS, was the ancient Hebrew Old Testament and Greek New Testament scriptures. The Hebrews and Greeks used their letters also for their numbers. In other words, the whole Bible was actually written in numbers also. What Dr. Panin discovered was that when he used the numbers, the 66 books of the Bible showed a pattern of numbers and divisibility that no other writings had. He diligently researched other Hebrew and Greek writings and found no pattern. This included the apocryphal books added in the Catholic and early Protestant Bibles, including the original King James Version before its many revisions. I have read Dr. Panin's works for many years, and I am totally impressed that God ordained him to bring us back to the original text.

Quite frankly, I do not know if I buy into this, but the translation seems to be solid.

From [Bible Support](#), accessed April 23, 2022.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

From [Acts 5:1–2](#). This passage reads: **Another man named Ananias, in agreement with his wife Sapphira, likewise sold a piece of land; with his wife’s knowledge he put aside some of the proceeds, and the rest he turned over to the apostles.**

Footnote for Acts 5:1 (from the Christian Community Bible)

• 5.1 As children many of us were taught about the wonders God did in the past, as if God only acted in those days. The Jews of that time thought exactly the same way. The Bible spoke of the time of Moses when those who rebelled against God’s prophet were killed by divine intervention (Num 12:1; 16:1; 17:16). God continues to work in the Christian community, and the ordinary believers of Jerusalem suddenly discover that Peter, the fisherman, is not inferior to Moses. See also Acts 13:11; 1 Cor 11:30.

The couple’s sin does not consist in having kept part of their goods. Nobody was forcing them to sell their property and to give the money to the community. They wanted to deceive the apostles and give the impression they were donating everything, when in fact they were not.

We must be very careful when we speak of God’s punishment. For a Christian, the only punishment is to be forever separated from God. Death itself does not mean that God wants to punish us. Yet the deaths of Ananias and Sapphira served as a warning and a sign for the others.

Here the word church appears. Its exact meaning is “the assembly gathered by God,” and before Jesus’ time, the Jews used it to mean the new people that God was going to form in the messianic age. The believers continue to be proud of being Jewish, of being the people of God; nevertheless, little by little, the Holy Spirit separates them from the official community. They are already aware that they are the new people (Ps 22:32) gathered by God. The Church still means only the Christian community of Jerusalem. As other communities arise—other churches—“the Church” will refer to the entire people of God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is one of the early doctrines of giving put together by R. B. Thieme, Jr.

This doctrine is referenced in [Acts 5:3](#).

The Doctrine of Giving (by R. B. Thieme, Jr.)

1. Definition:
 - a. Giving is an expression of worship which commemorates the grace policy of God. Giving in the Church Age is the function of the believer’s royal **priesthood**, and since it is, giving must be accomplished in privacy without being pressured. There are four categories of Christian service, one of them is giving.
 - b. The first category of Christian service is the function of your spiritual gift under the filling of the Holy Spirit. The second category of Christian service is related to your royal priesthood and it includes prayer, giving, and the execution of the **protocol plan of God** through learning, thinking, solving. Christian service is related to your royal ambassadorship and that includes evangelism, personal witnessing, administration in the local church, function in the mission field, working with young people or functioning in the various legitimate Christian service organisations. The fourth category

The Doctrine of Giving (by R. B. Thieme, Jr.)

- of Christian service is related to the laws of divine establishment and it includes military service, law enforcement, government, but never activism.
- c. Giving is further defined as the presentation of money or other valuable commodities which may be used in the sustaining the ministry of communication in the spiritual gift of either evangelism or **pastor-teacher**.
2. Motivation is the major issue in giving. People think in terms of the amount given but that is wrong. In fact, even if you cannot even give you can still give through your mental attitude. Mental attitude is the key to giving, not the amount given — 2Corinthians 9:7. “... for God loves a grace-oriented believer” — corrected translation. Grace orientation, problem-solving device number 4, is the true basis for giving. 2Corinthians 9:8 goes on to say that when you find this kind of person God provides the money to give — “for God is able to make all grace abound unto you.” God graciously provides extra finances for the grace giver to give. For the only legitimate system of giving is a grace giver giving to a grace cause.
 3. 2Corinthians 9 on giving:
 - a. Verse 9 is a quotation from Psalm 112:9 — **Just as it stands written, He scatters abroad** [God gives extra money to certain people], **He gave to the poor; His righteousness abides forever.** God provides under grace but God’s grace righteousness also meets at the point of grace giving.
 - b. Verse 10 — **Now He who supplies seed to the sower** [capital] **and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness;**
 - c. Verse 11 — **You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.**
 - d. Verse 12 — **This service that you perform is not only supplying the needs of God’s people but is also overflowing in many expressions of thanksgiving to God.**
 - e. There is a passage that starts with a mental attitude, never giving under compulsion, and ends up in many expressions of thanksgiving to God. Giving is a mental attitude based upon a problem-solving device — grace orientation.

There is a more extensive **Doctrine of Giving** online: ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine is referenced back in [Acts 5:3](#). It is taken out of a larger doctrine, *Sins Against the Holy Spirit*.

Lying to the Holy Spirit (by R. B. Thieme, Jr.)

1. Lying to the Holy Spirit is the sin of self-fragmentation or implosion (see the Doctrine of Fragmentation.) Lying against the Holy Spirit is inordinate ambition and inordinate competition in the spiritual realm. It is jealousy, bitterness, vindictiveness, implacability, hatred, self-pity, revenge motivation from malice and revenge modus operandi toward other believers. The Biblical illustration is inordinate competition in Acts 5:3, “But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to God.’ And as he heard these words, Ananias fell down and breathed his last; and great fear came upon all who heard of it.”
 - a. Ananias and Sapphira were in the real estate business and owned extensive property in Jerusalem. They were very successful in business and had become believers. They discovered that a man named Barnabas, one of their rivals in business had actually given all of his property to the ministry of Peter, who in turn gave it to the starving in Jerusalem. Later, Barnabus would go with Paul as a missionary
 - b. This was not Satan possession or demon possession but satanic influence. This is total self-absorption.
 - c. There was nothing wrong with keeping back part of the price of the land, but in competition with Barnabas, Ananias came and lied about what he gave. They were jealous of Barnabas, which

Lying to the Holy Spirit (by R. B. Thieme, Jr.)

motivated the lie. They were also **legalists** and self-righteous; therefore, they were in moral degeneracy.

- d. They were dishonest in their spiritual life. They were in competition and trying to make an impression from the arrogance complex of the sin nature. They were living under approbation lust. Arrogance becomes the basis of rejecting the ministry of God the Holy Spirit in the life. Believers do this today by Christian activism, crusader arrogance, doing great things for God in the power of the flesh (human ability). Christian activism is born-again believers being used by satanic thought to whitewash the Devil's world.
2. This sin is committed by the believer living in reversionism. People who lie are unstable and destructive to their own soul. Pressure on pride causes jealousy, which motivates lying. Reversionism causes evil in the soul, which leads to lying to the Holy Spirit and others.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This doctrine was referenced back in [Acts 5:4](#).

See also a longer doctrine of the **Deity of the Holy Spirit** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Deity of the Holy Spirit (R. B. Thieme, Jr.)

1. All the Trinity passages reveal the coequality with other members of the Godhead — 2 Corinthians 13:14 indicates the total deity of the Holy Spirit.
2. The Holy Spirit is also called Jehovah in the Old Testament, this is a title of God — cf. Isaiah 6:8,9 with Acts 28:25, or Jeremiah 31:31-34 with Hebrews 10:15.
3. The sovereignty of the Spirit is found in 1 Corinthians 12:11.
4. God the Holy Spirit is said to be omniscient — 1 Corinthians 2:10,11.
5. He is said to be omnipotent — Genesis 1:2.
6. He is omnipresent — Psalm 139:7.
7. The deity of the Lordship of the Spirit is mentioned in 2 Corinthians 3:17.

Principle: You cannot hurt someone else until you have first of all hurt or grieved God the Holy Spirit who indwells all members of the royal priesthood.

This doctrine is from early on in Bob's ministry.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 5:5–6](#).

Kretzmann's Commentary on Acts 5:1–6

Luke had just narrated an instance of true, charitable selflessness in the conduct of Barnabas of Cyprus. Unfortunately, however, the appreciation and praise accorded to people that have shown real benevolence often prompts hypocrites to make a pretense and show of great love, in order that they may also be given words that sound pleasant to their itching ears. Into the paradise of the early Church there entered the serpent of selfishness and corruption. Luke presents no reflections and affixes no moral, adhering to his practice of simply narrating the facts of history. There was a certain man, a member of the congregation at Jerusalem, by the name of Ananias ("to whom Jehovah has been gracious"). The name of his wife, who also belonged to those that professed Christianity, was Sapphira (sapphire, "the beautiful"). To these two belonged a possession, some property, very likely a piece of improved real estate of some value. Now Ananias as well as his wife were eager to be accounted benefactors of their poorer brethren, and so they sold their property, probably with some

Kretzmann's Commentary on Acts 5:1–6

ostentation. But their interest in the poor was only sham, and for the good will of God they cared nothing. They set apart, they appropriated for their own benefit, a certain part of the proceeds of the sale. It is expressly stated that Sapphira was fully aware of this arrangement, that it was done with her full knowledge and consent; she was just as guilty as her husband. "If we attempt to analyze the motive of the guilty pair, we shall find that their act was a compromise between two unholy desires. The desire to have the praise of men, such as had been bestowed upon Barnabas and some others, prompted the sale and the gift, while the love of money, which still held too strong a hold on them, prompted the retention of a part while they were pretending to give all." Their course having been fully decided upon, Ananias took the sum of money which they decided should serve to establish their fame as dispensers of charity, brought it to the meeting-place of the apostles and the congregation, and deposited it in the customary place. The act which the guilty pair was committing was not simply their sin as individuals, but placed the whole church into great danger. For if others should learn of this subterfuge, they would be apt to practice the same hypocrisy. But if integrity and truth should disappear in the congregation, the Church of Christ would lose her brightest ornaments, and pharisaic hypocrisy would be substituted for Christian holiness. "It was, therefore, of vital importance to the Church that the introduction of an evil of such magnitude should meet with an immediate and effectual resistance." Accordingly, Peter put the heart-searching question to Ananias: How is it that Satan has filled thy heart to lie to the Holy Ghost? As the devil is the author of every sin and transgression, so he here also gave the idea of wickedness and deceit into the heart of Ananias. For in pretending a benevolence which he was far from feeling, the man had lied, not so much to men, to Peter, the apostles, and the congregation, but to the Holy Ghost, who spoke and acted through the apostles, who lived and moved in the Christian congregation. He had tempted the Spirit of God, who tests heart and mind, who, as true God, knows the innermost thoughts of every man's heart. And Peter very properly reminded Ananias that the property had been his to keep, if he so chose; there was no compulsory communism in the congregation. And if he had chosen to sell his property and to keep all the money, it was entirely in his own power. It would even have been strictly his own business if he had frankly stated that he was bringing only a part of the proceeds, since he intended to use the rest himself. But his heart had been set upon getting credit for charity and benevolence which he did not possess. "The act of selling their possession for the ostensible purpose of bringing it into the common stock left them no further control over it nor property in it; and their pretense that the money which they brought was the whole produce of the sale was a direct lie in itself, and an attempt to deceive the Holy Spirit, under whose influence they pretended to act. This constituted the iniquity of their sin." Note: The fact that Satan had filled the heart of Ananias, and that he had conceived this thing in his own heart, are placed on a level. The fact that Ananias had yielded to the devil's persuasion and temptation put the responsibility, the blame, upon him. The same holds true of every sinner in every sin which he commits, especially if it is done with such deliberate intent as in this case. Mark also: In lying to the Holy Ghost, Ananias had lied to God Himself, for the Holy Spirit is true God with the Father and the Son. Deceit and hypocrisy of every kind is open before His omniscience, as every one that is guilty of these sins will find out to his great sorrow sooner or later. The sin of Ananias received its condemnation at once, and a punishment which is intended to be a warning for all times. For no sooner had Peter finished his earnest rebuke, no sooner had the guilty man heard these words, than he fell down and breathed forth his soul; he died at once, struck by the wrath of the Holy Ghost. The execution was so obviously an act of God that a great fear fell upon all those that saw the punishment and heard the words by which it was accompanied. When God speaks, the heart of sinful man is filled with awe. And the young men of the congregation, not a special class or separate body, but the younger members of the audience, arose from their places. There was no time either for a lamentation or for an elaborate funeral ceremony, had the people present been so inclined; there was no weeping or delay. Wrapping the dead man up in his own mantle, the young men carried him out and buried him. Such is the end of those that abuse the grace of the Lord. Be not deceived, God is not mocked.

From <https://www.studylight.org/commentaries/eng/kpc/acts-5.html> accessed August 15, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 5:9–11](#).

Kretzmann's Commentary on Acts 5:7–11

Whether the information concerning the death of her husband had been withheld from Sapphira by the command of Peter, or whether the awe of the incident they had witnessed kept the members from spreading the story, is immaterial. After an interval of about three hours, Sapphira, who may have become concerned over the long absence of Ananias, came to the meeting-place of the congregation. She was fully prepared to keep her agreement with her husband relative to the money, not knowing that his fate had been sealed hours before. When Peter, therefore, put the question to her whether for just that sum which was still lying there they had sold their property, she unhesitatingly replied: Yes, for just so much. Peter's question had been a last appeal to her conscience, a last admonition to tell the truth and give all glory to God. But she disregarded the admonition, persevered in her sin, and seconded the base lie of her husband. It was a willful persistence in sin, in hypocrisy. Note the dramatic intensity of the narrative. Peter now, in the name of God, as a prophet of the Lord, pronounced the judgment upon her. For what reason, to what end, did you agree to tempt the Spirit of God, to see whether it would be possible to deceive Him as well as His Church? The feet of those that carried out thy husband are at the door, and will carry thee out. And no sooner had Peter uttered the Lord's judgment than Sapphira fell down, just as her husband had before her, and also breathed her last. And the young men coming in, found her dead, and buried her beside her husband, to be joined with him in death as she had been in life. That was a terrible, but just judgment which the Lord here executed in the midst of the first congregation. By this act God declared to the Church of all times that the hypocrites are an abomination in His sight. It is but seldom in our days that the Lord makes known His avenging power in the same manner as here, but His hand is not shortened even today when His honor is at stake. Note: There is a repetition of the sin of Ananias and Sapphira in modern church-life, also in connection with the Lord's treasury, namely, when members of congregations make exaggerated statements of the amounts they are giving or understate their income, in order to make their contribution for the Kingdom stand out above that of others. The result of this story should rather be, as it was in those days, that a great fear comes upon the people, both upon those that are members of the Church and those that are still outside, but hear of this manifestation of God's power. The same God that sat in judgment upon Ananias and Sapphira will, in His own way and at the time appointed by Him, not fail to visit the sins upon those that follow the example of these two hypocrites.

From <https://www.studylight.org/commentaries/eng/kpc/acts-5.html> accessed August 16, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is an early doctrine of healing, probably being produced prior to 1980 (it comes from NB1).

The Doctrine of Healing (by R. B. Thieme, Jr.)

1. During the First Advent, healing was used to verify and establish the fact that the Messiah had come to Israel. Healing was not used to alleviate suffering, but to present the Messiah.
2. There is no "healing in the atonement." That is a false satanic doctrine. "Healing in the atonement" would imply lack of eternal security: a sick Christian would be a lost Christian.
3. God often provides illness as a means of divine discipline, 1Corinthians 11:30.
4. Good health is not a sign of spirituality or salvation. Beware of judging those who have lost their health.
5. In the pre-Canon period of the Church Age, God the Holy Spirit sovereignly bestowed a temporary gift of healing on certain men to establish their credentials as apostles and other communicators of doctrine. Healing established the man as from God. 1Corinthians 12:11.
6. All temporary spiritual gifts were designed to take up the slack in the Church Age until the Canon was completed and circulated.
7. However, once the Bible was completed (96 AD), all temporary gifts were withdrawn to be replaced by doctrine.
8. Certain gifts, such as miracles and healing, were no longer necessary to establish the authority of Bible teachers and doctrinal communication.
9. Temporary gifts include prophecy, miracles, apostleship, healing, tongues, and interpretation of tongues. Tongues ended after 70 AD, since it was a sign to warn the Jews of the coming fifth cycle of discipline.

The Doctrine of Healing (by R. B. Thieme, Jr.)

- as prophesied in Isaiah 28.
10. Since healing was designed as a credit card rather than to alleviate suffering, it was always removed once the authority of the communicator was established.
 11. For example, Paul in Acts 19:11-12 cf Philipians 2:27; 2Timothy 4:20 when he could no longer heal his close friends.
 12. God can always heal anyone, but healing is not the order of the day in this stage of the angelic conflict. God never heals through an individual, only through prayer. Those who allege they can heal are totally evil. Healing will be the order of the day again in the Tribulation.
 13. No human being has any gift related to healing now that the Canon has been completed. However, in our Lord's day Jesus performed acts of healing to focus attention on Himself as the God-Man, the Messiah, and the God of Israel.

This doctrine was mentioned back in [Acts 5:14](#).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 5:14–16](#).

Kretzmann's Commentary on Acts 5:12–16

The activity of the apostles, and of the congregation with them, manifested itself in two ways, by the preaching of the Word and by the performing of miracles. The prestige of the apostles was naturally increased greatly by the obvious fact that the Lord was with them in all their doing. The congregation, therefore, at least for some time, was unhindered in its public assemblies which were held in the beautiful portico on the east side of the Temple, known as Solomon's Porch. In these public meetings the main object was to give testimony of the Gospel, to gain new adherents for the Lord. There was great unanimity both in meeting and in testifying at these regular assemblies. Incidentally, the authority of the apostles was now so great that no one ventured upon familiar intercourse with them. All the people that in any way came into contact with the congregation kept a respectful distance from the men in whom the Spirit of God lived with such manifestations of power; and they all esteemed them very highly. The veneration which they felt for God was in a measure transferred to these His servants and instruments and to the whole congregation. The natural result was that believers were added to the Lord, joined the ranks of those that put their trust in Jesus as their Savior, a multitude of both men and women; there was a steady growth in membership. Note the reference to woman disciples, which is characteristic of Luke's writings; See Luke 8:2-3. It was God that wrought faith in all their hearts, and thus added them to the congregation. The apostles' activity in preaching was supplemented by their activity in performing miracles, according to the measure of the power given to them in those days for the sake of magnifying the omnipotence of God. By their hands there were many signs and wonders performed, acts against the course of nature that incidentally expressed and emphasized God's power. So great did the fame of the apostles become in this respect that the people even carried out their sick people to the open streets, all along the way on both sides, placing them on couches and beds, on pallets and litters. If but the shadow of Peter, as he came by, might fall upon them, they trusted that the sick would be made whole. So eager were the people that the apostles, who generally addressed the sick, prayed, and used imposition of hands, could not reach all those that were brought to them, as fast as the anxiety of their friends might wish. And the number was not confined to the inhabitants of Jerusalem, but a multitude of people came from the towns nearby, bringing both such as were afflicted with ordinary diseases, and such as were vexed with unclean spirits; and they all were healed, no matter whether their illness had the one form or the other. God gave such an exhibition of His power and glory in the work of the disciples as never before in the history of the world, since His object was the firm establishment of His Church. Note: If transgressions occur in a Christian congregation, it may harm the good name and hinder the growth of the Church. But here the sudden punishment of the Lord and the behavior of the disciples in burying the guilty ones without lamentation and funeral ceremony combined to produce the opposite effect. If the Christians in this way at all times check offenses and put out of their midst those whose open transgressions are causing offense, then the congregation will not be harmed. The judgment of the

Kretzmann's Commentary on Acts 5:12–16

congregation upon incorrigible open sinners makes a good impression upon those that are without, and may tend to influence some of them in favor of the Church and the Word of the Lord

For the most part, preaching the Word at that time was going into the Old Testament (the only Bible which they had at the time), and teach Jesus based upon what was found there. Later, God revealed some things to Peter, which he repeated in his teachings; and God revealed an entire dispensational theology to Paul, which he taught primarily in his epistles.

From <https://www.studylight.org/commentaries/eng/kpc/acts-5.html> accessed August 16, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

From [Acts 5:17–18](#). This passage reads: **The High Priest and all his supporters, that is the party of the Sadducees, became very jealous of the apostles; so they arrested them and had them thrown into the public jail.**

Footnote for Acts 5:17 (from the Christian Community Bible)

- 17. Could this confrontation of the apostles with the rulers of the people be similar to what happens today in many countries when the Church denounces violations of human rights?

There are many Christians who say: it is not the same, since the apostles in their time were persecuted for proclaiming Jesus; whereas now, only Christians involved in politics are punished.

This, however, is not true. In Jesus' day, the Jewish people were both dominated and divided. Jesus spoke as a totally free man, teaching a way towards freedom, which today we would call non-violent action. The authorities did away with him to defend the security of their nation (Jn 11:48) and their own political system. For the disciples of Jesus, to be converted meant to acknowledge complicity with those who put Jesus to death and to take the path indicated by him. Since they were living among oppressors and resentful people, this was a very dangerous road (Lk 21:12-16).

In fact, when the priests judged Peter and John, they only demanded that they break away from this man (Jesus) whom they had legally condemned.

Proclaiming Jesus means preaching universal reconciliation (Eph 2:14), which is achieved at all levels of human life, including the economic and political. The Church would not be following Christ, nor would it be proclaiming Jesus as the only Savior (v. 31), if it refused to be concerned that entire nations are condemned to die slowly through lack of food, education, and health. This critical concern, however, would not be Christian preaching if it did not convince us to believe in the saving [plan of God](#).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 5:21](#).

Kretzmann's Commentary on Acts 5:17–21

One storm had been safely weathered, chap. 4, but a second one was coming on which would prove a little severer than the previous one. The constant growth of the congregation and the enthusiastic praise which was given to the apostles on all sides was too much for the rulers of the Jews, especially for the Sadducees with their denial of the resurrection. To them it was an abomination that the entire preaching of the Gospel was based upon the miraculous rising of Jesus from the dead. And so their party, with the high priest at its head, who most likely also belonged to this school or party, made another formal descent upon the portico of

Kretzmann's Commentary on Acts 5:17–21

Solomon. They were not merely filled with indignation because the disciples dared to continue their preaching in the name of Jesus, but they were literally filled with angry jealousy on account of the fact that the apostles were gaining in popular favor, that the people were giving them great awe and relevance. So these leaders laid angry, forcible hands upon the apostles and placed them into the public prison with the idea of publicly defaming and degrading them. But their triumph was of short duration. For during that very night an angel of the Lord, probably one of the highest order, like Gabriel, not only opened the doors of the Temple, but also led them forth and gave them the command to go to the Temple, to stand before the people, and to speak all the words of this life, to preach the Gospel of eternal salvation. Far from being discouraged by the treatment accorded them, the apostles were to proclaim the message entrusted to them not only boldly, but also in the most public spot in all Jerusalem. He who Himself is the Resurrection and the Life wanted the Word of this life to extend its influence not only in Jerusalem, but throughout Judea and to the end of the world. So about the time of daybreak, just as soon as the Temple-doors were opened for the bringing of the morning sacrifice, the apostles went to the Temple and resumed their teaching. The more the Word of God extends its power, the more the wrath of the world and of the prince of this world is enkindled. Many a disciple of Christ has been thrown into prison on account of the name which he believed in and confessed. But the Lord was with them and helped them according to His promise. And never in the history of the Church have the true confessors permitted themselves to be deterred, either by persecution or by imprisonment, from preaching the Word which God entrusted to them.

From <https://www.studylight.org/commentaries/eng/kpc/acts-5.html> accessed August 18, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 5:24–26](#).

Kretzmann's Commentary on Acts 5:21–25

The next morning the high priest was stirring betimes. Having come to the place where the Sadducees met, he and his henchmen called a meeting, not only of the entire Sanhedrin, the highest ecclesiastical court of the Jews, but also the presbytery of the children of Israel, the old and experienced teachers of the nation that were no members of the Council. But when they now, after all this formal and impressive introduction, sent servants over to the prison to get the prisoners, the latter were not in evidence. The servants returned with the information that they had found the prison locked up and made secure in approved fashion, that the guards had been occupying their accustomed places, but when they had opened the doors, there had been no prisoners. The angel of the Lord had therefore not only smitten the keepers of the prison with temporary blindness, but he had also relocked the doors to remove all evidence of the miraculous deliverance of the apostles. This message produced a great deal of consternation in the Sanhedrin. And it perplexed not only the members of the Council themselves, but also the "man of the Temple mount," the chief of the Temple police. Clearly the hand of God had here intervened, as they admitted indirectly in their perplexity, not knowing whereunto this might grow, where it would all end at the present rate of progress. Meanwhile a man came and announced to them that the men whom they had thrown into prison were standing in the Temple, openly and boldly engaged in teaching the people. Thus many an enemy of the Lord and His Word has found himself baffled by the manner in which the Lord protects them that are His, and takes care of His own interests. It is a good plan, a safe plan, to put all trust in Him.

From <https://www.studylight.org/commentaries/eng/kpc/acts-5.html> accessed August 19, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 5:27–28](#).

Kretzmann's Commentary on Acts 5:26–28

The next morning the high priest was stirring betimes. Having come to the place where the Sadducees met, he and his henchmen called a meeting, not only of the entire Sanhedrin, the highest ecclesiastical court of the Jews, but also the presbytery of the children of Israel, the old and experienced teachers of the nation that were no members of the Council. But when they now, after all this formal and impressive introduction, sent servants over to the prison to get the prisoners, the latter were not in evidence. The servants returned with the information that they had found the prison locked up and made secure in approved fashion, that the guards had been occupying their accustomed places, but when they had opened the doors, there had been no prisoners. The angel of the Lord had therefore not only smitten the keepers of the prison with temporary blindness, but he had also relocked the doors to remove all evidence of the miraculous deliverance of the apostles. This message produced a great deal of consternation in the Sanhedrin. And it perplexed not only the members of the Council themselves, but also the "man of the Temple mount," the chief of the Temple police. Clearly the hand of God had here intervened, as they admitted indirectly in their perplexity, not knowing whereunto this might grow, where it would all end at the present rate of progress. Meanwhile a man came and announced to them that the men whom they had thrown into prison were standing in the Temple, openly and boldly engaged in teaching the people. Thus many an enemy of the Lord and His Word has found himself baffled by the manner in which the Lord protects them that are His, and takes care of His own interests. It is a good plan, a safe plan, to put all trust in Him.

From <https://www.studylight.org/commentaries/eng/kpc/acts-5.html> accessed August 20, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 5:29–32](#).

Kretzmann's Commentary on Acts 5:29–32

While Peter was the chief spokesman upon this occasion, the other apostles gave a good account of themselves, and he but voiced the conviction of their hearts. The very first words in the defense of the apostles established a great principle in the Christian Church: To obey God rather than men is the obligation resting upon us. If the rulers wanted to charge them with disobedience, that charge might well stand, and they would cheerfully plead guilty, just as they told the Jewish leaders in advance that they would not and could not obey, chap. 4:19-20. Where matters of the kingdom of God are concerned, the preaching of the Gospel, no prohibiting, threatening, mocking, or abuse would be of any avail. In these matters the government has no jurisdiction. wherever there is a clear statement of Scriptures, there the Christians will hold fast the truth and the protection of the Lord, and were the whole world to condemn them. And so far as the second part of the high priest's charge was concerned, that the continued preaching of the risen Christ might cause insurrection and tumult, the apostles boldly repeat what they had witnessed to before. It was not a strange and foreign God, but the God of their fathers whom they proclaimed, the God of Israel, who had raised Jesus from the dead, that same Jesus upon whom the rulers had laid unholy hands in killing Him by hanging Him to the tree of the cross. This testifying of God to the person and the work of Jesus not only proved that it was innocent blood which they had shed, but it also received further confirmation by the fact that God had exalted Him to His right hand in heaven, to the full and continual use of His divine majesty and glory. In this way the Lord has made the despised Jesus a Leader or Prince and a Savior, And Jesus was now exercising the power of His office and the duties of His ministry in the effort to give repentance to Israel and the forgiveness of sins. It is His earnest, good, and gracious will to have the people turn from their evil ways and from the hardness of their hearts and to accept the forgiveness of sins which has been merited and is ready for all men. Both repentance and forgiveness of sins are free gifts of mercy on the part of the exalted Christ. And of all these things the apostles are witnesses, of the death, of the resurrection, of the ascension of Christ. This testimony is moreover corroborated and confirmed by the Holy Ghost, who testifies in and with the apostles, who makes their testimony effective. This Spirit God has given to them that have the obedience of faith. On Pentecost Day the apostles had received an extraordinary demonstration of His power, but the same Spirit is ever given through the Word, by the acceptance of the great facts of our salvation, as taught by the apostles. It is this Spirit that

Kretzmann's Commentary on Acts 5:29–32

testifies through the mouth of the Christians when they boldly give an account of their faith. This brief speech of defense here made by the apostles was in itself a gift of the Holy Spirit and a striking fulfillment of the Lord's promise, Matthew 11:19.

From <https://www.studylight.org/commentaries/eng/kpc/acts-5.html> accessed August 20, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

From [Acts 5:34–35a](#). This passage reads: **But one of them, a Pharisee named Gama liel, a teacher of the Law highly respected by the people, stood up in the Sanhedrin. He ordered the men to be taken outside for a few minutes and then he spoke to the assembly.**

Footnote for Acts 5:34 (from the Christian Community Bible)

• 33. Gamaliel was one of the most renowned among the masters of the Law. Here we see the open mind of this old Jewish teacher who knows that God's ways are not always the ways of humans.

If their project or activity is of human origin (v. 38). Jesus had said something similar (Mt 15:13). Yet that does not seem evident. Are we not aware of many false doctrines that last? If they have lasted for centuries, perhaps it is due to the fact that in spite of the error and the evil they sow, they contain useful or necessary principles for a given time, or for certain human groups. Perhaps they make very important statements that the Church should proclaim but cannot or does not want to do. Experience shows that the majority of humans are not ready to embrace the Christian faith: must God abandon them because of that? Can we, who have Christ, say with certitude that such and such a one is not "the prophet." Maybe God's will is that he be the prophet of a certain group and help them in their searching for God (Acts 17:27).

Gamaliel was Paul's teacher in Jerusalem for doubtless three or four years, a little after these events (Acts 22:3). Paul's conversion will be providentially prepared through contact with this open and sincere man, and equally so through the death of Stephen (7:54-60).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 5:35–37](#).

Kretzmann's Commentary on Acts 5:33–37

The address of Peter, in which he and also the other apostles defended themselves against the attacks of the Jewish leaders, was characterized by the candor and fearlessness which should ever mark the proclamation of the truth. But the members of the Sanhedrin, instead of giving heed to the truth and permitting repentance unto the forgiveness of sins to be worked in them, were, literally, sawed asunder to the heart, they were filled with the most violent indignation. One thought and one object therefore filled the minds of most of them, namely, to rid themselves of the disciples as they had done of the Master, to put the apostles to death. But at this crisis the calmer counsel of one of the members prevailed. For in his place in the Council arose a Pharisee by the name of Gamaliel, a learned teacher of the Law, highly respected and esteemed by all the people, whose word therefore had considerable influence, and commanded, first of all, that the accused men should be put out for a little while, since he wanted to speak in a confidential matter. Having held the floor until this was done, Gamaliel then addressed the Sanhedrin, giving them the honoring appellation of "men of Jerusalem." He cautioned his fellow counselors to exercise all care with respect to these men, and to weigh every act with great deliberation before putting it into execution. He substantiates his caution with a reference to historical facts, especially as to seditions and insurrections in their country. There had been one Theudas not long before this,

Kretzmann's Commentary on Acts 5:33–37

not the one mentioned by Josephus as having found his end in 44 A. D. , but another man by the same name, probably the father or some other kinsman of this later Theudas. This man had advertised himself as a somebody, as a great man, and thus managed to get a following of some four hundred men, just as any demagogue may count upon some adherents. But this man had been promptly put to death, his followers had been scattered to the four winds, and the entire movement had fallen flat, without result. After this, in the days of the great census, which Luke distinguishes in this way (6-8 A. D.), another rebel, Judas of Galilee, arose, so called after the scene of his chief exploits, or Judas of Gaulanitis, after the place of his birth. Since this great census, under Quirinius's second Roman administration, involved not only numbering and valuation of property, but the imposition of a tax as well, it is not surprising that Judas easily drew away much people, quickly gained a following. But his fate was the same as that of Theudas. He had also perished, he soon had found his end, and all those that had put any obedience and trust in him had been dispersed by the authorities. Gamaliel might have multiplied the number of examples, because, as Josephus reports, there were minor revolts and attempts at insurrection almost continually in some parts of Palestine, but he had said enough to make his point.

From <https://www.studylight.org/commentaries/eng/kpc/acts-5.html> accessed August 20, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This note was referenced in [Acts 5:42](#).

Kretzmann's Commentary on Acts 5:38–42

Whether Gamaliel secretly favored the cause of Christ, but for various reasons did not join the congregation, or whether he spoke his opinion out of a natural sense of expediency and justice, cannot be decided from the Biblical account. But his purpose in adducing the examples to which he refers, the point that he wishes to make, is this, that the movement which the Sanhedrin was combating must not be suppressed with violence; in fact, there was some doubt as to the wisdom of opposing it at all. His proposition, as he stated it very clearly and emphatically, was that they should stand back from these men, the apostles, and leave them alone. And here Gamaliel adds a proverbial saying or axiom which has not lost its force to this day: If of men this counsel or this work is, it will be utterly destroyed; but if it be of God, ye can destroy neither. "If man's it be, 'tis bound to die; if God's it be, it cannot die. " Rightly understood, this rule finds its application at all times. It is true indeed that many a Christian congregation and national Church, which had been planted by God, as the Church of Asia Minor, has been destroyed, and that, on the other hand, many a citadel of Satan, as the kingdom of Antichrist, has continued to this day. But such conditions and circumstances are due to man's hardness of heart, and the fact that God permits their existing is His punishment upon a stiff-necked people that will not accept the truth. Gamaliel's advice was accepted as sound and good by all the judges, and they passed a resolution to that effect. The apostles were thereupon brought back into the council chamber, to receive, first of all, a scourging for having transgressed the former command of the Council. See Deuteronomy 25:1-3; 2 Corinthians 11:24; 2 Corinthians 12:10. Before they were released, they were then once more sternly bidden not to speak in the name of Jesus. Note: Those that refuse to accept the Gospel for the salvation of their souls are only embittered and hardened ever more and more with each proclamation of God's mercy; for the Word of the Gospel becomes for them a savor of death unto death. Instead, however, of intimidating the apostles with this harsh treatment, the judges caused them to give a grand exhibition of faith and trust. Having received their scourging, the disciples left the council-chamber full of joy that they had been found worthy of bearing the reproach of Christ's name, of having some of the same shame and disgrace heaped upon them that had been laid upon their Lord. And just as openly they carried out their intention not to obey the Sanhedrin in the matter of denying their Master. They ceased not, every day, in the Temple, as well as in the houses, both publicly and privately, to teach and to preach the name of Christ Jesus, the Savior. The public proclamation of the Word was supplemented by individual instruction, just as it should be in our days. Note: The Word of God cannot be hindered without God's permission. He holds His sheltering hands over the Christians that proclaim to the world the Word of Life.

From <https://www.studydrive.net/commentaries/eng/kpc/acts-5.html> accessed August 22, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Bear in mind that man sees one set of events as important, and God sees another as important.

The dates have been added in.

Josephus' History of this Time Period

Antiquities of the Jews - Book XVIII

Containing the Interval of 32 Years.

From the banishment of Archelaus to the departure of the Jews from Babylon..

Sedition of the Jews against Pontius Pilate. Concerning Christ. And what befel Paulina, and the Jews at Rome.

Chapter 3

1. [A.D. 27.] But now Pilate, the procurator of Judea, removed the army from Cesarea to Jerusalem: to take their winter quarters there; in order to abolish the Jewish laws. So he introduced Cesar's effigies, which were upon the ensigns, and brought them into the city: whereas our law forbids us the very making of images.⁶ On which account the former procurators were wont to make their entry into the city with such ensigns as had not those ornaments. Pilate was the first who brought those images to Jerusalem, and set them up there. Which was done without the knowledge of the people; because it was done in the night time. But as soon as they knew it, they came in multitudes to Cesarea, and interceded with Pilate many days, that he would remove the images. And when he would not grant their requests, because this would tend to the injury of Cesar; while yet they persevered in their request; on the sixth day he ordered his soldiers to have their weapons privately; while he came and sat upon his judgment seat. Which seat was so prepared, in the open place of the city, that it concealed the army that lay ready to oppress them. And when the Jews petitioned him again, he gave a signal to the soldiers to encompass them round; and threatened that their punishment should be no less than immediate death, unless they would leave off disturbing him, and go their ways home. But they threw themselves upon the ground, and laid their necks bare, and said they would take their death very willingly, rather than the wisdom of their laws should be transgressed. Upon which Pilate was deeply affected with their firm resolution to keep their laws inviolable: and presently commanded the images to be carried back from Jerusalem to Cesarea.

2. [A.D. 28.] But Pilate undertook to bring a current of water to Jerusalem; and did it with the sacred money: and derived the origin of the stream from the distance of two hundred furlongs. However, the Jews (7) were not pleased with what had been done about this water: and many ten thousands of the people got together, and made a clamour against him; and insisted that he should leave off that design. Some of them also used reproaches, and abused the man; as crowds of such people usually do. So he habited a great number of his soldiers in their habit; who carried daggers under their garments; and sent them to a place where they might surround them. So he bid the Jews himself go away. But they boldly casting reproaches upon him, he gave the soldiers that signal which had been before-hand agreed on. Who laid upon them much greater blows than Pilate had commanded them; and equally punished those that were tumultuous, and those that were not. Nor did they spare them in the least. And since the people were unarmed, and were caught by men prepared for what they were about, they were a great number of them slain by this means: and others of them ran away wounded. And 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

Josephus' History of this Time Period

among us, had condemned him to the cross;⁷ those that loved him at the first did not forsake him. For he appeared to them alive again, the third day:⁸ as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.

4. [A.D. 33.] About the same time also another sad calamity put the Jews into disorder: and certain shameful practices happened about the temple of Isis that was at Rome. I will now first take notice of the wicked attempt about the temple of Isis; and will then give an account of the Jewish affairs. There was at Rome a woman whose name was Paulina: one who on account of the dignity of her ancestors, and by the regular conduct of a virtuous life, had a great reputation. She was also very rich. And although she were of a beautiful countenance, and in that flower of her age; wherein women are the most gay; yet did she lead a life of great modesty. She was married to Saturninus: one that was every way answerable to her in an excellent character. Decius Mundus fell in love with this woman: who was a man very high in the equestrian order. And as she was of too great dignity to be caught by presents; and had already rejected them; though they had been sent in great abundance; he was still more inflamed with love to her. Insomuch that he promised to give her two hundred thousand Attick drachmæ for one nights lodging. And when this would not prevail upon her, and he was not able to bear this misfortune in his amours, he thought it the best way to famish himself to death, for want of food: on account of Paulina's sad refusal. And he determined with himself to die after such a manner. And he went on with his purpose accordingly. Now Mundus had a freed woman, who had been made free by his father, whose name was Ide: one skilful in all sorts of mischief. This woman was very much grieved at the young man's resolution to kill himself: (for he did not conceal his intentions to destroy himself from others:) and came to him, and encouraged him by her discourse, and made him to hope, by some promises she gave him, that he might obtain a night's lodging with Paulina. And when he joyfully hearkened to her intreaty, she said, she wanted no more than fifty thousand drachmæ for the entrapping of the woman. So when she had encouraged the young man, and gotten as much money as she required, she did not take the same methods as had been taken before: because she perceived that the woman was by no means to be tempted by money. But as she knew that she was very much given to the worship of the goddess Isis, she devised the following stratagem. She went to some of Isis's priests: and upon the strongest assurances [of concealment,] she persuaded them by words; but chiefly by the offer of money: of twenty five thousand drachmæ in hand; and as much more when the thing had taken effect: and told them the passion of the young man: and persuaded them to use all means possible to beguile the woman. So they were drawn in to promise so to do, by that large sum of gold they were to have. Accordingly the oldest of them went immediately to Paulina: and, upon his admittance, he desired to speak with her by her self. When that was granted him, he told her, that "He was sent by the God Anubis, who was fallen in love with her, and enjoined her to come to him." Upon this she took the message very kindly; and valued herself greatly upon this condescension of Anubis: and told her husband, that she had a message sent her, and was to sup and lie with Anubis. So he agreed to her acceptance of the offer: as fully satisfied with the chastity of his wife. Accordingly she went to the temple: and after she had supped there, and it was the hour to go to sleep, the priest shut the doors of the temple: when in the holy part of it the lights were also put out. Then did Mundus leap out: for he was hidden therein: and did not fail of enjoying her: who was at his service all the night long: as supposing he was the God. And when he was gone away; which was before those priests who knew nothing of this stratagem were stirring; Paulina came early to her husband, and told him how the God Anubis had appeared to her. Among her friends also she declared how great a value she put upon this favour. Who partly disbelieved the thing, when they reflected on its nature: and partly were amazed at it; as having no pretence for not believing it, when they considered the modesty and the dignity of the person. But now on the third day after what had been done, Mundus met Paulina, and said, "Nay Paulina, thou hast saved me two hundred thousand drachmæ: which sum thou mightest have added to thy own family. Yet hast thou not failed to be at my service in the manner I invited thee. As for the reproaches thou hast laid upon Mundus, I value not the business of names: but I rejoice in the pleasure I reaped by what I did, while I took to myself the name of Anubis." When he had said this, he went his way. But now she began to come to the sense of the grossness of what she had done: and rent her garments, and told her husband of the horrid nature of this wicked 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

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should be thrown into the river Tiber. While he only banished Mundus; but did no more to him, because he supposed that what crime he had committed was done out of the passion of love. And these were the circumstances which concerned the temple of Isis, and the injuries occasioned by her priests. I now return to the relation of what happened about this time to the Jews at Rome; as I formerly told you I would.

5. There was a man who was a Jew; but had been driven away from his own country by an accusation laid against him for transgressing their laws, and by the fear he was under of punishment for the same: but in all respects a wicked man. He then living at Rome, professed to instruct men in the wisdom of the laws of Moses. He procured also three other men, intirely of the same character with himself, to be his partners. These men persuaded Fulvia, a woman of great dignity; and one that had embraced the Jewish religion, to send purple and gold to the temple at Jerusalem. And when they had gotten them, they employed them for their own uses, and spent the money themselves: on which account it was that they at first required it of her. Whereupon Tiberius, who had been informed of the thing by Saturninus, the husband of Fulvia, who desired inquiry might be made about it; ordered all the Jews to be banished out of Rome. At which time the consuls listed four thousand men out of them, and sent them to the island Sardinia: but punished a greater number of them, who were unwilling to become soldiers: on account of keeping the laws of their forefathers. (8) Thus were these Jews banished out of the city by the wickedness of four men.

Apparently, there are two sets of footnotes, neither of which comes from Josephus.

⁶ Law forbids making of images: See on VIII.7.5.

(7) These Jews, as they are here called, whose blood Pilate shed on this occasion, may very well be those very Galilean Jews whose blood Pilate had mingled with their sacrifices, Luke 13:1, 2. These tumults being usually excited at some of the Jews great festivals, when they slew abundance of sacrifices; and the Galileans being commonly much more busy in such tumults than those of Judea and Jerusalem: as we learn from the history of Archelaus, Antiq. XVII.9.3. and Chap. 10. § 2, 9.; Tho' indeed Josephus's present copies say not one word of those 18, upon whom the tower in Siloam fell and slew them: which the fourth verse of the same 13th chapter of St. Luke informs us of. But since our gospel teaches us, Luke 23:6, 7. that when Pilate heard of Galilee, he asked whether Jesus were a Galilean? And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod. And 12. The same day Pilate and Herod were made friends together: for before they had been at enmity between themselves. Take the very probable key of this matter in the words of the learned Noldius, de Herod. N°. 249. "The cause of the enmity between Herod and Pilate, says he, seems to have been this; that Pilate had intermeddled with the tetrarch's jurisdiction; and had slain some of his Galilean subjects: Luke 13:1. And as he was willing to correct that error, he sent Christ to Herod at this time."

N.B. Whereas Ottius, in his Annotations upon Josephus, printed in Havercamp's second Volume, pag. 305–323. all along supposes that Josephus had read our books of the New Testament, when he wrote his known works; and that he gives many, though obscure intimations thereof; this no way appears to me, upon the perusal of his observations, to be true. He indeed, as then an Ebionite, must have read and believed the Nazarene gospel; as my 1st Dissertation shews, § 71. but not the books of our New Testament.

⁷ A.D. 33, Apr. 3.

⁸ Apr. 5.

(8) Of the banishment of these 4000 Jews into Sardinia by Tiberius, see Suetonius in Tiber. § 36. But as for Mr. Reland's note here, which supposes that Jews could not, consistently with their laws, be soldiers; it is contradicted by one branch of the history before us; and contrary to innumerable instances of their fighting and proving excellent soldiers in war: and indeed many of the best of them, and even under heathen Kings themselves did so: those I mean who allowed them their rest on the sabbath day, and other solemn festivals, and let them live according to their own laws: as Alexander the great, and the Ptolemies of Egypt did. 'Tis true they could not always obtain those privileges: and then they got excused, as well as they could; or sometimes absolutely refused to fight: which seems to have been the case here, as to the major part of the Jews now 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.

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 5

The Kukis Reasonably Literal Translation

Kukis Paraphrase

Ananias and Sapphira suffer the sin unto death

But a certain man by the name of Ananias, along with his wife, Sapphira, sold a property, but he kept back [a portion] of the proceeds, the wife also having known this. He brought a certain portion [from the sale] and placed [it] at the feet of the Apostles.

A man and his wife—Ananias and Sapphira—sold one of their properties, but quietly held back a portion of the proceeds from the sale. He brought a portion of the proceeds of the sale and placed it at the feet of the Apostles, as if he had given them the entire amount.

Peter said, “Ananias, why did the Satan fill your heart to lie to the Holy Spirit and to hold back from the price [of the sale] of your land? [While] it remained [unsold], it remained yours, and the selling of the [property] was [under] your authority [throughout]. Why did you place in your heart this deed? You have not lied to man but to God.”

Peter said to Ananias, “Why did you allow Satan to influence your heart to lie to the Holy Spirit, and hold back some of the proceeds from the sale of your land? It remained your property before you sold it and the cash you received belonged to you as well. Why did you pretend that you gave the entire sale amount to the church for our relief fund? Why did you think to do such a thing? You have not lied to man, you have lied to God.”

When Ananias heard these words, he fell down and breathed (his last). A great fear came upon those who heard [about this]. The young men got up and close up [a covering over] him. Having carried [him] out, they buried [him].

When Ananias heard these words, he fell down and breathed his last breath. A great fear came upon those who heard about this incident. The young men put the body of Ananias into a covering, and they closed it up around him. After carrying the body out, they buried him.

And about 3 hours of time came to pass, and his woman, who had not seen this thing happen, came in [to the building]. Peter says to her directly, “Tell me if so much for the place was given [to you].” And the [woman] said, “Truly, that much.”

After about 3 hours passed, Sapphira came into the place where Peter and some from the church were. She had not seen or heard about what had taken place. Peter asked her directly, “Did you receive this amount of money for the sale of your property?” And she answered, “Yes, that is how much we received.”

Peter then [said] directly to her, “Why did he agree with you to tempt the Spirit of the Lord? Observe, the feet of the ones who buried your husband [are] at the door and they will carry you [out of here].” She immediately fell down before his feet and died. The young men entered to find her dead. Having carried her, they buried [the woman] with her husband. [As a result] great fear came to all the church and to all who heard about these things.

Peter then spoke directly to her, “Why did you and your husband both agree to challenge the Spirit of God? Look over there—the men who buried your husband are right outside that door and they will carry you out of here as well.” She then fell down at Peter’s feet, having died. The young men carried her to where they buried the husband and put her next to him. As a result of these events, all the church became quite fearful of the power of God. Even those outside of the church who heard about these things were fearful.

The Apostles could heal people and many were brought to them

A Complete Translation of Acts 5

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>At the hands of the Apostles, [there] came about many signs and wonders among the people. All [the disciples] on the porch of Solomon were of one mind. But of the rest, none dared to join them, yet the people magnified them.</p>	<p>The Apostles themselves performed many signs and miracles among the people. During this time, all of the disciples meeting on the portico of Solomon continued with one mind. Of the remaining religious types with bad motivations, they did not dare to join with the Apostles. Nevertheless, the people praised and magnified them.</p>
<p>More of those who kept on believing in the Lord were added [to the church]. Many [were added]—not only men but women [as well]. [As a result, many] kept bringing out the sickly to the public areas, to place [them] on cots or pallets, [with the intent that] Peter [might] come by and [that his] shadow [might] fall upon one of them [and cure them].</p>	<p>Many people who believed in the Lord were added, men and women alike. Given this set of circumstances, many people brought those who were sickly to the public areas to place them out in the open, either on cots or pallets, so that Peter's shadow, when he goes by, might fall upon them. They believed that even this would result in a healing.</p>
<p>The many were gathering together, [coming] from the cities [all] around Jerusalem, carrying those [who are] weak and troubled by unclean spirits—[and] everyone of them were healed.</p>	<p>Many people continued to gather together, coming from the smaller towns all around Jerusalem. They would bring both the sickly and the ones troubled by unclean spirits—and every one of them was made whole.</p>
<p>Jewish authorities arrest the disciples again, but an angel frees them</p>	
<p>Having risen up, the High Priest, and all the [ones] with him—[these] being the sect of the Sadducees—[and] they are filled with malice. They lay their hands on the Apostles and they put them in a public jail.</p>	<p>The High Priest rose up, along with those with him (all of them belonging to the sect of the Sadducees), and these men are filled with anger, hatred and malice towards the Apostles. They grabbed up the Apostles and placed them in a public prison.</p>
<p>An angel from the Lord opened the doors of the prison in the night, and, leading them out, said to them, “Go and take a stand in the Temple, [and] speak the words of this life to the people.”</p>	<p>That night, a messenger sent by the Lord, opened up the doors of the prison and led them out. He said to them, “Go to the Temple courtyard and take a stand there. Speak the words of this life to the people.”</p>
<p>When they heard this, they entered into the Temple [courtyard] in the early morning and they (began to) teach. [At the same time] the High Priest and the ones with him were coming. They assembled the council and the senate from the sons of Israel and they sent [a guard] to the prison to bring the Apostles [lit., <i>them</i>] [out].</p>	<p>After hearing the words of the angel, the Apostles went into the Temple courtyard at daybreak and began to teach. At about the same time, the High Priest and his entourage came together. They also assembled the council and senate for a joint session, with the intention of sorting out the situation with the Apostles (still thinking that they are in jail). They sent an armed guard to fetch the Apostles from the prison.</p>
<p>The subordinates who went did not find [the Apostles] in prison. Returning they brought a report, saying, “We found the prison shut up completely [lit., <i>in all</i>] with the guards standing at the doors; however, when opening it up [lit., <i>inside</i>], we found no one.”</p>	<p>The temple guards who were sent did not find the Apostles in the prison. They returned with the following report; “The prison was completely secure with guards presently standing at the entrance. However, when we went inside, we found no prisoners there.”</p>

A Complete Translation of Acts 5

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>But when they heard these words, (the chief priest,) the officer of the Temple and the [future] chief priests were thoroughly perplexed [as to] what this might become. After arriving, a certain one brought a report to them, (saying) [lit., <i>that</i>], “Listen, the men that you [all] put into the prison are [right now] standing in the Temple and teaching the people.” The officer and his underlings, having left [that place], [went to the Temple] and brought the Apostles [lit., <i>them</i>]—[but they did this] without [using] force, for they feared the people, [that] they [themselves] might be stoned [to death].</p>	<p>As soon as the officer of the Temple and the chief priests heard these words, they wondered what all this might lead to. <i>What is the next shoe to drop</i>, they thought. Then another man came to them, telling them, “You won’t believe this, what I just saw: the Apostles are right now in the Temple, taking a stand for Jesus and teaching the people.” The officer and his associates then went to the Temple and brought the Apostles to the court, being careful not to use any overt force. All of these religious types feared the people and worried that they might stone them for using excessive force.</p>
<p>The Apostles are questioned and they reply</p>	
<p>And they brought the Apostles [lit., <i>them</i>] [to be questioned]. Standing with the council, the High Priest inquired saying, “We charged you [all] with a commandment, [that you] not continue teaching about this Name. Listen, you [all] have filled up Jerusalem [with] your teaching. [Accordingly,] you [all] intentionally bring this Man’s blood on us.”</p>	<p>These men brought the Apostles to a public forum where they might be questioned. The High Priest began speaking to them, saying, “We gave you a very specific commandment, that you discontinue teaching about this Name. Clearly, you have filled up Jerusalem with your indoctrination. Along with this, you intentionally place the responsibility for this Man’s death upon us.”</p>
<p>Answering, Peter and the [other] Apostles said “It is necessary [for us] to obey God rather than man. The God, our Father, wakened Jesus [from the dead], Whom you [all] laid hands on, [and you were] hanging Him upon the wood [of the Roman cross]. God exalted this One, [as] Author and Savior, at His right hand, [and He] gave a [potential] change of mind to Israel along with the forgiveness of sins. And us, we are witnesses of these events. Furthermore, the Holy Spirit, Whom God has given to the ones who keep on obeying Him [is made manifest].”</p>	<p>Peter and the other Apostles had a ready answer for the High Priest and for the others in attendance. “It is necessary for us to obey God rather than to obey man. God, our Father, brought Jesus back from the dead—the same Jesus Whom you all grabbed and then caused to be hung upon the Roman cross. God exalted This Same One—the Author and Savior of us—at His right hand. He offers a potential change of mind to Israel and forgiveness of sins for all of us. Now look at us! We are witnesses to all of these events. Furthermore, God will continue to give the Holy Spirit to all those who continue to obey Him.”</p>
<p>Gamaliel, a well-respect pharisee, gives his learned opinion</p>	
<p>Now the [religious hierarchy] hearing [these things] were deeply affected [or, <i>cut to the quick</i>] and they wanted to kill the Apostles [lit., <i>them</i>].</p>	<p>The religious hierarchy, after hearing these things, were enraged and they were developing plans to kill the Apostles.</p>
<p>[However,] one rose up in the Sanhedrin, a pharisee named Gamaliel, [who was] a teacher of the Law, [and well-] respected by all the people. He commanded [that] the men be taken out [for] a short time.</p>	<p>Gamaliel, a Pharisee and a well-respected teacher of the Law, rose up to speak in the Sanhedrin. Before he spoke, he required that the Apostles be taken outside for a short while.</p>

A Complete Translation of Acts 5	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>Then he spoke directly with them, “Men, Israelites, take care to yourselves on what you are about to do to these men. For prior to these [recent] days, Theudas rose up, affirming himself to be somebody, with whom about 400 men joined [themselves]. [He] was slain and all [of his followers], as many who were persuaded by him, dispersed, and they came to naught. After this, Judas the Galilean rose up in the days of the census. The people from him revolted, but he was killed. And all [of those] who had been persuaded by him were dispersed.</p>	<p>Gamaliel then spoke directly to the religious court, saying, “Men and Israelites, think carefully about what you are about to do to these men. Not too long ago, there was a man, Theudas, who rose up, claiming to be someone of note. About 400 men joined themselves to him. After he was killed, those who had been persuaded by him were scattered and this movement came to naught. At another time, Judas the Galilean rose up in revolt in the days of the census. During his revolt, Judas was killed. The men who had been persuaded by Judas were scattered and never reformed as a revolutionary movement.</p>
<p>Now these things [are what] I keep saying to you: desist [from harassing] these men and dismiss them. If this plan or this purpose is from men, [then] it will come to nought. But if [this movement] is from God, you [all] will be unable to overthrow them, not ever. You [all] might find [yourselves] fighting against God.”</p>	<p>Listen carefully to what I am saying to you and stop harassing these men. Simply dismiss them right now. If this movement, including its plan and purpose is from men, then it will come to nought. But if this movement is from God, you will not be able to overthrow them ever. In fact, you may find yourselves fighting against God.”</p>
The Apostles are beaten, warned and released	
<p>The [council members] were convinced by Gamaliel [lit., <i>him</i>]. After being summoned, the Apostles were beaten. They charged [the Apostles] not to speak the Name of Jesus. Then they released [them]. The [Apostles] certainly departed, rejoicing before the Sanhedrin because they were considered worthy enough for the Name [of Jesus] to be treated with contempt.</p>	<p>Gamaliel, with his well-reasoned approach, convinced the councils not to go any further with the Apostles. The court called in the disciples and beat them. They also warned the disciples not to speak the Name of Jesus anymore. Nevertheless, the Apostles were released, and they all rejoiced before the Sanhedrin, that God considered them worthy enough to suffer for the Name of Jesus.</p>
<p>And every day in the Temple and [in] every house, they did not stop teaching or announcing (the good news of) Christ Jesus.</p>	<p>The Apostles never stopped teaching—not in the Temple and not in private homes. They continued to announced the good news of Christ Jesus.</p>
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Acts 5			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#18–21	Acts 5:1–42
	1961 Basics (#101)	#9	Acts 5:1–10
	1992 Spiritual Dynamics (#376)	#1531	Acts 5:1–6
	1992 Spiritual Dynamics (#376)	#1533	Acts 5:3–11

Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml	Acts 1–28
Rev. Thomas Tyree, Jr.	http://www.egracebiblechurch.org/acts.htm	Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studydrive.org/commentaries/eng/pet/Acts.html	Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studydrive.org/commentaries/eng/dcc/Acts.html	Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem	Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)	Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html	Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm	Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm	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.

